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By SEVERAL HANDS.

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T H E  
MONTHLY REVIEW,  
For JULY, 1766.

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*Feria Poetica: sive Carmina Anglicana; Elegiaci plerumque Argumenti Latine reddita a Sam. Bishop, A. M. Scholæ Mercatorum Scifforum Hypodidascalo; et Collegii Divi Johannis Baptistæ nuper Socio. Subjiciuntur parce Epigrammata quædam nova. 4to. 10. 6d. Newbery.*

THESE ingenious translations are made from several ancient and modern English poems, particularly the works of Prior, Shenstone, and Lord Lyttelton. The Latin is in general elegant and harmonious, but rather more in the style of Propertius than of Tibullus, and sometimes too nearly approaching the phraseology of the originals.—There is, notwithstanding, considerable merit in the work, as will appear from the following specimen:

HENRICUS et CATHARINA.

I.

Anglicos inter proceres innōuit olim  
Henricus, priscæ nobilitatis honos;  
Nunquam eques in sæclo fuerat laudatior isto,  
Nunquam equiti laudis debita palma magis;  
Sola sed allexit juvenis dum gloria mentem,  
Non hunc, qui vincit cætera, vicit Amor;  
Nulla fuit, pulchras inter, tam pulchrâ puellas,  
Ut Cordi egelido cresceret inde calor.

II. Vir-

HENRY and CATHERINE. An old Ballad.

I.

In antiente times in Britain's isle  
Lorde Henrie was well knowne;  
No knight was in his day more fam'd,  
Nor more deserv'd renowne;  
His thoughts on honoure always ranne;  
He never bow'd to love;  
No ladie in the lande had charmes,  
His frozen heart to move.

VOL. XXXV.

B



## II.

Virgineis ubicunque choris Catharina refulsit,  
 Virgineis forma præstitit una choris;  
 Pulchra fuit primo ceu mane Aurora rubescens,  
 Suavis ut irriguo pendula ab imbre rosa:  
 Dote experta licet, atque humili de stirpe creata  
 Quæ venit, victrix undique nympha fuit:  
 Vix illum, e pueris vix viderat unus, ab ipso  
 Cui non intuita vincula finxit Amor.

## III.

At cito languebat radiantis splendor ocelli;  
 Languebat roseo lenis in ore rubor:  
 In facie infedit mæror; veneresque, decusque, et  
 Gratia quæ fuerant, omnia pallor erant:  
 Ipsa gravi interea contabuit ulla dolore,  
 Sed nemo e sociis noverat unde dolor;  
 Quippe omnem assiduo gemitu fletuque terebat  
 Aut interrupto lassâ sopore diem.

## IV.

Forte inter somnos Henricum voce vocavit:  
 "Henrice, ah! pereco, dixit, amore tui;  
 "O fatum crudele! O infauissima virgo!  
 "Cui fors occulto destinat igne necem:

"Namque

## II.

Mid'st all the nymphs where Catherine wente,  
 The fairest face she shoves;  
 She was as brighte as morning sunne;  
 And sweet as any rose.  
 Altho' she was of lowe degree,  
 She still did conquestes gaine;  
 For scarce a youth who her behelde,  
 Escap'd her powerfull chaine:

## III.

But soone her eys their lustre lost,  
 Her cheekes grew pale and wan;  
 For pininge seiz'd her beauteous face,  
 And every grace was gone:  
 This sicknesse was to all unknowne;  
 Thus did the fair one waste  
 Her time in sighs, and floodes of tears,  
 Or broken slumbers passe,

## IV.

Once in a dreame she called aloude,  
 "O! Henry I'me undone!  
 "O cruel fate! O helpelesse maide!  
 "My love can ne'er be knowne.

"But

- " Namque pudor, durâ nimium sed lege, puellas  
 " Opprimat, et tacitè semper amare jubet;  
 " Et mihi morte prius centenâ occumbere certum est  
 " Quam læsus factò sit pudor ille meo!

## V.

- Astitit auscultans nymphæ charissima nympha, —  
 Nec mora quin juvenem nuntia fida petat;  
 " Tandem, inquit, tandem causas, Henrice, malorum  
 " Novimus, et morbum quo Catharina perit;  
 " Somnia secretum jam nunc confessa dolorem  
 " Ostendunt miseræ quo calet igne jecur:  
 " Ah! moritur prorsus, sed amore, Henrice, perempta;  
 " Henrice, ah! moritur prorsus amore tui."

## VI.

- Protinus Henrico perculsum est pectus, et omnis  
 Ingenui in venis ardor amantis erat:  
 " O natam, exclamat, miserandâ forte puellam!  
 " Ast ego tanta expers crimine damna dedi!  
 " Ah! rigidâ, Catharina, nimis virtute pudica,  
 " Cur passa es sævam corde latere facem?  
 " Tollam ego, jam tollam luctus."—Nec plura, cubile  
 Virgineum ventis ocyor ipse petit.

## VII. " Ex-

- " But 'tis the fate of woman kinde  
 " The truth we must conceale;  
 " I'll die ten thousande thousande deathe,  
 " E'er I my love reveale."

## V.

- A tender friend who watch'd the fair,  
 To Henrie bied away:  
 " My lorde, she cries, we've found the cause  
 " Of Catherine's quicke decay.  
 " She in a dreame the secret tolde,  
 " Till now no mortal knew;  
 " Alas! she now expiring lies,  
 " And dies for love of you."

## VI.

- The gentle Henries soul was stricke,  
 His heart began to flame:  
 " O! poor unhappy maid, he cried!  
 " Yet I am not to blame.  
 " O! Catherine, too too modest maid;  
 " Thy love I never knewe,  
 " I'll ease thy paine."—As swifte as winde,  
 To her bedside he flew.

LOWTH'S *Confutation*

VII.

"Excute jam, somnos, O formosissima, dixit;  
 "Excute jam, somnos; excute, chara, metus.  
 "Ah! si suspectos habuissem forsan amores,  
 "Non lachryma in teneras fluxerat una genas.  
 "En vocat Henticus, ne desperesve, gemasve;  
 "Sarge, age; nativum, virgo, resume decus  
 "Te tuus en revoco; redeas à morte, reversam  
 "Ut teneam amplexu sustineamque meo."

VIII.

Semianimis licet, exaudivit verba puella;  
 Sustulit atque oculos languidulumque caput;  
 Dein juvenem aspectans subrisit leniter, et vi  
 Quam poterat lecto protinus exiliit,  
 Injecitque simul mollissima brachia collo;—  
 Tum dicta exultans talia fando dedit;  
 "Ergone amas, Henrice?—Et me peritabis amare  
 "Revera? O! amor! oh!"—Dixit, et occubuit.

VII.

"Awake, he cried, thou lovely maid,  
 "Awake, awake, my dear!  
 "If I had only guess't thy love,  
 "Thou hadst not shedde a tear.  
 "'Tis Henrie calls; despair no more;  
 "Renew thy wonted charmes:  
 "I'm come to call thee back from death's,  
 "And take thee to my arms."

VIII.

That word reviv'd the lifeless maide,  
 She rais'd her drooping head,  
 And smiling on her long-lov'd lorde,  
 She started from the bed;  
 Her armes about his neck she flung,  
 In extacy she cried,  
 "Will you be kind? will you indeede?  
 "Oh! love!"—And so she died.

There are some original Latin poems added to the translations, but they are not in any respect considerable.

*A larger Confutation of Bishop Hare's System of Hebrew Metre: in a Letter to the Rev. Dr. Edwards; in Answer to his Latin Epistle.* By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. and Chaplain in Ordinary to his Majesty. 8vo. 1 s. 6 d. Millar, &c.

THOSE who are conversant in Hebrew literature, are, we apprehend, almost universally agreed, that the learned  
 and



and judicious Author of this *Confutation* had, before the publication of it, entirely demolished Bishop Hare's system. As what he now advances is principally intended for Mr. Edwards's particular satisfaction, the generality of readers will have little curiosity to look into it: they will be pleased, however, with the genteel and candid manner in which our Author treats his adversary, who, in return for his illiberal treatment, would, from one of a different spirit and temper, have received a severe chastisement.

\* When I first gave my opinion, says our Author, of the very learned and ingenious Bishop Hare's System of Hebrew Metre\*, which my subject almost unavoidably led me to do; I supported that opinion with reasons, which, as you yourself are pleased to acknowledge †, merited some regard. In further support of it, I afterwards added a *Confutation* of the same System, in a different form, and by a different argument; which I then thought, and do still think, to be demonstrative. Both these arguments were drawn from general principles; which, if true, left no ground for the Bishop's System to stand upon. I did not trouble myself or my reader with a particular and scrupulous examination of all the several parts of the superstructure; which would have cost much time and pains to very little purpose, and to the great disgust of both. I expressly declined an undertaking of this kind. I aimed at the very foundation of the whole building; and, I think, I overturned it from the bottom. In the Latin epistle, therefore, which you have done me the honour publicly to address to me, I think you had no right to charge me with an artful dissimulation‡ in passing over many of Your arguments in silence. I never undertook to answer, or to examine, all, or indeed any, of Your arguments. All that I attempted, or professed to do, was to support, against One Objection of your's, what I had written before you ever published a word upon the subject: and even upon this head the whole of my argumentation was directed, as before, against B. Hare, and not against You. As for the contradictions, which you have pointed out, between some passages of the lectures and the confutation; as likewise the false representations, and disingenuous dealing, with which you have been pleased to charge me; I shall still keep the same silence, though, now you have made the discovery, it can no longer be called artful or cunning; nor will I offer any defence of myself in form. I shall only refer to the several passages§ where you have pointed them out;

\* De S. Poesi Hebræorum, Præl. III.

† EDWARDS, Prolegomena in Libros V. T. Poeticos, p. 85.

‡ Epist. p. 3.

§ EDWARDS, Epistola, p. 2, 3, 38, 39. (Compare his Prolegomena, p. 27.) Prolegomena, p. 95, 99, 231, 232.



that if any one thinks it worth while, he may see what grounds there are for these accusations, and with what truth and judgment they are laid before the public: and I shall freely submit my cause to the verdict of common candour and common sense.

As Profody and Metre is a subject in itself exceeding dry and unentertaining, and especially Hebrew Metre, which, I am afraid, is also very unedifying, and likely to recompense our trouble with little acquisition of knowledge; I had so much regard for my readers, as to take care to give them as little cause of disgust as possible. I determined to say only what I thought most to the purpose; and to say even that in as few words as I could. The first argument \* I endeavoured to express with as much brevity, as might be consistent with clearness: the Confutation I contrived to bring within the compass of four pages in *quarto*; and if it had threatened to run to double the number, I believe, for that very reason I should not have ventured upon it. But alas! with all my care I have not been able to avoid, what I so much apprehended: you complain, and you several times repeat your complaint, † that I fatigue you, that I make you sick to death. I flatter myself, that your stomach must be peculiarly delicate and fastidious: for upon examination I find, that the whole that I have written upon this subject makes but ten pages in *octavo*. But whatever you may feel, does it become You to utter this complaint? I will not return the compliment in kind; but I have read, indeed I have! above three hundred pages of your's upon the same subject. Whenever I begin to exceed that number; you may then perhaps be allowed to complain, and cry out, *Ohe jam!* with some sort of decency. But till then, I really think, that you are obliged in common justice to give me a patient hearing: especially when I assure you, that what I now send you, was principally intended for your particular satisfaction, by placing before you in a clearer light, if I could possibly do it, some points that are in dispute between us.

And here I must beg leave to abide by my former method; that of combating general and fundamental principles only, those upon which the whole cause rests, and, which removed, the whole must sink. Were I to undertake to confute every auxiliary argument, and to answer every incidental objection, there would be no end to it: I should much exceed the bounds above prescribed; I should never hold out myself; and what would become of You? It is merely for your relief and my own, that I proceed thus: not out of an artful dissimulation, or with a design of declining the force of any argument, which I may

\* See De S. Poesi Hebr. Præl. III.

† Epist. p. 2. 33, 34. 41, 42.

pass over in silence. For should there be any such argument, among all that have been hitherto publicly advanced in support of this System, either by yourself or others, which, after having considered what I shall here say, you shall think of importance enough still to urge in defence of it; I declare myself ready to answer it, and in such a manner, as I am persuaded will be satisfactory to every unprejudiced person.

Mr. Edwards's Latin Epistle was mentioned in our Review for August 1765, p. 162. Dr. Lowth's Answer is dated the 20th of the November following, but was not published till within this month or two.

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*Essays Moral, Religious and Miscellaneous, to which is added a Prose Translation of Mr. Browne's Latin Poem, De Animi Immortalitate. By J. H. 8vo. 2 vol. 6s. White.*

THESE essays will be read with little satisfaction by those who cannot dispense with the embellishments of genius and fancy; nor will they be perused with much edification by those who can satisfy themselves with mere utility; for the Author has sometimes enlarged too much on trifling subjects: thus he has a dissertation of some length to enquire whether or no it be lawful and justifiable, on the principles of morality and religion, to say, and order servants to say, that we are not at home when we are.—The result of this long and formal enquiry is nothing more than what was perfectly obvious and generally understood, that the denying ourselves by servants does not always signify that we are absolutely from home, but that by custom the expression has acquired different significations, and may mean that we are not disposed, or that it is not convenient for us to see company. These essays are not, however, always of so trifling a nature, in the enquiry whether, and how far, the opinions of the world are to be regarded in the regulation of our moral conduct, a case of some importance is adduced, and the arguments on each side are conducted with clearness and judgment: this therefore we shall select as a specimen of the work. With regard to the question, whether we should constantly follow his own judgment, or vary according to the sentiments of others, the Author thinks that this is to be decided as all other great questions, viz. by examining and weighing the consequences, and then determining for that course, which will produce the greatest happiness upon the whole.

‘Suppose, says he, for instance, that a man was lawful to live with a woman as a wife, with

of matrimony, as enjoined in the country where he resided; which sanction he would willingly avoid, on account of the inconveniences attending it, and which, in some countries, and under some laws, are very great; and that the woman was as fully convinced as he of the lawfulness of such a conduct; they are then to consider, whether what is gained be more than what is lost by it.

‘ The principal, and perhaps only, advantage is, that as the contracting parties engaged themselves, without the intervention of civil or ecclesiastical authority; they can (if it be found convenient or eligible) dissolve their contract, without being subject to the almost insurmountable difficulties, that attend the application to those powers; and which powers, in some cases, cannot, consistently with their rules and forms, relieve them, how reasonable soever it may be that they should be relieved, by separation. And this advantage is greatly heightened, in their imagination, by reflecting on the many unhappy pairs legally united, who drag on their heavy chains, without any hope but from death; and who (it may be) thought themselves well suited, before experience had convinced them of the contrary. And these considerations, no doubt, prejudice many against the state, who would otherwise marry.

‘ On the other hand, the disadvantages of this illegal kind of union are, 1st, *To the man*, disreputation with all who hold matrimony as a sacred institution; that is, with the bulk of mankind, and with whom he must have intercourse, or renounce all society: to these he will frequently be obliged to justify his conduct, and generally will fail in that endeavour, on account of their different sentiments, or, as he will call them, prejudices; and at best, must forfeit the esteem of many worthy people, whose good opinion he would be very glad to possess and cultivate.

‘ 2dly, *To the woman*, infamy, with far the greatest part of both sexes, who will not scruple, how unjustly soever, to rank her with the most abandoned; and even the more considerate, who make proper distinctions, and allowances, will be ashamed of her acquaintance, and not dare (for their own sakes) to justify her, or be known to converse with her; she herself will want the confidence, that always accompanies acknowledged innocence, and will be obliged to spend most of her time alone; as she will not be received in reputable private company, nor regarded nor treated in public, on the common terms of polite, not to say honest people, and must sometimes (if the scruples not however to appear) suffer either positive or negative insults: the man also must shamefully submit to see these indignities offered to the woman he loves, or resent them, which may draw

on



on worse consequences; to all which he exposes himself, and her by his conduct, and to a constant repetition of them.

3dly, *To the children*, illegitimacy, with its train of evils, whether regarding their personal characters, or legal interests: these are brought into the world under peculiar disadvantages, such as (it is highly probable) their parents would have thought some reproach to themselves, had it been their own case; at least, could not but have wished it otherwise.

Now, let these people remonstrate, that "it is a foolish world in which they live; and that they think it unreasonable to subject themselves to the idle opinions and customs of it, with all its inconveniences, when they know better, and could establish more reasonable laws, if they had the modelling of them; and as it is, why should they not govern themselves by such as their own judgments dictate, and in which their own consciences acquiesce?"—Be it so—the question is not what is lawful, but what is expedient? If they live alone, secluded from the rest of the world, all might be well: but they live in society; and this society will think and speak of them, and act towards them, according to their own sentiments and customs; nay, if you please, prepossessions.—What then? Is the good opinion, the esteem, the friendship, and are the good offices of this society, in which you live, and must live, worth having, or not? If not, you are right in satisfying your own conscience only, but if they are, what value do you set on these benefits? For here is the proportion to be settled; if you rate the advantages procured, by cynically persisting in your own way of thinking and acting, higher than those you lose by it, nothing more is to be said; you act wisely. But if on mature deliberation, you find that more is forfeited than gained, then you act foolishly for yourselves.

To all which may be added, that a good man (and such is the character assumed) will not be so happy with less, as with more, power of doing good; and therefore, the weight and influence he will gain or lose, by different ways of acting, are also to be taken into the account. Now if he cannot presume, that he shall prevail on people to alter their sentiments, laws, and customs, (which, if he is right, would be a great thing indeed) then perhaps he may find it necessary, to move quietly with the stream; and guide his own vessel, and direct his neighbours, as well as he can, assisting them with his skill and advice; which be kindly received, when they see him embarked in the same voyage, and not affecting a different course, or opposing the current.

From this specimen the Author may obtain the credit of being a man of sense and observation. though he is too much attached to the hackneyed for-

ment, and is too destitute of  
spirit

spirit and imagination to please. His translation of Browne's poem on the Immortality of the Soul has at least the merit of being close and literal.

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*Conclusion of the Account of Sermons to young Women.*

**I**N our last number we gave a general character of these excellent sermons, with some extracts from them, and shall reckon ourselves extremely happy, if what we have said has contributed in any degree to excite a general curiosity to peruse them. As friends to society we think it incumbent upon us to recommend them warmly to our Readers, and we flatter ourselves that every man of taste and virtue will agree with us in our sentiments concerning them; we are confident that every woman of virtue will.

As we are no strangers to the feelings and apprehensions of those parents who have daughters to educate in an age of so much levity and dissipation, we think all such are under peculiar obligations to the Author, whoever he is, who has assisted them in the arduous task of female education with such friendly counsel, and judicious admonitions.

Having, in his fourth sermon, attempted to put the fair sex upon their guard against dangerous connexions, a dissipated life, and books of a corrupting tendency, he endeavours, in his fifth, to point out that society or conversation, and in following ones those talents or accomplishments, which will contribute at once to fortify them against such snares, if they should fall in their way; to subdue any propensities that might expose them too rashly to their influence; to strengthen their virtuous resolutions; and to supply inexhausted sources of solid, rational, and refined entertainment.

After treating briefly in his fifth sermon, of those early friendships, that usually lead to the most intimate communications, our Author proceeds to give his young readers some advice in regard to the more general commerce of social life. In order to form habits of sobriety, and a spirit of sedateness, no way inconsistent with innocent mirth, he advises them to resort frequently to the company of the sober and sedate, who are to be found chiefly among such as are farther advanced in years than themselves. A respect for superior age, when possessed of superior discretion, will often prove, he observes, a seasonable restraint on the wildness of more youthful follies.

‘The conversation of people older than yourselves, says he, will be often accompanied with less joy at the moment; but afterwards it will make abundant compensation. It will produce  
more

forbidding, or assist in the ravage which Nature is unavoidably making on your attractions? Why rob Religion of that engaging appearance, which is not only her native appearance, but so peculiarly necessary to promote her interest with unexperienced minds, in opposition to the wiles of her laughing antagonist? You will hardly believe how much harm is done by this means to the best of causes.

‘ The world will judge of piety by its professors. The proceeding is often unfair; because they are often unlike that which they profess. But there is no possibility of preventing it. The young have heard religion represented as an enemy to joy and affability. Nothing can be more unjust. Instead therefore of confirming those prejudices, it becomes you to confute them by the only argument that will thoroughly convince, the cheerfulness of your discourse, and the mildness of your demeanour. In this way you may hope to do great good. When “ Wisdom is thus justified of her children,” they who are yet strangers to her will be induced to venerate an authority that appears so condescending, and to study precepts that are productive of such happiness. But to return to my young hearers, let me,

‘ In the third place, offer you a few hints on the spirit and manner, in which I conceive your conversation should be conducted. And now perhaps you imagine we want to preclude every degree of that which passes under the name of Trifling. You are mistaken. We do not expect that women should always utter grave sentences, nor men neither. It were inconsistent with the state of mankind. It cannot be expected from philosophers of the first rank; nor if it could, do I know that it would be desirable. I am even inclined to believe, that they who understand the art of what has been termed Trifling agreeably, have gained a very considerable point. The frailty of human nature, and the infelicity of human life, require to be relieved and soothed. There are many occasions, on which this is not to be done by sage admonitions, or solemn reflexions. These, to well-disposed minds, are often highly solacing; but to dwell on them always were to strain the machine beyond its powers. Besides that a seasonable diversion to anxiety, a temporary forgetfulness of grief, is frequently a far better method to remove it, than any direct application or laboured remedy. To change the metaphor; when the road proves rugged, or is in danger of growing tedious, one successful means of beguiling it is for the travellers to cheer and amuse one another by the play of fancy, and the facetiousness of mirth. But then the end of the journey must not be forgotten. Because we are weak, there is no reason why we should be silly. The brow of care may surely be smoothed without converting it into the laugh of folly. While we indulge the recreation necessary for me



let us maintain the temper requisite in immortal beings. To reconcile these two things, and to blend them happily, seems the proper science of creatures on their progress through time to eternity. From you, my gentle friends, we look for every thing that, next to the diviner influence of religion, can soften the inequality, and animate the dulness of the way.

‘ We wish to see you smile often; but we would not have you smile always, if it were possible. There are many scenes that demand a grave deportment; there are not few that call for a mournful one. She that cannot distinguish between laughter and happiness, never knew what the latter means. She that cannot “weep with them that weep,” as well as “rejoice with them that rejoice,” is a stranger to one of the sweetest sources of enjoyment, no less than to one of the noblest lessons of Christianity. Those are the happiest dispositions, which are the best. Benevolence is the supreme perfection of the ever-blessed Deity. He is infinitely removed from every painful impression. Yet scripture, in the style of accommodation, ascribes to him all the guiltless emotions of humanity: and we know that our Saviour was formerly on earth, and is now in heaven, “touched with the feeling of our infirmities.”

‘ With the character of a Christian Woman nothing, methinks, can better correspond than a propensity to melt into affectionate sorrow. It becomes alike her religion and her sex. Never, my fair auditory, no never do your eyes shine with a more delightful effulgence, than when suffused with all the trembling softness of grief for virtue in distress, or of solicitude for friendship in danger. Believe me, if the gaiety of conversation gave place somewhat oftener to the tender tale of woe, you would not, to such at least of your male acquaintance as have hearts, appear at all the less lovely. The sigh of compassion stealing from a female breast, on the mention of calamity, would be rather more musical in their ears, than the loud bursts of unmeaning laughter, with which they are often entertained. Let me add here, that the charms of innocence and sympathy appearing in your discourse will, to every discerning man, spread around you a lustre which all the jewels in the world cannot bestow.

‘ The diamond’s and the ruby’s blaze  
Disputes the palm with beauty’s queen :  
Not beauty’s queen commands such praise,  
Devoid of virtue if she’s seen.

But the soft tear in Pity’s eye  
Outshines the diamond’s brightest beams ;  
But the sweet blush of Modesty  
Moreauteous than the ruby seems.’

Our Author proceeds to warn his fair readers against the af-



fection and abuse of wit. What he says on this head appears to us to be very pertinent and just.

‘ It is not my design, says he, to gather up, if I could, the profusion of flowers that have been scattered by innumerable hands on this tempting theme ; and by which those very hands have, in their own case, shown how difficult it is to resist the temptation. I would only observe, that the dangerous talent in question has been well compared to the dancing of a meteor, that blazes, allures, and misleads. Most certainly it alone can never be a steady light ; and too probably it is often a fatal one. Of those who have resigned themselves to its guidance, how few has it not betrayed into great indiscretions at least, by inflaming their thirst of applause ; by rendering them little nice in their choice of company ; by seducing them into strokes of satire, too offensive to the persons against whom they were levelled, not to be repelled upon the authors with full vengeance ; and finally, by making them, in consequence of that heat which produces, and that vanity which fosters it, forgetful of those cool and moderate rules that ought to regulate their conduct !

‘ A very few there may have been, endowed with judgment and temper sufficient to restrain them from indulging “ the rash dexterity of wit,” and to direct it to purposes equally agreeable and beneficial. But one thing is certain, that witty men for the most part have had few friends, though many admirers. Their conversation has been courted, while their abilities have been feared, or their characters hated, or both. The last indeed have seldom merited affection, even when the first have excited esteem. Sometimes their hearts have been so bad, as at last to bring their heads into disgrace. At any rate, the faculty termed Wit is commonly looked upon with a suspicious eye, as a two-edged sword, from which not even the sacredness of friendship can secure. It is especially, I think, dreaded in women. In a Mrs. Rowe, I dare say, it was not. To great brilliancy of imagination that female angel joined yet greater goodness of disposition ; and never wrote, nor, as I have been told, was ever supposed to have said, in her whole life, an ill-natured, or even an indelicate thing. Of such a woman, with all her talents, none could be afraid. In her company, it must have been impossible not to feel respect ; but then it must be like that, which the pious man entertains for a ministering spirit from heaven, a respect full of confidence and joy. If aught on earth can present the image of celestial excellence in its softest array, it is surely an Accomplished Woman, in whom purity and meekness, intelligence and modesty, mingle their charms. But when I speak on this subject, need I tell you, that the most sensible men have been usually averse to the thought of marrying a witty fema

‘ You will probably tell me, they were afraid of being outshone; and some of them perhaps might be so. But I am apt to believe, that many of them acted on different motives. Men who understand the science of domestic happiness, know that its very first principle is ease. Of that indeed we grow fonder, in whatever condition, as we advance in life, and as the heat of youth abates. But we cannot be easy, where we are not safe. We are never safe in the company of a critic; and almost every wit is a critic by profession. In such company we are not at liberty to unbend ourselves. All must be the straining of study, or the anxiety of apprehension. How painful! Where the heart may not expand and open itself with freedom, farewell to real friendship, farewell to convivial delight! But to suffer this restraint at home, what misery! From the brandishing of wit in the hand of ill nature, of imperious passion, or of unbounded vanity, who would not fly? But when that weapon is pointed at a husband, is it to be wondered if from his own house he takes shelter in the tavern? He sought a soft friend; he expected to be happy in a reasonable companion. He has found a perpetual satirist, or a self-sufficient prattler. How have I pitied such a man, when I have seen him in continual fear on his own account, and that of his friends, and for the poor lady herself; lest, in the run of her discourse, she should be guilty of some petulance, or some indiscretion, that would expose her, and hurt them all! But take the matter at the best; there is still all the difference in the world between the entertainer of an evening, and a partner for life. Of the latter a sober mind, steady attachment, and gentle manners, joined to a good understanding, will ever be the chief recommendations; whereas the qualities that sparkle will be often sufficient for the former.

‘ As to the affectation of wit, one can hardly say, whether it is most ridiculous or hurtful. The abuse of it, which we have been just considering, we are sometimes, perhaps too often, inclined to forgive, for the sake of that amusement which in spite of all the improprieties mentioned it yet affords. The other is universally contemptible and odious. Who is not shocked by the flippant impertinence of a self-conceited woman, that wants to dazzle by the supposed superiority of her powers? If you, my fair ones, have knowledge and capacity; let it be seen, by your not affecting to show them, that you have something much more valuable, humility and wisdom.

“ Naked in nothing should a woman be,

“ But veil her very wit with modesty.

“ Let man discover, let not her display,

“ But yield her charms of mind with sweet delay.”

‘ Must women then keep silence in the house, as well as in the church? By no means. There may indeed be many cases, in





in which it will particularly become a young lady to observe the apostolic rule, "Be swift to hear, and slow to speak:" but there are many too, wherein it will be no less proper, that with an unassuming air she should endeavour to support and enliven the conversation. It is the opinion of some, that girls should never speak before company, when their parents are present; and parents there are, so deficient in understanding, as to make this a rule. How then shall those girls learn to acquit themselves in their absence? It is hard if you cannot distinguish, and teach your daughters to distinguish, between good-breeding and pertness, between an obliging study to please and an indecent desire to put themselves forward, between a laudable inquisitiveness and an improper curiosity. But this, I confess, is not the most common mistake in the education of young women; and they must permit me to say, that it were well if the generality of mothers were careful, by prudent instruction in private, to repress that talkative humour which runs away with so many of them, and never quits them all their life after, for want of being curbed in their early years. But what words can express the impertinence of a female tongue let loose into boundless loquacity? Nothing can be more stunning, except where a number of Fine Ladies open at once—Protect us, ye powers of gentleness and decorum, protect us from the disgust of such a scene—Ah! my dear hearers, if you knew how terrible it appears to a male ear of the least delicacy, I think you would take care never to practise it.

For endless prattling, and loud discourse, no degree of capacity can atone. I join them together, because in effect they are seldom separate. But the noisy, empty, trivial chatter of everlasting folly—it is too much for human patience to sustain. How different from that playful spirit in conversation, spoken of before; which, blended with good sense and kept within reasonable bounds, contributes, like the lighter and more careless touches in a picture, to give an air of ease and freedom to the whole! This freedom and ease, when accompanied with decency and variety, a certain native prettiness and unstudied correctness, are among the most pleasing characteristics of female society in its best shape.

In his sixth sermon, our Author treats of female virtue, with domestic and elegant accomplishments. This is an admirable sermon; and what the Preacher says in regard to good housewifery, in particular, deserves the most serious attention.—Part of what he advances under the head of elegant accomplishments we shall lay before our Readers.

For my own part, says he, I must acknowledge, I can see no reason against the moderate and discreet use of dancing. "To every thing," says Solomon, "there is a season, and a time to

every purpose under heaven :”—among the rest—“a time to dance.” Even those pursuits which all approve, and approve most highly, may be abused. Nothing is exempt from snares : but one of the worst is a disposition to be peevish, illiberal, and unsociable. In the Jewish institution, it is well known, the exercise in question was adopted into religious worship itself. It is yet more remarkable, that in the parable of the prodigal son our Saviour mentions dancing, as making a part of the friendly and honest festivity indulged on his return. The single instance recorded in the New Testament, wherein it was perverted to a pernicious purpose, has been weakly urged against a practice that, used with temperance and prudence, is certainly adapted to promote health and good humour, a social spirit, and kind affections between the sexes, with that easy graceful carriage, to which Nature has annexed very pleasing perceptions in the beholders.

‘ With respect to this last, it seems to me, that there can be no impropriety in it, any more than in modulating the voice into the most agreeable tones in singing ; which none, I think, will object to. What is dancing, in the best sense, but the harmony of motion rendered more palpable ? Awkwardness, rusticity, ungraceful gestures, can never surely be meritorious. It is the observation of a celebrated philosopher, who was deeply skilled on most subjects, that “the principal part of beauty is in decent and gracious motion.” Here indeed one cannot help regretting that this, which may be considered in some measure as the virtue of the body, is not oftener seen in our country, as if the sole design of dancing was to supply the amusement of the hour. A modest but animated mien, an air at once unaffected and noble, are doubtless circumstances of great attraction and delight.

‘ I said a Modest mien ; for that must never be given up : and on this account, I own, I cannot much approve of a young lady’s dancing often in public assemblies, which, without a singular guard, must gradually wear off that lovely bashfulness so largely inculcated in a former discourse. Private circles consisting chiefly of friends and relations, and where persons of more years than the younger performers are present, I should esteem in every respect the most eligible. Where such precautions are observed, and this diversion is not suffered to interfere with health, regularity, modest apparel, and prudent expence ; I freely confess, that I am one of those who can look on with a very sensible satisfaction, well pleased to see a company of young people joyful with innocence, and happy in each other. If an exercise so sociable, and so enlivening, was to occupy some part of that time which is lavished on cards, would the youth of either sex be losers by it ? I think not.

*REV. JULY, 1766.*

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‘ Having mentioned Cards, I will use the freedom, unpleasing as it may prove, or ill-bred as it may seem, to offer a few plain remarks on the passion for them, which is now become so strangely predominant, as to take the lead of every thing else in almost every company of every rank. With many indeed it seems to be a calling, and, as a witty author has observed, “a laborious one too,” such as they toil night and day at, nay do not allow themselves that remission which the laws both of God and man have provided for the meanest mechanic. The sabbath is to them no day of rest; but this trade goes on when all shops are shut. I know not,” continues he, “how they satisfy themselves in such an habitual waste of their time; but I much doubt that plea, whatsoever it is, which passeth with them, will scarce hold weight at his tribunal who hath commanded us to redeem, not sling away our time.”

‘ To the same occupation what numbers sacrifice their health and spirits, with every natural pleasure that depends on these, not excepting even the comforts of fresh air; pursuing it in the country with the same unabating ardour as in town, and to all the beauty and sweetness of rural scenes, in the finest season, preferring the suffocating atmosphere of perhaps a small apartment, where they regularly, every day if possible, crowd round the card-table for hours together! What neglect of business and study, what ruin of credit, of fortune, of families, of connexions, of all that is valuable in this world, often follows the frenzy I speak of, who can express?

‘ I will suppose, my fair hearers, nay I do hope, that the demon of avarice has not yet taken possession of your hearts. But do you know any thing so likely to introduce him, as the spirit of Gaming? Is not this last a kindred fiend; and does not he, like most other tempters, advance by slow steps, and with a smiling aspect? Tell me in sober sadness, what security can you have that the love of play will not lead you to the love of gaming?

‘ Between these I know there is a distinction. But is it not a distinction, at best, resembling that between twilight and darkness; and does not one succeed the other almost as naturally? The former at first is cheerful and serene, retaining some rays of pleasantry and good humour; but by little and little, these disappear. A deepening shade takes place; till at last, every emanation of mirth and good nature dying away, all is involved in the gloom of anxiety, suspicion, envy, disgust, and every dreadful passion that lours in the train of Covetousness. I say not, that this always happens; but I ask again, what security is there that it will not happen to you? Did not every gamester in the world, whether male or female, begin just where you do? And is it not probable, that



that many of that infamous tribe had once as little apprehension as you can have, of proceeding to those lengths to which they have since run, through the natural progress of vice, no where more infatuating or more rapid than in this execrable one?

‘ But let us suppose the desire of winning should in you never rise to that rage, which agitates the breast of many a fine lady, discomposes those features, and inflames those eyes, where nothing should be seen but soft illumination. Are there not lower degrees in the thirst of gain, which a liberal mind would ever carefully avoid? And pray consider; when either by superior skill, or what is called better luck, you happen to strip of her money, of that money which it is very possible she can ill spare, an acquaintance, a companion, a friend, one whom you profess at least to love and honour, perhaps at the very moment to entertain with all the sacred rites of hospitality—is there nothing unkind, nothing fordid, in giving way to that which draws after it such consequences? Is this the spirit of friendship or humanity?—Blessed God! how does the passion I condemn deprave the worthiest affections of nature; and how does that bewitching power, the Fashion of the times, pervert even the best understandings, when resigned to its impostures!

‘ Nor is it the laws of humanity and friendship only, that are transgressed by the lust of gaming. The sweet emotions of love and tenderness between the sexes are often swallowed up by this all-devouring appetite; an appetite, which perhaps beyond any thing else tends to harden and contract the heart, at the same time that the immoderate indulgence of it excludes a thousand little reciprocations of sentiment and joy, which would serve to kindle and feed the flame of virtuous affection.—How much conversation suffers from it, who does not perceive?

‘ Here indeed you will tell me with an air of triumph, that it prevents a great deal of scandal. What, then, are your minds so unfurnished, so vacant, that without cards you must necessarily fly to that wretched resource? Creation, providence, religion, books, observation, fancy; do these present so narrow a field of entertainment, as to force you on the alternative of preying either on the reputation or on the property of others?—But, now I recollect, while you possess an art of such utility as this last, for filling up the blanks of discourse, as well as for repairing the wastes of extravagance, why should you give yourselves any trouble to read or think, to enlarge your ideas or improve your faculties, beyond the usual standard? Surely the knowledge of the most fashionable games, of the most remarkable characters, of the reigning modes and am

season, with a few common-place compliments, remarks, and matters of fact, but especially some passages of private history, told by way of secret to all the world, is quite sufficient, by the help of a little vivacity which Nature will supply, to accomplish you for every purpose of modern society.—Alas, how poor is all this! How unworthy the principal attention of beings made “but a little lower than the angels,” and professing to believe in the communion of saints!

‘But are there not many general companies, in which it were impossible to spend a long evening with any tolerable ease, or propriety, but by borrowing assistance from the card-table? I grant it, as things are now; and, when you are so situated, your complying with the occasion may be both allowable and proper, provided the stakes are but trifling, your tempers not ruffled, and what you win or lose is agreed to be given away in charity. By this means perhaps you may “make to yourselves friends of the mammon of unrighteousness.”

‘But tell me, I beseech you, where is the necessity of being very often in general companies? Are these the scenes of true enjoyment? What, where the heart cannot be unfolded; where the understanding has little or no play; where all is reserve, ceremony, show; where the smile of complaisance is frequently put on to deceive, and even the warmest professions of regard are sometimes made the “cloak of maliciousness.”

‘There is not, methinks, any thing more contemptible, or more to be pitied, than that turn of mind, which finding no entertainment in itself, none at home, none in books, none in rational conversation, nor in the intercourses of real friendship, nor in ingenious works of any kind, is continually seeking to stifle reflexion in a tumult of pleasures, and to divert weariness in a crowd.

‘But can it be supposed, that even in more private meetings people should be always able to pass the time without cards? You ought to speak more plain, and say, to Kill the time; for that is commonly the case. By the most favourable reckoning, the greatest part of those hours that are devoted to play is lost. That which was begun for amusement is lengthened out to fatigue. No one improving or generous idea is circulated; no one happy or solacing recollection is secured. The whole is to be set down as a large portion of the span of life cut off without advantage, and without satisfaction, as far as virtue or reason is concerned.’

What our Author observes in the remaining part of this excellent sermon in regard to needle-work, drawing, and music, well deserves the attention of female readers; but we must not further enlarge.—It would give us pleasure, indeed, to insert some extracts from his 2d vol. wherein he treats of female vir-  
tue,



tue, with intellectual accomplishments, of female piety, devotion, and meekness; but what we have already inserted will, we hope, excite an earnest desire, in many, to read the work itself, and, we believe, will fully justify the character we have given it.

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*An Essay on the Management of Bees. Wherein is shewn the Method of rearing those useful Insects; and that the Practice of saving their Lives when their Honey and Wax are taken from them was known to the Antients, and is, in itself, simple and easily executed. By John Mills, F. R. S. 8vo. 3s. sewed. Johnson.*

THESE sheets, originally intended to make part of the continuation of Mr. Mills's *System of Husbandry*, would not appeared (he says) at this time, if the notice which the society for the encouragement of arts, &c. has thought proper to take of the importance of saving the lives of bees, when their honey and wax are taken, had not called on him to offer every assistance in his power to those who may become candidates for the premium offered by that respectable body\*.

In this view, to a concise account of the generation, government, and oeconomy of bees, he has added, from the most approved writers, both ancient and modern, such directions for managing them, as will, he hopes, instruct the husbandman in every thing necessary for the due care of these useful insects; and has also described the methods used by different nations, to reap the sweets of their labour without destroying the labourers themselves.

Mr. Mills considers a hive of bees as a well-peopled city, in which we commonly find (he says) from fifteen to eighteen thousand inhabitants. 'This city is in itself a monarchy, composed of a queen; of males, which are *drones*; and of *working bees*, which are not of either sex.'—'A hive of bees cannot subsist without a queen, as she alone produces their numerous posterity; and on this account their fidelity and attachment to their sovereign is admirable.'

\* The society will give a sum not exceeding 200l. for collecting wax and preserving the lives of the bees; in the following proportion: to every person who shall collect from stocks of bees, his own property, within the year 1767, ten pounds of clear merchantable wax, without destroying the bees, leaving a sufficient quantity of honey for their winter sustenance; five pounds.—But in case there be above forty then the sum of 200l. to be distributed among the proportion to the number of claimants.—Certificates of the and of the bees being alive on 1 Feb 1768, to be



After describing the different species of bees, their wax, combs, and honey; our Author proceeds to inform us of the manner in which they breed, of their swarming, &c. Amongst other curious particulars relating to these wonderful insects, the exact mathematical construction of the cells in their combs must strike every considerate beholder with amazement; so that we could with pleasure insert the judicious explanation of that most delicate construction, to be found at p. 13, if not too long for our narrow limits.

The same reason prevents our enlarging upon the various methods that may be made use of for taking the honey and wax without destroying the bees:—for which, and many other necessary directions, relating to the subject, we must refer to the work itself, where a variety of hives and bee-boxes are exhibited upon two copper plates, for the greater illustration of the didactic precepts, offered to the consideration of every keeper of bees, who has humanity enough to think the lives of those most industrious creatures not wholly beneath his notice.

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*Observations on some Papers in that very useful Collection, entitled, Museum Rusticum. By a Gentleman. To be continued occasionally. With new theoretical and practical Pieces on Husbandry. 8vo. 1s. Sandby.*

THE Author of these observations says, his design is not to censure the *Museum Rusticum*, but to promote its utility. —‘He intends not only to make some few remarks on several papers there, occasionally; but also to add, as he hopes, many useful discoveries of his own—the result of several years practice and experience in agriculture.’

There are, he thinks, *some* papers in the *Museum Rusticum* capable of improvement, and *some* which may lead the young farmer into inconveniences. He therefore hopes the authors will pardon him, if he points out what seems to him exceptionable therein: as no human composition can be presumed free from error.

Husbandry, he justly observes, is one of the most rational, desirable and useful professions, that (in *this world*) can employ the faculties of man.—In trying experiments, he cautions gentlemen not to impose upon themselves or others, by enhancing the profits, and concealing the expence; which has, certainly, too often been the case with most writers on agriculture.—‘Remember (says he) there is no farming without manure, whatever may be said to the contrary: nor to any purpose without frequent plowing. A rich clod unbroken, can produce no crop; a sterile, pulverised earth, must produce a poor one.’

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He appears not to be over-fond of burnet, timothy, and other grasses lately so much recommended : and seems to think no artificial pastures, yet found out, equal to clover, trefoil, and reygrafs, mixed ;—as they afford (he says) a great and good crop, either for hay or pasture, with the least expence.—‘ The small white clover, with the trefoil, grows thick at bottom ; and the broad clover and reygrafs form a higher growth above.—Several very judicious oeconomical hints are thrown out, for the young gentleman-farmer’s notice, before he begins his *Observations on the Museum Rusticum* ; under the first of which, he treats of the culture and management of Hops.—His 2d observation relates to plants and trees that will thrive near the sea :—3dly, he treats of draining land effectually, than which, few improvements in husbandry require more skill and experience. Upon this subject the sketch of a proper plan is given.—The culture of winter cabbages, for cattle, is his next article ; and in the last place, we meet with some just remarks upon the improvement of waste and uncultivated lands ;—for the division of which he strongly recommends quick-set fences, in preference to stone-walls ; as the former appear more beautiful, and at the same time produce a considerable profit.—Under each of the above observations, we are referred to certain papers in the two first volumes of the Museum, where the same subjects are treated of,—though not altogether to the good liking of our present Author :—who appears to be well versed in the most necessary principles of agriculture.—If the following simple remedy will cure (as he asserts) the staling of blood in cattle, no farmer ought to be ignorant of it ; viz.—‘ a little fresh hog’s dung, dissolved in warm milk, given with a horn.’

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*A Disquisition concerning the Nature of the Sacrament of the Lord's Supper, in Order to ascertain the right Notion of it. 8vo. 1s. Rivington.*

**A**FTER the many treatises which have been written concerning the Lord's Supper, it may be thought needless to trouble the world with any more ; but the Author of this tract is of a different opinion : for though (as he observes) no words can be plainer than those of our Saviour, in the institution of his last supper ; yet different men and churches have fallen into different ways of explaining it ; some having substituted one absurdity for another,—others having explained it quite away,—and few having kept clear of difficulties and objections, to which their ex-  
pl able liable.—The most unexception-  
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fices of Jews and heathens were usually feasted upon, or attended with feasts, after they had been offered; so in conformity to that custom, the Lord's Supper was of the nature of a feast on, or after a sacrifice—a symbolical feast commemorative of the grand sacrifice of Christ offered upon the cross for us.'—Our present Author apprehends this notion to be thus far right, 'in that it is a feast on a sacrifice: and as it is a feast on the sacrifice of Christ; so, by necessary implication, it admits his death to have been a sacrifice, and of course a satisfaction for sin; contrary to the opinion which now seems to be gaining ground.'

What appears to him faulty in this notion (he says) is, 1. 'That there is an incongruity in it. And, 2. That it falls short of the full intent and meaning of the institution.'—The alledged incongruity is, that it doth not bear a sufficient analogy to the feasts of the antient sacrifices; which were, for the most part, identically the same with the sacrifices themselves; the meats offered being presently after feasted upon: 'but the sacrifice and feast here are two things very different in nature from each other, and greatly disjoined in point of time.'—2. This notion is alledged to be defective, and to fall short of the full intent and meaning of the institution; 'as it doth not admit of *any* sacrifice in the eucharist;' which our Author apprehends to be 'the chief and most essential part of it.'—Accordingly, this holy institution hath been understood (he says) to be 'a *commemorative* sacrifice,' in which notion he sees no impropriety.—'For a *commemorative* sacrifice (he adds) carries no more absurdity in it than a *predictive* sacrifice, and may be as easily conceived: and as all the sacrifices of the law were *predictive* of the great sacrifice of Christ, why may not this of the gospel be *commemorative* of it?'

'The sacrifice of the paschal lamb, and the rest of the Jewish sacrifices, were all *shadows of good things to come*, Heb. x. 1. and are allowed to have been typical of the great and more perfect sacrifice of Christ on the cross.'—'The elements in the eucharist were expressly appointed by Christ himself, to represent his body and blood; and the use of them was by him declared to be, that they might *shew forth his death*.'—'Whatever, therefore, is intended by the death of Christ, must be intended by these types of it likewise; otherwise they are imperfect,—they are not truly types: consequently, if Christ's death was a sacrifice, this must be a sacrifice too; the one *real*, the other *typical*. And this is what I apprehend to be the true notion and nature of the Lord's Supper, namely, that it is a *typical* sacrifice,—typical of Christ's sacrifice *after* the event, as the Jewish sacrifices were *previously* typical of it.'

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The above is a short sketch of this Author's plan;—in support of which he offers a number of different *considerations*, delivered in a sensible and candid manner, though rather too much in the *controversial* strain, to be of *general* use. As to Dr. Cudworth's notion of the sacrament, the Reader, we flatter ourselves, will find it fully refuted by one of our learned associates, in the xith volume of our Review, p. 441—*seq.*—This Difficultor concludes with a *prayer to be used before partaking of the Lord's Supper*, drawn up in *one single sentence only*,—though containing upwards of *thirty lines*.

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*St. Paul's Wish to be accursed from Christ, for the Sake of his Brethren, illustrated and vindicated from Misconstructions.—In Three Discourses. To which is added, an Appendix, containing a Collection of the most material Observations upon the Text, by antient and modern Writers; and of some other Passages applicable to the illustration of it.* By Bartholomew Keeling, M. A. Rector of Tiffield and Braden, in Northamptonshire, and Chaplain to Earl Temple. 8vo. 2s. Printed at Oxford, and sold in London by Doddsley.

THE Author of this essay tells us, that he had once been induced to think of delivering it in sermons, at St. Mary's in Oxford, though not composed with that design. 'For this purpose the contents were divided into distinct parts or discourses.' But some difficulty of procuring the requisite turns, in an immediate succession, frustrated that intention. This occasioned the appearance of this performance, without any previous delivery of it, as usual, from the pulpit; under the hope that it may elucidate the passage which is the subject of enquiry: and (he adds) it may possibly be followed by a separate explanation of Moses's petition in the 32d chapter of Exodus, ver. 32.

The text, now under consideration, (Rom. ix. 3.) is of the number of those passages in St. Paul's epistles which have been thought *hard to be understood*. In the *first* discourse, therefore, Mr. Keeling examines the explanations that have been given of it by others, and shews the objections to which he thinks them liable. In the *second*, he gives what he takes to be the true genuine meaning of the apostle, in this extraordinary declaration of his wish, to be himself *accursed*, for the good of his brethren. And in the *third* discourse, he endeavours to maintain and confirm his own interpretation.

'The most common acceptation of the words (he says) supposes them expressive of St. Paul's desire, or at least resignation of

of himself to a state of final and irreversible perdition, if he could thereby have promoted the conversion of *them which were his flesh*, and might save them from that wrath and destruction, which are the portion of all who *abide in unbelief*.—But such a sentiment being ‘too horrid and indefensible, as well as *in itself impossible*, to be imputed to the Author of this epistle,’—others have supposed that the words ‘may bear a milder and less exceptionable rendering, and signify the being *devoted to temporal death*,’—‘so that he wished to be devoted even to death for the eternal salvation of his brethren the Jews.’—Neither of these opinions are approved by our Author;—who thinks that if there be ‘a scriptural sense of being *accursed from God*, which does not imply final everlasting destruction, and yet denotes not merely temporal bodily suffering or misery, but a great deal more than what is commonly meant when we speak of the afflictions of this world and of our present life, in contradistinction from those that are spiritual or eternal; then there will be no necessity of understanding the wish, to be *accursed from Christ*, in such a sense as shall either fall short of the force of the letter, or else on the other hand be irreconcilable with the principles of nature, of reason, and of religion.’ Now this middle notion, as it may be called, of being *accursed*, has a sure foundation (he says) in holy writ, particularly in St. Paul’s epistles:—but for his proofs, we must refer to the work itself.

‘This then’ he proposes, p. 28,—‘as a just explanation of the apostle’s sentiment or wish that it were possible for him to be *accursed from Christ*; namely, that supposing it possible that they could have redemption through his blood, he could then for the sake of his brethren wish to be *actually* accursed from Christ in the same manner as Christ is said to have been accursed from God. For the apostle a little before is speaking of God’s *sparing not his own Son*, but *delivering him up*, that is, *making him a curse*, for us; and having in a summary way celebrated the unspeakable benefits obtained by his most precious sacrifice and intercession for us, he next expresses the greatness of his concern and sorrow on account of his unbelieving brethren. Hence it is more than probable, that the *sacrifice of Christ* and the benefits thereof, which immediately precede this wish, was the thought uppermost in the apostle’s mind, and was introductory to it. By supplying and bringing into view these circumstances, as implied or tacitly contained in the wish, and exhibiting the whole of the apostle’s meaning or sentiment, both the *spirit* and *letter* of the text will be preserved, without supposing him willing to submit to a total forfeiture of the benefits of the gospel dispensation, or final destruction itself.—And how now, or in what manner, or with what peculiar circumstances was Christ accursed from God? why not



not only by the bodily pains and death of crucifixion, but by being so deprived of all *sense* of God's love and favour, so afflicted and oppressed with a *sense* of the divine wrath and indignation, as in the inconceivable agony of his soul to cry out, *My God, my God, why hast thou forsaken me!* enduring every possible degree of misery and *spiritual desertion*, short of desperation. Now this was not merely a *secular* suffering; nor yet was it an *everlasting accursed state*; but it was a *mixed, a finite*, yet withal a *spiritual* misery, or *travail of the soul*, as the scripture speaks.—In regard to this *state of spiritual desertion and anguish* especially, more terrible than all other terrors, Christ is said to have been *made a curse for us.*—And though St. Paul 'knew it was neither possible nor fit that any man should make agreement unto God for the soul of his brother; yet such a declaration as this, of his willingness to become a sacrifice himself for his kinsmen, was the *highest conceivable expression* of his vehement concern and love for them, as well as of his most ardent zeal to advance the glory of God in the salvation of his peculiar people.'—Thus interpreted, our Author thinks the passage under consideration consistent with the hope, or rather full assurance, which St. Paul often mentions, of his own final salvation and the eternal enjoyment of God; so that 'it seems to be within the *possibility* of a *rational creature's*, or however of the *Christian's* resignation of himself, whilst directed and assisted from above.'

The foregoing is a contracted view of Mr. Keeling's interpretation of this remarkable text, and may serve as a specimen, though without entering into the many learned and critical disquisitions, with which his pamphlet abounds,—and which are more likely to recommend it to the *curious*, than the *common* Reader, for whose use it appears not to have been calculated.

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*The virtuous Widow: or Memoirs of the Baroness de Batteville,*  
translated from the French of Madame le Prince de Beaumont. 12mo. 3s. bound. Nourse.

THE Baroness de Batteville, was the daughter of a captain of horse, who dying soon after his marriage, left her mother six months gone with child, and in absolute want. Supported, however, in this dreadful dilemma by the hopes of preserving the pledge of her love, she, with becoming confidence, resolved to depend upon providence; and flattered herself, that she should, by assiduous labour, be able to provide a sufficient resource against poverty.

Her daughter (Julia) as she grew up, was remarkable for her beauty and accomplishments; but as she had amused herself with philosophy the conversation of the men, in general and the picture which she had formed



formed in idea, of the man, capable of pleasing her, was so perfect and uncommon, that she thought herself in no danger of losing her heart. Her mother, who supported her, as well as herself, by her labour, which was chiefly embroidering, met by accident with an officer's widow, a former acquaintance; and the parity of their circumstances induced them to live together—This lady had a son, whom she was often praising in the highest terms, which was attributed by Julia to the fond partiality of a mother, without giving her much credit for her lavish encomiums. However, the picture she drew, so well agreed with her ideal favourite, and the mother took so many occasions of launching out into his praise, that poor Julia began to feel an impatience to see this youth.

Her curiosity was soon after satisfied, at the expence of her happiness; for Monsieur D'Essart so fully answered the description given of him, that, notwithstanding all her philosophy, she conceived, at first sight, an affection which nothing could erase—The case was much the same with D'Essart, who had a soul too susceptible, and a judgment too refined not to be affected with the external charms of Julia, heightened by the singular virtues and improvement of her mind. Love so excessive will soon find an occasion of discovering itself. The explanation of their mutual affection was joy inexpressible to the lovers, but gave the most poignant grief to the young lady's mother; who, though she could not but approve the choice of Julia's heart, was afraid, as they were both unprovided for, the connection would involve her daughter in a series of misfortunes, which she herself had but too sensibly felt from the same cause. An accident, that happened soon after, gave a dawning of hope, that her fears were groundless. A relation of hers dying at Marseilles, had left her a legacy, which if she should obtain, she proposed to make it over to her daughter, and no longer oppose a union in which the happiness of both, who were now almost equally dear to her, was so essentially concerned.—For this end she set out for Marseilles, accompanied with Monsieur D'Essart. Julia, as may be supposed, could not well bear so cruel a separation, but her grief was yet increased by not receiving any letter from either, for the space of six months. She was now almost distracted, and entered into a convent, where she soon after received a letter from her mother, acquainting her that her long silence had been owing to her having been seized with the plague, which then raged at Marseilles, but that by the sole assistance of Monsieur D'Essart, she had recovered, and was in hopes of seeing her very soon. In short, her mother returned some months after, but alone, and without reaping any advantage from her journey, and had

all the reason in the world to believe that Monsieur D'Effart had perished there.

Her mother's arrival and the confirmation of her fears left poor Julia almost in a state of distraction—Two years being elapsed, by some accidental connections in the nunnery she became known to Baron de Batteville, a man of large fortune, but more remarkable for the benevolence of his disposition. Tho' he was at this time fifty, and was sensible of the impropriety of addressing one so young as Julia; yet as he found his happiness actually at stake, he engaged the abbess to make the proposal, and soon after wrote the young lady a letter, with an express declaration of his passion. After much hesitation, and confessing to him, how her heart was devoted to the memory of another, she at last made a sacrifice of her inclination to the importunities of the abbess, but more particularly of her mother, who she knew would by this means be provided for.

The Baron studied every means to compensate, by his kind treatment of his wife, for the disparity of years; and she was further endeared to him by becoming the mother of a fine girl.

D'Effart, who was supposed to be dead of the plague, but had been miraculously preserved, had now spent many years abroad, in hopes to repair, by his industry, the deficiency of his fortune. Though he knew all hopes of possessing his Julia, were at an end, and he was too generous to entertain a sentiment to her dishonour, yet was he impelled by a kind of fatality to take up his residence at Rheims, where she then lived. His passion for her still subsisted: he hired a lodging that looked into her garden, and without being perceived by her, used to please himself with observing her, as the only enjoyment that was now left him.—By meeting accidentally in a coffee-house, he became acquainted with the Baron; who conceived an uncommon esteem for him, and often, in vain, pressed him to accompany him to his house. The Baron one day coming out of church with his daughter, who was now twelve years old, the sight of the latter greatly surprized and affected Monsieur D'Effart. Her perfect resemblance of his dear Julia, filled his eyes with tears. This was observed by Mademoiselle Julia, (the daughter) with some concern; which, in the innocence of her heart she communicated to her mother.

At this time, as the Baroness suspected nothing, she had no fears but for her daughter; the sensibility of whose heart might hereafter subject her to innumerable misfortunes.—It happened that, during the absence of the Baron, a fire broke out in Julia's bed-chamber, and Mr. D'Effart was the means of preserving the lives of both the mother and daughter.—Being convinced that he was now discovered by her whom he had hitherto so carefully avoided,

he immediately left the place.—In vain did the Baron make



all possible enquiries to discover his retreat; for he was now determined, should he be happy enough to find D'Essart, to give him his daughter in marriage. The Baroneſs, whoſe conſternation at the fire, was further encreaſed by ſeeing Monſieur D'Essart, whom ſhe then believed to be an apparition, began, on her firſt compoſure, to lay together the various circumſtances ſhe could collect from the Baron's remarks, and was now convinced Monſieur D'Essart was ſtill alive—This was further confirmed to her by a letter ſhe received ſecretly, wherein he exhorted her to think no more of him, and uſed every perſuaſive that religion or honour could ſuggeſt.

Soon after this, the Baron died, and Julia the daughter learnt by accident the whole hiſtory relating to Monſieur D'Essart and her mother. Though ſhe herſelf loved him with the utmoſt tenderneſs, yet preferring her mother's happineſs to her own, ſhe generously reſolved to effect it by ſtratagem. To this end ſhe withdrew to a nunnery, from whence ſhe vowed ſhe would never return, till her mother ſhould promiſe to marry Monſieur D'Essart. The Baroneſs was alſo well acquainted with Julia's love for him—In ſhort, after aſſuring both Monſieur D'Essart and Julia, in the ſtrongeſt terms, that ſhe had actually conquered a paſſion, which ſhe no longer could harbour with honour, and inſiſting on her daughter's marriage with him, as the only thing on earth, that could ſave her from the utmoſt diſtreſs, Monſieur D'Essart arrives at Rheims, and the marriage is ſolemnized in the preſence of *the virtuous widow*.

The perplexity occaſioned by ſo odd a circumſtance, is agreeably unravelled, and the delicacy of the parties is well preſerved.—But many improbable circumſtances occur here and there, which can never be digeſted but in a Catholic country: Particularly the eſcape of Monſieur D'Essart, who is ſuppoſed to have been taken away by the men appointed to remove the dead bodies; to have been thrown into the common pit, with ſeveral carcaſſes upon him; to have lain there inſenſible all night, and in the morning to come ſafe out again.—His motive for abandoning all thoughts of Julia, from his inſatuated perſuaſion that God required him to devote his life to the mortifying tho' benevolent office of attending on the ſick, muſt appear equally ridiculous in a country where proteſtantism has taken place; which teaches us, that all ſeverities wantonly impoſed on ourſelves, can add nothing to the honour of Omnipotence; and that the moſt reaſonable manner of ſerving God, ſo far from being deſtructive of our temporal welfare, is the only means of ſecuring it.—However, the moral which this work conveys, is good: viz. an entire dependance on the will of heaven, and a reſignation under miſfortunes, which may be attended with ſuch happy conſequences, as the narrowneſs of our *underſtanding* will not permit us to foreſee.



*The Gentleman's Guide in his tour through France.* Wrote by an Officer in the Royal-navy, who lately travelled on a Principle which he most sincerely recommends to his Countrymen, viz. not to spend more Money in the Country of our natural Enemy, than is requisite to support with Decency the Character of an Englishman. 8vo. 2s. 6d. Bristol printed, and sold by Kearsly, &c. in London.

**I**T will be difficult, we apprehend, to ascertain the sum which will be necessary to support the character of an Englishman, as our countrymen, as well abroad as at home, will chuse to live according to their fortunes. The character of an Englishman abroad, is that of a rich, foolish extravagant fellow. The Author of this book, however, must have appeared an exception to this general character. He spent in the course of eighteen months not quite one hundred and fifty pounds; a sum for which many people would have found it difficult to live even without travelling: nevertheless he assures us that he learnt the French language, became acquainted with their laws, customs and manners; that he never neglected to examine carefully all the curiosities worth notice; that he kept genteel company, had a servant when in a town; and in short, supported the character of a gentleman wherever he came. But our traveller would not have his readers suppose that he adopted this plan merely from economy: no, patriotism was his principal motive, being unwilling to furnish our enemies with the sinews of a future war. He tells us that he often with concern beheld our young gentry throwing money out of their windows, and thus confirming the French in their opinion of our immense riches, and consequently that we can afford to pay double *what a Frenchman will pay for the same article.*

Our Author's general advice to travellers may be reduced to the following rules: Leave your chaise on this side of the water, it being too slight for French roads. Take with you no clothes but those on your back. If you are in the service, wear your regimentals, and cultivate the acquaintance of the French officers wheresoever you come. Take care not to travel without a knife and fork in your pocket, lest you lose your dinner. Procure letters of recommendation to some banker at Paris, who will recommend you farther. Make it a rule as soon as you arrive in a town, to visit the *Intendant*, to whom, in case of ill usage, you are to appeal, but ultimately, if necessary, to the English ambassador. Stay no longer at Calais than to walk round the ramparts, and to purchase *les routes des postes*, and *le nouveau voyage de France*. If you be alone, endeavour to join  
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Mr. Bunce is still the same extravagant, visionary, romantic writer ; and his adventures, recorded in this new publication, are not in any degree more consistent with nature and probability, nor a whit less absurd, than those which, in his former productions, have so greatly astonished and, we had almost said, confounded his Readers.

Yet, wild and wonderful as are the stories told by this strange adventurer, and monstrous, and even ridiculous as some of his narrations are, they are *splendide mendaces* ; and we cannot help admiring the singular turn and capacity of the writer :—Who, whenever he soars above the limits of common sense, is generally elevated into so fine a frenzy, that we willingly suffer him to transport us, in his aerial flights, to ‘ Thebes, to Athens, or the Lord knows where.’—When, like one of the weird sisters on a broomstick, he scampers away over earth and seas, or desperately plunges into some horrible and untried gulph, we are nothing loth to mount behind and bear him company, though it were down to the centre, or ‘ beyond the visible diurnal sphere.’—What an amazing mortal is this Bunce ! Never, surely, did his equal exist ! Nat. Lee is nothing to him ; nor even the fiery poet, Lord Flame, who kept the town staring, laughing and hollowing, for near a month together, with his Hurlothrumbo\*. In fine, he is a perfect *unique*, and, certainly, as much an original, in his way, as Shakespeare or Sam. Richardson ; though, possibly, with this difference, that their excellencies proceeded merely from native, uncultivated genius ; while our Author’s peculiar sublimities seem to be the produce of a genius and imagination over-heated and run to seed in the hot-beds of romance and religious controversy. In all his extravagancies, however, he appears to maintain, with strictest uniformity, the character of an honest man,—earnest in promoting the best interests of his fellow creatures, and zealous to the highest degree, for what he apprehends to be the cause of Truth.—Being, moreover, a scholar, a mathematician, a philosopher, a divine, a physician, an historian and a poet, his books may truly be stiled a most entertaining miscellany, in which Readers of every class will find something for their amusement ; and no one, we believe, can be wholly displeased with so various a writer, except those who cannot bear to hear the church of Rome censured, and the doctrine of the Trinity called in question : for, indeed, Mr. Bunce is the warmest advocate for the Reformation, and for the unity of

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a most romantic account. In a wonderfully pleasant valley in Westmoreland, surrounded by mountains of stupendous height, he met with a religious society of married people; with whom he spent some days: and gives an ample account of their institution; the regularity of their lives; their antipathy to the doctrine of celibacy, and some other popish absurdities; their exemplary devotions, and their rational studies.—Proceeding on his route to Harrogate, he misses his way, (as he generally does wherever he goes, for his horse usually has the direction and choice of the road) and arrives at a beautiful country seat in the northern extremity of Stanmore. Here, without seeing any human creature, he passes the night in a curious sleeping parlour, built in a most enchanting grove: while his servant, O Fin, stays without to take care of the horses, and under a great tree takes as comfortable a nap as his master. Next morning he receives, from a countryman, some account of Miss Antonia Cramer, a charming young lady, Mistress of this delightful abode; and immediately falling in love with her character, he forms a scheme for obtaining her, to fill up the vacancy made at Orton-lodge, by the death of his second wife. Unluckily, however, she was then absent, on a journey, and was not to come home again till the end of twenty days; but this circumstance was nothing to Mr. Bunce, who resolving to wait her return, took up his quarters, at a neighbouring cottage, where he gains intelligence of an extraordinary man, an hermit, whose dwelling was not far off, and to whom our rambling philosopher instantly repairs, to pass away, in the conversation of this Solitary, some of the tedious hours which slowly crept along, during the absence of the divine Antonia. And now comes the episodical story of Mr. Dorick Watson the hermit. He was an English gentleman, who had been bred a Catholic in France, and there married a sister of the famous Abbé le Blanc,—with whose *letters concerning the English nation* we suppose most of our Readers are acquainted.—In Mr. Watson's narrative of his own life, we have a curious detail of his reasons for renouncing the errors of the Romish church; the conversion also of his wife; her death; and his motive for turning Ancho-rite. In this part of our Author's work, the celebrated *notes* of Cardinal Bellarmine are smartly attacked and exploded. Here, also, is introduced an account of Abbé le Blanc, with some notable strictures on Monsieur de Voltaire: 'That wonderful compound of a man, says he, half infidel, half papist; who seems to have no regard for *Christianity*; and yet compliments *Popery*, at the expence of his understanding \*; who writes the

\* He very well supports this charge, by citing Voltaire's own words; to which he has subjoined some lively, spirited animadversions.

history of England with a partiality and malevolence almost as great as Smollet's, and pretends to describe the Britanic constitution, tho' it is plain from what he says, that he has not one true idea of the *primary institutions* of it; but taking this nation to be just such another kingdom of slaves as his own country, rails at the REVOLUTION, &c. &c.\*—Doubtless Voltaire has given but too much cause for this charge of inconsistency—but to go on with our Author.

On his return to the poor man's cottage, he learns that Miss Cramer, and her Cousin, Miss Vane, who constantly resided with her as her companion, were returned home. The honest cottager, it seems, had already apprized the ladies concerning Mr. Bunce's arrival in those parts; and had mentioned him 'as a traveller who had journeyed into that remote corner of the world, in search of antiquities and curiosities.'—And now, Reader, behold in what manner our enamorado contrives to introduce himself to this Sylvan Goddess. 'Immediately, says he, I crossed the water, and as I saw her and the fair Agnes, her cousin, walking in the garden near the *Ha*, leaped it over, broad as it was, [well done, Sir Knight!] and with my hat in my hand made her a low bow, apologized for presuming to introduce myself to her presence in such a manner, and concluded with my being in love with her charming character, before I had the honour and happiness of seeing her.'—All this was very handsome, so be sure; but how did Mr. Bunce manage to distinguish Miss Cramer from her lovely cousin, as he had no one to introduce him?—This query should be resolved in the second edition.

But if Mr. Bunce was so much enamoured before he had seen this heaven-born maid, as he styles her, what must be his situation at this first interview? Why, he tells us that *strange* pleasures filled his soul; and all his talk was love. *Strange*, however, that the pleasure he felt on this occasion should be so *new* to him, who had been twice so violently in love before! but different objects, we must suppose, produce different sensations.—Well! the issue of this introductory address was, that he became so well acquainted with this INNOCENT BEAUTY, that, on taking his leave, he had an invitation to breakfast the next morning. 'I was there, says he, by eight, and really and truly quite charmed with her. She was pretty as it was possible for flesh and blood to be; had a beautiful\* understanding, and as she had very little notion of men, having seen very few, except the two old servants who lived with her, she had not an

\* Mr. Bunce is not always very nice in his choice of epithets. What idea are we to form of a *beautiful* understanding? Would he say, if a lady whose mental qualities were somewhat inferior to those of Miss Cramer, that she had an *handsome* understanding?



feet high, and had but one eye, with which he squinted most shockingly. He wore his own hair, which was short and bad, and only dress'd by his combing it himself in the morning, without oil or powder. But as he was matchless on the fiddle, sung well, and chatted agreeably, he was a favourite with the ladies. They preferred ugly Makins (as he was called) to many very handsome men. I will here give the public the character of these Irish gentlemen, for the honour of Ireland, and as they were curiosities of the human kind.'

Of Mr. Makins he gives a farther account, in the following terms: 'Makins was possessed of all the excellent qualities and perfections that are within the reach of human abilities. He had received from nature the happiest talents, and he made singular improvements of them by a successful application to the most useful and most ornamental studies. Music, as before observed, he excelled in. His intellectual faculties were fine, and, to his honour I can affirm, that he mostly employed them, as he did his great estate, to the good of mankind, the advancement of morality, and the spread of *pure theism*, the worship of God *our Saviour*, who raised and sent Christ to be a Redeemer. This gentleman was a zealous Unitarian, and, though but five and twenty, (when we met at Harrogate) a religious man: but his religion was without any melancholy; nor had it any thing of that severity of temper, which diffuses too often into the hearts of the religious, a morose contempt of the world, and an antipathy to the pleasures of it. He avoided the assemblies of fools, knaves, and blockheads, but was fond of good company, and condemned that doctrine which taught men to retire from human society to seek God in the horrors of solitude. He thought the Almighty may be best found among men, where his goodness is most active, and his providence most employed.'

The character of Gallaspy is one of the strangest compounds that ever existed, and probably never did exist, but in these Memoirs: however, as the features of this picture are strongly marked, and the whole is very highly coloured, we are determined to give our Readers an opportunity of forming their own judgment concerning it.

'Gallaspy was the tallest and strongest man I have ever seen, well made, and very handsome. He had wit and abilities, sung well, and talked with great sweetness and fluency, but was so extremely wicked, that it were better for him, if he had been a natural fool. By his vast strength and activity, his riches and eloquence, few things could withstand him. He was the most prophane swearer I have known: fought every thing, whored every thing, and drank seven in a hand; that is, seven glasses so placed between the fingers of his right hand, that in drinking, the liquor fell into the next glasses, and the

drank out of the first glass seven glasses at once. This was a common thing, I find from a book in my possession, in the reign of Charles the Second, in the madness that followed the restoration of that profligate and worthless prince. But this gentleman was the only man I ever saw who could or would attempt to do it; and he made but one gulp of whatever he drank; he did not swallow a fluid like other people, but if it was a quart, poured it in as from pitcher to pitcher. When he smoked tobacco, he always blew two pipes at once, one at each corner of his mouth, and threw the smoke of both out of his nostrils. He had killed two men in duels before I left Ireland, and would have been hanged, but that it was his good fortune to be tried before a judge, who never let any man suffer for killing another in this manner. (This was the late Sir John St. Leger.) He debauched all the women he could, and many whom he could not corrupt, he ravished. I went with him once in the stage-coach to Kilkenny, and seeing two pretty ladies pass by in their own chariot, he swore in his horrible way, having drank very hard after dinner, that he would immediately stop them, and ravish them: nor was it without great difficulty that I hindered him from attempting the thing; by assuring him I would be their Protector, and he must pass through my heart before he could proceed to offer them the least rudeness. In sum, I never saw his equal in impiety, especially when inflamed with liquor, as he was every day of his life, though it was not in the power of wine to make him drunk, weak or senseless. He set no bounds or restrictions to mirth and revels. He only slept every third night, and that often in his cloaths in a chair, where he would sweat so prodigiously as to be wet quite through; as wet as if come from a pond, or a pail of water had been thrown on him. While all the world was at rest, he was either drinking or dancing, scouring the bawdy-houses, or riding as hard as he could drive his horse, on some iniquitous project. And yet, he never was sick, nor did he ever receive any hurt or mischief. In health, joy, and plenty, he passed life away, and died about a year ago at his house in the county of Galway, without a pang or any kind of pain. This was Jack Gallaspy. There are however some things to be said in his favour, and as he had more regard for me than any of his acquaintance, I should be ungrateful were I not to do him all the justice in my power.

‘He was in the first place far from being quarrelsome, and if he fought a gentleman at the small-sword, or boxed with a porter or coachman, it was because he had in some degree been ill used, or fancied that the laws of honour required him to call an equal to an account, for any transaction. His temper was naturally sweet.

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plenty, and retailed to the poor, at a moderate price, in scarcer times; by which means monopolizing is effectually prevented.

From Avignon you are to take a place in a coach or chaise to *Aix en Provence*, thence to Toulon, thence to Marseilles, thence to Arles, where the cathedral, the town-hall, and several Roman antiquities deserve your notice. Your next object is Nîmes; whence, having viewed the well known curiosities, you proceed to Montpellier, the climate of which, according to our Author, is of late years so much altered for the worse as to be at present remarkably unhealthy. He informs us likewise that none of the English of his acquaintance had reason to praise the skill of the physicians in this city.

From Montpellier you proceed to Beziers, where you are to embark upon the royal canal for Toulouse, which opens a communication between the Western ocean and the Mediterranean, and is doubtless one of the most astonishing productions of art in the world. You now embark on the Garonne for Bourdeaux. Hence you travel by land to Poitiers, Tours, Blois, Orleans, and so to Paris. From Paris you go by water to Rouën, and thence to Dieppe; where you are to embark on board the packet which will land you at Brighthelmston in your native country.

The Author, having thus reconducted his traveller to England, steps back to give a general description of the kingdom of France, its climate, inhabitants, laws, customs, capital, &c. Taking leave of his Reader with the following just and seasonable exhortation. "I shall conclude by most earnestly recommending to all Protestant parents to be extremely cautious to whose care they intrust their children, when sent early into France for education; as I can with confidence assure them, that the Catholics (ever strenuous to make converts) use all their specious and ostentatious arguments to impress their idolatrous and irrational religion into their tender minds."

This, though not an elegant, may be, nevertheless, a useful book to those, who, like the Author, chuse to spend as little money as possible among our natural enemies; especially as he never fails to mention not only the best inns upon the road, but also the cheapest method of conveyance from one place to another.

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*The Life of John Bunce, Esq.* Containing various Observations and Reflections made in several Parts of the World, and many extraordinary Relations. Vol. II. 8vo. 6s. Johnson and Co.

MANY of our Readers, no doubt, remember the accounts we gave of this most extraordinary Author's former. July, 1766. D met

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God, that we ever met with. But then he introduces these controverted subjects so often, that, although he frequently says very strong things upon them, yet even those who are in his own sentiments must naturally be tired out with the eternal repetition.

This volume opens with what the Author calls his 'apology for the married state;' and, verily, according to his account few men have been better qualified to do justice to the subject: as he had no less than seven wives—but all in due succession to each other; for you are not to imagine, gentle Reader, that Mr. Bunce was a polygamist.

Happily, indeed, did our Author and his amiable (first) wife pass their time at Orton-lodge, where we left them at the close of our account of his former volume; but short as well as sweet was the term of their felicity! The 'soft transporting period' lasted but two years; when 'in came death, when they least expected him, snatched Mr. Bunce's charming partner from him, and (as he expresses it) melted all his happiness into air;' a fever, says he, 'in a few days, snapt the thread of her life, and made me the child of affliction, when I had not a thought of the mourner. Language cannot paint the distress this calamity reduced me to; nor give an idea of what I suffered, when I saw her eyes swimming in death, and the throes of her departing spirit. Blest as she was in every virtue that adorns a woman, how inconsolable must her husband be!'—Not absolutely inconsolable, however; for in the very next section we find him in high raptures with a Miss Statia Henley; a delightful young lady, of whom he gives the following description. 'She was at this time just turned of twenty, and had such diffusive charms as soon new fired my heart, and gave my soul a softness even beyond what it had felt before. She was a little taller than the middle size, and had a face that was perfectly beautiful. Her eyes were extremely fine, full, black, sparkling, and her conversation was as charming as her person; both easy, unconstrained and sprightly.'—We give this short description of Miss Henley, as we shall do that of all his wives; because it may gratify the curiosity of the Reader to compare the several pictures with each other, and mark their different and distinguishing beauties: for beauties they all were, and peerless ones too, however extraordinary such a circumstance may seem,—and still more extraordinary that so many divine and glorious creatures (to speak in our Author's own style) should fall to the happy, seven times happy! lot of one man!

He met with this lady at a most delightful romantic spot among the fells of Westmoreland, the happy retirement of her mother and father, Charles Henley, Esq; and here, too, he met with other wonderful things, particularly a curious moralizing *on, leaning on a reading desk in the midst of a library.—*  
*we feel ourselves rather attracted by the blooming lady, than*  
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by the scare-crow remains of her father: for such it seems were the extraordinary figure at the desk.

Mr. Bunce, though an entire stranger, who had by mere chance rambled to the rural *groves of Basil*, presently got into the good graces of both the old gentleman and his grand daughter. The former soon made him the offer of living with them till Miss Henley should be of age; when she, with a good fortune, might be at our adventurer's service, provided he, in that time, could make his assiduities acceptable to the young lady. This offer was as readily accepted as made; and Mr. Bunce is now superlatively happy with his new friends at Basil groves: where he delightfully passed the winter and spring following. \* The mornings, says he, I generally spent in the library, [a very noble one] reading, or writing extracts from some various MSS. or scarce books; and in the afternoons Miss Henley and I walked in the lawns and woods, or sat down to cards. She was a fine creature indeed, in body and soul—and charmed me to a high degree. Her conversation was rational and easy, without the least affectation from the books she had read; and she would enliven it sometimes by singing, in which she was a great mistress—as to her heart, I found it was to be gained—

His two years apprenticeship to love, was, however, cut short by the death of the good old Mr. Henley; on which event, the lady somewhat surprized our amorous Author with a declaration in favour of a single life, and a civil intimation that he was at liberty to retire from the *groves of Basil*. This stroke Mr. Bunce had the dexterity to parry; and with what weapon do you think, gentle Readers, did this young gallant ward off the impending blow? Why—with a strange dry speech about *baptism*, the *Abrahamic covenant*, and *circumcision*;—however, he wound up his oration with an earnest persuasive to *marry*—for the sake of keeping up a *succession* in a *regular and hallowed* way.—What a method of courting a fine, delicate young lady!—But this was one of Mr. Bunce's *oddities*.

Yet, odd, and uncouth, and rather suitable to the character of some old scholiast, as was our Author's mode of address to Miss Henley, on her intimated resolution to live single, it had power enough to make her change that resolution, and to declare in favour of a *succession*. They were married, lived happily for two years; and then poor Statia died also, and was laid by the side of her predecessor.

Mr. Bunce's sorrow for the loss of his excellent *second* was too violent to last long: he bewailed himself—as long as his grief would hold out; sat with his eyes shut for three days; and at last called for his horse, 'to try what air, exercise, and a variety of objects, could do.'

In the third section, we find our wandering knave way to Harrogate Spaw; and of his journey thither.

a most romantic account. In a wonderfully pleasant valley in Westmoreland, surrounded by mountains of stupendous height, he met with a religious society of married people; with whom he spent some days: and gives an ample account of their institution; the regularity of their lives; their antipathy to the doctrine of celibacy, and some other popish absurdities; their exemplary devotions, and their rational studies.—Proceeding on his route to Harrogate, he misses his way, (as he generally does wherever he goes, for his horse usually has the direction and choice of the road) and arrives at a beautiful country seat in the northern extremity of Stanmore. Here, without seeing any human creature, he passes the night in a curious sleeping parlour, built in a most enchanting grove: while his servant, O Fin, stays without to take care of the horses, and under a great tree takes as comfortable a nap as his master. Next morning he receives, from a countryman, some account of Miss Antonia Cramer, a charming young lady, Mistress of this delightful abode; and immediately falling in love with her character, he forms a scheme for obtaining her, to fill up the vacancy made at Orton-lodge, by the death of his second wife. Unluckily, however, she was then absent, on a journey, and was not to come home again till the end of twenty days; but this circumstance was nothing to Mr. Bunce, who resolving to wait her return, took up his quarters, at a neighbouring cottage, where he gains intelligence of an extraordinary man, an hermit, whose dwelling was not far off, and to whom our rambling philosopher instantly repairs, to pass away, in the conversation of this Solitary, some of the tedious hours which slowly crept along, during the absence of the divine Antonia. And now comes the episodical story of Mr. Dorick Watson the hermit. He was an English gentleman, who had been bred a Catholic in France, and there married a sister of the famous Abbé le Blanc,—with whose *letters concerning the English nation* we suppose most of our Readers are acquainted.—In Mr. Watson's narrative of his own life, we have a curious detail of his reasons for renouncing the errors of the Romish church; the conversion also of his wife; her death; and his motive for turning Anchorite. In this part of our Author's work, the celebrated *notes* of Cardinal Bellarmine are smartly attacked and exploded. Here, also, is introduced an account of Abbé le Blanc, with some notable strictures on Monsieur de Voltaire: 'That wonderful compound of a man, says he, half infidel, half papist; who seems to have no regard for *Christianity*; and yet compliments *Papery*, at the expence of his understanding \*; who writes the

\*e very well supports this charge. by citing Voltaire's own words; he has *subjoined some lively, spirited animadversions.*



history of England with a partiality and malevolence almost as great as Smollet's, and pretends to describe the Britannie constitution, tho' it is plain from what he says, that he has not one true idea of the *primary institutions* of it, but taking this nation to be just such another kingdom of slaves as his own country, rails at the REVOLUTION; &c. &c.\*—Doubtless Voltaire has given but too much cause for this charge of inconsistency—but to go on with our Author.

On his return to the poor man's cottage, he learns that Miss Cramer, and her Cousin, Miss Vane, who constantly resided with her as her companion, were returned home. The honest cottager, it seems, had already apprized the ladies concerning Mr. Bunce's arrival in those parts; and had mentioned him 'as a traveller who had journeyed into that remote corner of the world, in search of antiquities and curiosities.'—And now, Reader, behold in what manner our enamourato contrives to introduce himself to this Sylvan Goddess. 'Immediately, says he, I crossed the water; and as I saw her and the fair Agnes, her cousin, walking in the garden near the *Ha*, leaped it over, broad as it was, [well done, Sir Knight!] and with my hat in my hand made her a low bow, apologized for presuming to introduce myself to her presence in such a manner, and concluded with my being in love with her charming character, before I had the honour and happiness of seeing her.'—All this was very handsome, to be sure; but how did Mr. Bunce manage to distinguish Miss Cramer from her lovely cousin, as he had no one to introduce him?—This query should be resolved in the second edition.

But if Mr. Bunce was so much enamoured before he had seen this heaven-born maid, as he styles her, what must be his situation at this first interview? Why, he tells us that *strange* pleasures filled his soul; and all his talk was love. *Strange*, however, that the pleasure he felt on this occasion should be so *new* to him, who had been twice so violently in love before! but different objects, we must suppose, produce different sensations.—Well! the issue of this introductory address was, that he became so well acquainted with this INNOCENT BEAUTY, that, on taking his leave, he had an invitation to breakfast the next morning. 'I was there, says he, by eight, and really and truly quite charmed with her. She was pretty as it was possible for flesh and blood to be; had a beautiful\* understanding, and as she had very little notion of men, having seen very few, except the two old servants who lived with her, she had not an

\* Mr. Bunce is not always very nice in his choice of epithets. What idea are we to form of a *beautiful* understanding? Would he say, if a lady whose mental qualities were somewhat inferior to those of Miss Cramer, that she had an *handsome* understanding?



idea of any danger that could come from conversing freely with a man she knew nothing of, and who might be an enemy in disguise.

Every day, for a month together, did he repeat his visits to this pretty little innocent soul; and, before the end of six weeks, he married her.—Surely there must have been something uncommonly attractive about this gentleman, by the force of which he so easily and quickly subdued the heart of every female to whom he paid his addresses! none of them held out above a month or two.

With this lady, 'who was as good as an angel,' our Author lived in unspeakable felicity, at Orton Lodge, for two years; when she, too, died of the small-pox. Leaving her husband, once more, the most disconsolate of men.—*Four* days did he now remain, with his eyes shut, on account of this new loss;—and then he left the Lodge once more, 'to live, says he, if I could, since my religion ordered me to do so, and see what I was next to meet with in the world.'—As grief sat powerfully on his spirits, and if not dislodged, as he said, 'would have drank them up very soon,' he now resumed his design of visiting Harrogate-wells, to try, in the festivities of that place, to forget his departed wife 'as soon as he could.'

As he has hitherto said nothing of his having any children by so many wives, and does not in the remainder of his history speak of any, he here mentions them once for all. 'I think it sufficient, says he, to observe, that I had a great many, to carry on the *succession*; but as they never were concerned in any extraordinary affairs, nor ever did any remarkable things, that I heard of;—only rise and breakfast, read and saunter, drink and eat, it would not be fair, in my opinion, to make any one pay for *their* history.'

In the fifth section we at length actually find our adventurer at Harrogate, in Yorkshire; where he arrived in 1731. He gives a short description of the place, with a particular account of the nature and qualities of the sulphurous wells, and the various disorders in which they have been found efficacious and salutary. He likewise describes the company he found there; particularly half a dozen Irish gentlemen, some of whose characters may be selected for the amusement of our Readers, and will afford them also some farther light into that of our Author. 'These gentlemen, says he, were Mr. Gollógher, Mr. Gallaspy, Mr. Dunkley, Mr. Makins, Mr. Monaghan, and Mr. O'Keefe, descended from the Irish kings, and first cousin to the great O'Keefe, who was buried not long ago in Westminster abby. They were all men of large fortunes, and, Mr. Makins excepted, were as handsome, fine fellows as could be picked out in all the world. Makins was a very low, thin man, not four

feet high, and had but one eye, with which he squinted most shockingly. He wore his own hair, which was short and bad, and only dressed by his combing it himself in the morning, without oil or powder. But as he was matchless on the fiddle, sung well, and chatted agreeably, he was a favourite with the ladies. They preferred ugly Makins (as he was called) to many very handsome men. I will here give the public the character of these Irish gentlemen, for the honour of Ireland, and as they were curiosities of the human kind.

Of Mr. Makins he gives a farther account, in the following terms: 'Makins was possessed of all the excellent qualities and perfections that are within the reach of human abilities. He had received from nature the happiest talents, and he made singular improvements of them by a successful application to the most useful and most ornamental studies. Music, as before observed, he excelled in. His intellectual faculties were fine, and, to his honour I can affirm, that he mostly employed them, as he did his great estate, to the good of mankind, the advancement of morality, and the spread of *pure theism*, the worship of God *our Saviour*, who raised and sent Christ to be a Redeemer. This gentleman was a zealous Unitarian, and, though but five and twenty, (when we met at Harrogate) a religious man: but his religion was without any melancholy; nor had it any thing of that severity of temper, which diffuses too often into the hearts of the religious, a morose contempt of the world, and an antipathy to the pleasures of it. He avoided the assemblies of fools, knaves, and blockheads, but was fond of good company, and condemned that doctrine which taught men to retire from human society to seek God in the horrors of solitude. He thought the Almighty may be best found among men, where his goodness is most active, and his providence most employed.'

The character of Gallaspy is one of the strangest compounds that ever existed, and probably never did exist, but in these Memoirs: however, as the features of this picture are strongly marked, and the whole is very highly coloured, we are determined to give our Readers an opportunity of forming their own judgment concerning it.

'Gallaspy was the tallest and strongest man I have ever seen, well made, and very handsome. He had wit and abilities, sung well, and talked with great sweetness and fluency, but was so extremely wicked, that it were better for him, if he had been a natural fool. By his vast strength and activity, his riches and eloquence, few things could withstand him. He was the most prophane swearer I have known: fought every thing, whored every thing, and drank seven in a hand; that is, seven glasses so placed between the fingers of his right hand, that drinking, the liquor fell into the next glasses, and thereby

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drank out of the first glass seven glasses at once. This was a common thing, I find from a book in my possession, in the reign of Charles the Second, in the madness that followed the restoration of that profligate and worthless prince. But this gentleman was the only man I ever saw who could or would attempt to do it; and he made but one gulp of whatever he drank; he did not swallow a fluid like other people, but if it was a quart, poured it in as from pitcher to pitcher. When he smoked tobacco, he always blew two pipes at once, one at each corner of his mouth, and threw the smoke of both out of his nostrils. He had killed two men in duels before I left Ireland, and would have been hanged, but that it was his good fortune to be tried before a judge, who never let any man suffer for killing another in this manner. (This was the late Sir John St. Leger.) He debauched all the women he could, and many whom he could not corrupt, he ravished. I went with him once in the stage-coach to Kilkenny, and seeing two pretty ladies pass by in their own chariot, he swore in his horrible way, having drank very hard after dinner, that he would immediately stop them, and ravish them: nor was it without great difficulty that I hindered him from attempting the thing; by assuring him I would be their Protector, and he must pass through my heart before he could proceed to offer them the least rudeness. In sum, I never saw his equal in impiety, especially when inflamed with liquor, as he was every day of his life, though it was not in the power of wine to make him drunk, weak or senseless. He set no bounds or restrictions to mirth and revels. He only slept every third night, and that often in his cloaths in a chair, where he would sweat so prodigiously as to be wet quite through; as wet as if come from a pond, or a pail of water had been thrown on him. While all the world was at rest, he was either drinking or dancing, scouring the bawdy-houses, or riding as hard as he could drive his horse, on some iniquitous project. And yet, he never was sick, nor did he ever receive any hurt or mischief. In health, joy, and plenty, he passed life away, and died about a year ago at his house in the county of Galway, without a pang or any kind of pain. This was Jack Gallaspy. There are however some things to be said in his favour, and as he had more regard for me than any of his acquaintance, I should be ungrateful were I not to do him all the justice in my power.

“He was in the first place far from being quarrelsome, and if he fought a gentleman at the small-sword, or boxed with a porter or coachman, it was because he had in some degree been ill-  
icied that the laws of honour required him to call  
ount, for any transaction. His temper was



‘ In the next place, he was the most generous of mankind. His purse was ever at his friend’s service: he was kind and good to his tenants: to the poor a very great benefactor. He would give more money away to the sick and distressed in one year, than I believe many rich pious people do in seven. He had the blessings of thousands for his charities, and, perhaps, this procured him the protection of heaven.

‘ As to swearing, he thought it was only criminal, when it was false, or men lyed in their affirmations: and for whoring, he hoped there would be mercy, since men will be men while there are women. Ravishing he did not pretend to justify, as the laws of his country were against it; but he could not think the woman was a sufferer by it, as she enjoyed without finning the highest felicity. He intended her happiness; and her saying no, kept her innocent.

‘ How far all this can excuse Mr. Gallaspy, I pretend not to determine; but as I thought it proper to give the world the picture of so extraordinary a man, it was incumbent on me, as his friend, to say all I could, with truth, in his vindication.

Dunkley, Monaghan, and O’Keefe were less extraordinary characters; but Mr. Gollogher, notwithstanding the Gorgon sound of his name, was a most engaging fellow. He is thus described:

‘ Gollogher was a man of learning and extraordinary abilities. He had read very hard for several years, and during that time, had collected and extracted from the best books more than any man I ever was acquainted with. He had four vast volumes of common place, royal paper, bound in rough calf, and had filled them with what is most curious and beautiful in works of literature, most refined in eloquent discourses, most poignant in books of criticism, most instructive in history, most touching and affecting in news, catastrophes, and stories; and with aphorisms, sayings, and epigrams. A prodigious memory made all this his own, and a great judgment enabled him to reduce every thing to the most exact point of truth and accuracy. A rare man! Till he was five and twenty, he continued this studious life, and but seldom went into the mixed and fashionable circles of the world. Then, all at once, he sold every book he had, and determined to read no more. He spent his every day in the best company of every kind; and as he had the happy talent of *manner*, and possessed that great power which strikes and awakens fancy, by giving every subject the new dress and decoration it requires; — could make the most common thing no longer trivial, when in his hand, and render a good thing most exquisitely pleasing; — as he told a story beyond most men, and *had, in short, a universal means towards a universal success, it was but natural that he should be every where liked and* wither



wished for. He charmed wherever he came. The specific I have mentioned made every one fond of him. With the ladies especially he was a great favourite, and more fortunate in his amours than any man I knew. Had he wanted the fine talents he was blest with, yet his being an extremely handsome man, and a master on the fiddle, could not but recommend him to the sex. He might, if he had pleased, have married any one of the most illustrious and richest women in the kingdom. But he had an aversion to matrimony, and could not bear the thought of a wife. Love and a bottle were his taste. He was however the most honourable of men in his amours, and never abandoned any woman to distress, as too many men of fortune do, when they have gratified desire. All the distressed were ever sharers in Mr. Gollogher's fine estate, and especially the girls he had taken to his breast. He provided happily for them all, and left nineteen daughters he had by several women a thousand pounds each. This was acting with a temper worthy of a man; and to the memory of the benevolent Tom Gollogher I devote this memorandum.

Having observed that too many men of fortune abandon the girls they have ruined, our Author here gives an instance of the horrid consequences of so base and ungenerous a procedure, in the affecting story of Miss Hunt, an Irish beauty, who was villainously debauched and deserted by one Mr. R—. The catastrophe, with regard to the poor young lady, was most shocking to relate; and our Author has told the story in very moving terms: but we shall not disgust our Readers with such a proof of human depravity. The present article is, moreover, of a sufficient length; and therefore we must defer the sequel of this history to our next month's review.

\* In the foregoing abstract, we have avoided the more romantic and marvellous parts of Mr. Buncle's narrative; as we suppose the soberest and least wonderful incidents would be most acceptable to the generality of our Readers.—Indeed the present vol. does not afford many such supernatural adventures, such amazing scenes, such astonishing proofs of the Author's prodigious imagination and invention, as are to be met with in the former part of his work. So that, perhaps, on the whole, there will, in the opinion of some Readers, appear to be a great falling off, in the volume now offered to the public.

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*The History of Sir George Ellifson.* 12mo. 2 Vols. 6s. Millar.

SIR George Ellifson's father was the younger son of an ancient and opulent family; who, though he had by his profession been enabled to live genteelly, had made but small provision

mer productions ; his “ Memoirs of learned Ladies,” and the first Volume of his own life : for which see Review, Vol. XIII. and XV.

Mr. Bunce is still the same extravagant, visionary, romantic writer ; and his adventures, recorded in this new publication, are not in any degree more consistent with nature and probability, nor a whit less absurd, than those which, in his former productions, have so greatly astonished and, we had almost said, confounded his Readers.

Yet, wild and wonderful as are the stories told by this strange adventurer, and monstrous, and even ridiculous as some of his narrations are, they are *splendide mendaces* ; and we cannot help admiring the singular turn and capacity of the writer :—Who, whenever he soars above the limits of common sense, is generally elevated into so fine a frenzy, that we willingly suffer him to transport us, in his aerial flights, to ‘ Thebes, to Athens, or the Lord knows where.’—When, like one of the weird sisters on a broomstick, he scampers away over earth and seas, or desperately plunges into some horrible and untried gulph, we are nothing loth to mount behind and bear him company, though it were down to the centre, or ‘ beyond the visible diurnal sphere.’—What an amazing mortal is this Bunce ! Never, surely, did his equal exist ! Nat. Lee is nothing to him ; nor even the fiery poet, Lord Flame, who kept the town staring, laughing and hollowing, for near a month together, with his Hurlothrumbo\*. In fine, he is a perfect *unique*, and, certainly, as much an original, in his way, as Shakespeare or Sam. Richardson ; though, possibly, with this difference, that their excellencies proceeded merely from native, uncultivated genius ; while our Author’s peculiar sublimities seem to be the produce of a genius and imagination over-heated and run to seed in the hot-beds of romance and religious controversy. In all his extravagancies, however, he appears to maintain, with strictest uniformity, the character of an honest man,—earnest in promoting the best interests of his fellow creatures, and zealous to the highest degree, for what he apprehends to be the cause of Truth.—Being, moreover, a scholar, a mathematician, a philosopher, a divine, a physician, an historian and a poet, his books may truly be stilel a most entertaining miscellany, in which Readers of every class will find something for their amusement ; and no one, we believe, can be wholly displeased with so various a writer, except those who cannot bear to hear the church of Rome censured, and the doctrine of the Trinity called in question : for, indeed, Mr. Bunce is the warmest advocate for the Reformation, and for the unity of

\* See Playhouse Dictionary, Vol. II. art. Johnson, Sam.



‘ I do not doubt,’ answered Mrs. Ellifon, ‘ but they were rejoiced to find their punishment remitted, as they look upon it as a permission to take the same liberty every holy-day; and you may depend upon it they will give you the like opportunity for such another scene.’

‘ Very probably they may,’ replied Mr. Ellifon, ‘ but if my pardon has no other consequence, it will only appear as useless as your steward’s punishment; for he confessed to me, that for the same offence he had most cruelly chastised them not above a fortnight ago. Whatever their behavior may be, let me enjoy the pleasing sensations arising from even abused mercy, rather than the stings of remorse for useless cruelty.’

‘ But,’ interrupted Mrs. Ellifon, ‘ would you have their faults go uncorrected?’

‘ By no means,’ answered Mr. Ellifon, ‘ but I would have the punishment bear some proportion to the offence; and till it does so, it cannot be effectual. These poor creatures would be far our superiors in merit, and indeed in nature, if they could live without committing frequent faults; if the smallest offence, as a too free indulgence of innocent mirth like this I have just pardoned, is punished with the same severity as a malicious or dishonest action, the suffering wretches become desperate; they find, however careful, through the weakness of human nature they must sometimes err, and also that by the barbarity and tyranny of their overseers they shall frequently be punished, even when they are not guilty; and looking upon these sufferings as a misery attending their condition, they do not endeavour to avoid what they cannot always prevent. I am determined henceforward to ease your steward of this part of his business; the produce of the land he may still attend, but those who cultivate it shall be my care; he is not fit to be trusted with any thing but what is inanimate. And that you may not think I pay too high a price for this indulgence of my compassion, or rather this compliance with my conscience, I will endeavour to find a means of rendering our slaves obedient, without violating the laws of justice and humanity.’

In a few years Mrs. Ellifon was carried off by a fever, on which Sir George determines to settle his affairs and return to England. — After taking every necessary step for securing to the slaves the indulgence they had met with from him, and settling one of his brothers there in an advantageous situation, he leaves Jamaica, accompanied with a son, whom Mrs. Ellifon had bore to him about a year after marriage; and just arrives in England time enough to receive the blessing of his father, whom he found at the point of death. — He soon after purchases an estate in Dorsetshire; where he falls in love with, and after some years is married to a most accomplished lady, who is more particularly



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\* See Playhouse Dictionary, Vol. II. art. Johnson, Sam.

arts and sciences, more immediately concerned in trade, and the genteeler employments and professions, had been, by some able author, thrown into a narrow compass, and properly adapted to the wants of schools. 'I have, continues he, for above twenty years past, wished to see this piece of service to the public performed; but the different stations for which youth committed to my care are designed, have absolutely obliged me, at last, to write such an introduction, instead of using any longer the best authors on various subjects, whereby too great an expence, and an intolerable waste of time, are the natural consequences, not to mention the difficulty of meeting with books adapted to the capacities of youth.' The Author adds, that the reader 'is not to look upon this treatise as a collection, but a performance arising from the different dispositions and abilities of youth, their *infelicitities*; and the great difficulty there is in fixing any subject on their giddy minds, and making them fit for immediate use in their destined spheres.'

Pursuant to this plan Mr. Randall has laid down the four fundamental rules of arithmetic with great plainness, and adapted his elucidations to the tender capacities of youth. But we cannot help thinking that the old method of division is much easier attained, far less subject to error, and consequently more proper for learners, than the new, which Mr. Randall has followed in this work. The Author was himself aware of this, and very justly observes, that it may be asked, 'Why youth are put upon a more difficult way of dividing, when the old method is easier for their memories? I must beg leave to answer, that the newer form of dividing has its superior elegance, and also advantages in saving much time when youth are used to it; even the old way appears formidable enough to them when they begin division: besides, the new method, by subtracting as they multiply, obliges them to be careful, and fixes their attention, while they have a product on their memory, till they discharge it by subtraction.'

We readily agree with Mr. Randall, that the new method of division obliges them to be careful; but the question is, whether it does not throw too great a burden on the memory, and by that means render the operation much more subject to errors than the old method? If this question be answered in the affirmative, as we are persuaded it will, common prudence will suggest, that the old method should be first acquired; because it may not only be attained with much less difficulty, but the reason of every step the scholar takes in the operation, will appear more plain and evident, and, at the same time, the errors resulting from the complicated method of blending multiplication and subtraction in one operation will be avoided. And when the old method is once well understood, the learner will

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very easily acquire either the new, or any other contracted form of division.

Having laid down the fundamental rules of arithmetic, our Author proceeds to proportion, or the rule of three, the nature of which he has endeavoured to explain from the following theorem, viz. 'When two quotients are the same, the divisors and dividends are in proportion.' But tho' the reason of the operations in the rule of three may doubtless be deduced from this theorem, yet we will venture to say, that the fundamental principles of the doctrine of proportion may be much easier and better understood, from the nature of a series of numbers in geometrical progression. With submission therefore to this Writer, we think, he should previously have explained the nature and properties of arithmetical and geometrical progression, before he had proceeded to the doctrine of proportion. We would not, however, be understood to mean that Mr. Randall has not explained the rule of three; we would only intimate that it might, in our opinion at least, have been performed much easier, and with more perspicuity, by considering the properties of numbers in geometrical progression.

After explaining the nature of proportion, Mr. Randall proceeds to apply the theory to practice, and very just observes, that 'if the learner who is designed for business has well digested the four first rules, addition, subtraction, multiplication, and division, and what has been said of the grounds of the rule of three, will find no difficulty to master what is daily transacting in the busy scenes of trade.' This is doubtless a very rational method of proceeding; and we have with pleasure observed the care Mr. Randall has taken in the treatise before us, to make the scholar understand the reasons on which every rule is founded.

The arithmetic of algebra follows the practical part of common arithmetic; but we cannot help thinking Mr. Randall has been much too short in explaining the fundamental rules of algebra, particularly multiplication. It is very well known that an affirmative quantity multiplied by a negative quantity produces a negative product; and that a negative quantity multiplied by a negative quantity, produces an affirmative product; and that in the management of these quantities the principal difficulty of algebraic multiplication depends; but our Author has only shewn the method of multiplying by an affirmative quantity, leaving the learner to surmount the difficulty of multiplying by a negative quantity in the best manner he can, without any instruction. This compendium of algebra will however be of very great use to the young student in arithmetic, as the foundation of the rules of that science are clearly displayed, and the reasons for the various operations placed in a plain and  
perspicuous

perspicuous point of view. The doctrine of annuities is here largely considered, and some parts of it set in a new light, the Author having pursued a very different method in calculating annuities for lives from that followed by either Dr. Halley, De Moivre, or Symphon. We shall not take upon us to determine whether his method be preferable to theirs or not, as a proper discussion of that intricate point would extend this article to a tedious length, and afford little entertainment to the generality of our Readers.

Geometry makes the second part of this performance, and may be very useful to those who desire only a superficial acquaintance with that useful branch of knowledge; but if the scholar be desirous of something more than barely skimming the surface, he must have recourse to some other treatise.

Upon the whole, we consider the work before us as a useful performance, and well adapted to public schools. Those also who would attempt the arduous task of learning arithmetic without the assistance of a master, will do well to study this treatise.

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*The Elements of Clock and Watch-work, adapted to Practice.* In Two Essays. By Alexander Cumming, Member of the Phil. Soc. Edinb. 4to. 5s. Millar, &c.

AT a period when the arts and sciences in general are so much encouraged and cultivated, it must afford, to every sincere lover of them, the highest satisfaction to perceive their continual progress and daily improvement, as well in speculation as in practice.

In a commercial nation, like ours, the mechanic arts will always claim the most general attention; because all manufactures, and almost every branch of trade, receive their first impulse from, and are dependent upon, the applications of mechanic powers.

Amongst the different applications of these powers, those relating to the construction and improvement of clocks and watches, seem of late to have engaged the attention of the gentleman, the philosopher, and the politician; and this to so considerable a degree, as to become an object of national concern.

To enter on a particular enquiry into our improvement in this most ingenious branch of the mechanic arts, and to compare what we have done, with the progress made therein by other nations, would be foreign to our purpose, and, indeed, would make it seem astonishing that, in this country, so few publications have appeared on horological subjects.

The French, who are always ready to take the lead in every improvement, though much behind us in this branch, have not

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been backward in their usual boasting, and literary publications; some of which, on this subject, are very voluminous, and yet, if we are not mistaken, contain little more than what was practised, or exploded, among us, near half a century ago.—With us, new mechanical inventions are often severely canvassed; we want something more than mere novelties. Even *demonstrations* themselves, when critically examined, and put to the test of *trial*, are sometimes found deficient; for, in very complicated machines, theory and practice seldom agree.

But, with respect to the infrequency of English publications on the subject of our present consideration,—as the ice is now broken by the appearance of the production before us, we may hope for a more open communication than hath heretofore subsisted among our mechanics. Improvements which depend on theory and practice are never obstructed by a free and candid examination; and as many errors may be propagated where much theoretical knowledge is advanced without sufficient *data* or experiments,—we shall, in the course of this article, offer such remarks and objections as we apprehend to be just and pertinent. But as the object before us is equally curious and uncommon, we shall readily submit what may occur to our observation, to the judgment and correction of such of our Readers as are more conversant with these very nice and difficult subjects.

The first principles of machines for measuring time, whether called clocks, watches, time-keepers, or regulators, are very plain and simple; being no more than a given power applied alternately in contrary directions to a balance, or pendulum, in order to maintain its vibrations: and an equal power applied in each vibration (all other circumstances remaining the same) will produce equal vibrations in equal times. But, in order to continue these vibrations so long without winding up the maintaining power, whether weight or spring, as to make the machines useful and convenient, it is necessary to add an intermediate train of wheels and pinions betwixt the weight, or spring, and the balance, or pendulum. The power communicated to the balance, or pendulum, through this train of wheels and pinions, is always irregular and fluctuating, from a variety of causes: from whence, and from their rude imperfect execution, the performance of the first sort of time-keepers of which we have any knowledge (which were made with simple balances without balance-springs) was very irregular and uncertain: but time, the parent and nurse of all arts, soon begun to fill up these rude sketches and outlines with more perfect shadowings; many improvements were made both in principle and construction: towards which the ingenious Mr. Huygens, the celebrated Mr. Graham, and many others,



bob, or short pendulum, the long pendulum, and the balance-spring were invented; all which greatly contributed to correct the irregularities of the wheel-work; and many curious and ingenious engines, tools, and instruments were invented for performing various parts of the work with more correctness and expedition; but still numerous defects remained both in principles and practice; and defects ever will remain in all human performances.

At length arose Mr. John Harrison, bred to the business of a carpenter, in an obscure country-village, without instructions in the art, and without those helps, advantages, and incitements which arise amongst ingenious artists, from a mutual communication of their sentiments. We cannot give a more just character of Mr. Harrison, than one similar to that commonly applied to Shakespear, viz. that *he was nature's poet*: with great natural abilities, a happy turn of genius, indefatigable industry, and inflexible perseverance, this artist may justly be called *nature's mechanic*; for he has produced and completed time-keepers both with *pendulums* and *balances*, that keep time to an amazing degree of exactness,—far beyond what ever had been done before, or perhaps even hoped for.

As to the performance before us, it is chiefly of the theoretic kind. The improvement of clocks and watches, with regard to time-keeping, is our Author's subject; but how well his design may succeed, experiments (in some cases) can best determine.

This performance is divided into short paragraphs, which are numbered, for the more easy referring from one to another. In N<sup>o</sup>. 4. he says, 'The theory of clock-work naturally divides itself into the two following general heads, viz.

N<sup>o</sup>. 5. 'What pendulous vibrations have their *isochronism* least influenced by equal causes?' and,

N<sup>o</sup>. 6. 'What construction of a clock will least alter the *isochronism* of the same pendulum?'

It may not be amiss here to give our Readers the meaning of the terms *isochronal* and *isochronism*; because, as technical terms applied to pendulums, they imply something more than their literal meaning. As literal terms, *isochronal* signifies, of equal time; and *isochronism*, as applied to pendulums, their property of measuring equal times; and in this sense our Author commonly uses them: but as technical terms applied to pendulums, *isochronal* means the vibrating either equal or unequal arcs in equal times; and *isochronism* the property of vibrating such arcs in such times: nor can a pendulum which vibrates equal or unequal arcs in unequal times, be called with propriety an *isochronal* pendulum, because it does not measure equal times.

Our Author proceeds to give us some propositions from Mr. HUYGENS on the properties of pendulums; the last of which, (N<sup>o</sup>. 21.) is this: 'The shorter vibrations in circular arcs are performed in less time than the longer.' And he tells us, (N<sup>o</sup>. 21.) 'If a pendulous body be made to vibrate in a resisting medium, in 21, each vibration will, by means of such resistance, become shorter than the preceding one, till at last the pendulum comes to rest; hence those vibrations will not be performed in equal times.'

N<sup>o</sup>. 22. 'But if the resistances of the medium, &c. were uniformly the same, communicate to the pendulum, in these resistances equal length, and equal times.'

N<sup>o</sup>. 23. 'But the motion, or the pendulums, are such as tend to destroy the vibrations of clock-work, proceed to enquire.'

N<sup>o</sup>. 24. 'What vibrations have their irregularities.'

N<sup>o</sup>. 25. 'Sit demonstrated "that a simi-

pendulous body vibrating in a resisting medium, would have its short vibrations more isochronal than its longer." That is, in other words, (says our Author) that the longer vibrations being more resisted than the shorter ones, do sooner alter their lengths, and consequently their times of vibration.' But,

N<sup>o</sup>. 26. 'Let a power be any how applied that will communicate as much motion to the pendulum as the resistances of the medium, &c. do destroy; then will the vibrations continue equal and isochronal.'

N<sup>o</sup>. 27. 'Thus, we are not to consider the total resistances of the air, friction, &c. since a power can be easily applied that will balance them so long as they continue uniform. And this power, from whatever cause, I call the maintaining power.'

N<sup>o</sup>. 28. 'But we are to enquire, what influence any change, in the resistance, or in the maintaining power, would have on pendulums of equal weight, but describing unequal arcs.'

Our Author proceeds to shew, that power applied by equal portions to pendulous bodies, raises them unequal arcs, but equal perpendicular heights; and that equal causes, as cold, acting at the same time on equal pendulums, but whose arcs of vibration differ, do most alter the lengths of the shorter vibrations. He then proceeds to demonstrate the great advantage of long vibrations; and concludes, N<sup>o</sup>. 47. 'In the advantages of long vibrations, are universally in the direct ratio of the arcs described.'

Roundly asserted! and who would imagine, after that at our Author would shew us by what construction of



the longest vibrations might be attained; that we might avail ourselves of these advantages?

From N<sup>o</sup>. 66. to 84. our Author treats of the weight of pendulums: and, after demonstrating that the advantages are on the side of heavy pendulums; he says, N<sup>o</sup>. 81. 'The advantages of pendulums are (*cæt. par.*) as their weight.' And in a note on that number, he says; 'Though I have here stated the *advantage* of heavy pendulums as unlimited, I shall hereafter endeavour to shew, why the practice *may not*, beyond certain limits, agree with the theory.' But, if the practice will agree with the theory only within certain limits; it follows, that beyond those limits all additional weight will be a *disadvantage*: therefore, unless our Author had demonstrated (under certain stated circumstances of clocks) what weight of pendulum was best, and most advantageous; he might as well have demonstrated the *disadvantage* of heavy pendulums.

N<sup>o</sup>. 139. Our Author says, 'Some may possibly expect that I should here mention the exact limits for the length of vibrations and weight of pendulums, but though I have endeavoured to run a *parallel* betwixt the advantages of each \*, I do not pretend to prescribe for the practice of others; and though in common I use pendulums from 6 to 16 pounds, vibrating from 3 to 6 degrees, from the point of rest; I do not assert that those limits are best; on the contrary, I imagine that vibrations may advantageously be enlarged to ten degrees on each side the point of rest; but this requires further improvement in clock-work: of which more hereafter.'

Here the inquirer (if he pleases) may rest. Mr. Cumming, though he has neither demonstrated, nor proved by experiment; under any stated circumstances of clock-work, what length of arcs of vibration are best, and most conducive to exact time-keeping; yet he has given him his opinion by telling him his practice; and has kindly allowed him the latitude from 3 to 6 degrees from the point of rest: i. e. an arc of vibration from 6 to 12 degrees; and more liberty if he pleases to take it. And when clock-work shall be further improved according to his plans and designs; Mr. Cumming, 'imagines, that vibrations may advantageously be enlarged to ten degrees on each side the point of rest.'—But of what use then is all this parade about demonstration, which, determining nothing, leaves people at last to mere *imagination* and opinion?

\* We are so unskilful in *parallels* as not to see where the *parallel* lies, betwixt 'the *advantages* of long vibrations *universally* in the duplicate ratio of the arcs described,' and the *advantages* of heavy pendulums, which, 'are (*cæt. par.*) as their weight.'





54 CUMMING'S *Elements of Clock and Watch-work.*

It can scarcely be doubted by any person who reasons and compares, that the extremes of both long and short arcs are hurtful; and consequently that there must be somewhere a proper medium; (the construction of the clock, the weight applied, &c. being stated; for alterations there, may cause alterations in the proper arc of vibration) and though our Author has undertaken to demonstrate, that, 'in clocks, the advantages of long vibrations are *universally* in the duplicate ratio of the arcs described,' yet he himself is doubtless sensible that arcs of vibration may be so long as to be hurtful,—where he says, 'I do not assert that those limits are best; on the contrary, I *imagine* that vibrations may advantageously be enlarged to ten degrees on each side the point of rest.'

Whether arcs may or may not be enlarged to ten degrees, more or less, on each side the point of rest; it is plain our Author *imagined* that there were some limits beyond which they could not be enlarged to advantage: and where advantages end disadvantages begin, and will increase as the arcs of vibration increase; and though the common construction of pallets should not be capable of carrying the vibrations of pendulums to any disadvantageous length; yet pallets may be constructed on such principles as to carry the pendulum to vibrations of almost half a circle, *i. e.* as far as the curvature of the pendulum-spring will permit. But we are persuaded, that the great celerity with which such a pendulum must whistle through the air, (for we suppose it a royal pendulum) the great weight required as a maintaining power to keep it up to such enormous vibrations, the great friction, &c. &c. &c. which must attend on such long vibrations, will deter any artist in his senses from attempting them: if then the length of vibrations can be carried to a hurtful excess, and the disadvantages increase with the length of the vibrations; our Author, instead of demonstrating the advantages of LONG vibrations *universally*, might as well have demonstrated the advantages of SHORT vibrations *universally*.

Mr. C. has said a great deal on the influence of oil on clocks and watches, and undertaken to give a relative calculation of its effects on the different pivots, and the pallets of both. But every artist knows that the cohesion of the oil in pivot-holes, is very different in proportion to the freedom of the holes; in pivot-holes that have sufficient freedom the cohesion is much less than in those which have less freedom; for the cohesion of glutinous substances interposing between the surfaces of bodies, is well known to act with violence where those surfaces are very nearly in contact; and but very weakly where they are a little farther removed; and where the pivot-holes have more freedom the disparity betwixt the curvatures of the pivots and pivot-



56 HAWKESWORTH'S *Edition of Swift's Letters.*

ceptable; for they contain such a view of the Dean's connexions, both literary and private, as will not only afford most agreeable entertainment in the perusal, but will serve also to cast new light on his character in general, and particularly of his importance in the *political* cabinet: in which last respect, the world hath been divided in opinion. Some, perhaps the majority, have thought, that Swift was both the tool and the bubble of his *tory* friends in the ministry; while others contend that he really had weight and interest among them: that they trusted him very considerably, and that he served them greatly. To the latter persuasion some, from a perusal of these letters, will perhaps become converts, who formerly held different sentiments: and if, in the number of these, the Reviewers should happen to be included, they can have no reason to be ashamed of their conversion,—since, as it hath been well observed, it is nothing scandalous for a man to be wiser to-day than he was yesterday.

In respect to the *authenticity* of these letters, it might be sufficient to remind our Readers, that Dr. Hawkesworth is their Editor; but, for farther satisfaction, we shall transcribe the ingenious Editor's own account of them.

‘The Letters, (says Dr. H. in his preface) ‘here offered to the public were a present from the late Dr. Swift to Dr. Lyon, a clergyman of Ireland, for whom he had a great regard; they were obtained of Dr. Lyon by Mr. Thomas Wilkes, of Dublin, and of Mr. Wilkes by the booksellers for whom they are published.

‘As many of them mention persons who have been long dead, and allude to incidents not now generally known, they would have been too obscure to afford general entertainment or information, if they had not been elucidated by notes.

‘This necessary elucidation I have endeavoured to supply, at the request of the proprietors, from such knowledge of the Dean's connexions and writings as I was able to acquire, when I revised twelve volumes of his works, which were published about ten years ago, with notes of the same kind, and some account of his life.’

As the publication of Letters which, as our ingenious and ingenious Editor observes, ‘certainly were not wrote for the public,’ may seem to stand in need of some apology, to those especially, who entertain just notions of honour and generosity of sentiment, he has thought it proper here to premise, that that this publication was not his own act, nor at his own option, but the act of those to whom they had been sold for that purpose, before he knew they were in being. It may, however, he continues, be presumed, ‘that though the publication of letters has been censured by some, yet it is not condemned by



may be formed of his manner and character than from all that has been written about him.

‘ But this collection must not be considered as affording only entertainment to the idle, or speculative knowledge to the curious; it most forcibly impresses a sense of the vanity and the brevity of life, which the moralist and the divine have always thought an important purpose, but which mere declamation can seldom attain.

‘ In a series of familiar letters between the same friends for thirty years, their whole life as it were passes in review before us; we live with them, we hear them talk, we mark the vigour of life, the ardour of expectation, the hurry of business, the jollity of their social meetings, and the sport of their fancy in the sweet intervals of leisure and retirement; we see the scene gradually change; hope and expectation are at an end; they regret pleasures that are past, and friends that are dead; they complain of disappointment and infirmity; they are conscious that the sands of life which remain are few; and while we hear them regret the approach of the last, it falls, and we lose them in the grave. Such as they were, we feel ourselves to be; we are conscious to sentiments, connections, and situations like theirs; we find ourselves in the same path, urged forward by the same necessity, and the parallel in what has been, is carried on with such force to what shall be, that the future almost becomes present, and we wonder at the new power of those truths of which we never doubted the reality and importance.’

Now to the **LETTERS** themselves.—The following are the principal names which adorn the list of those very considerable personages who were the writers of these letters, or the correspondents to whom they were addressed, viz. Addison, Arbuthnot, Atterbury, Lord Bolingbroke, Lord Bathurst \*, Lord Carteret †, Sir Thomas Hanmer, Lord Hyde, Archbishop King, Lord Oxford, Earl of Orrery ‡, Lord Peterborough, Pope, Prior, Pulteney, Chevalier Ramsay, Dean Swift, Steele, Voltaire, &c. &c. &c. Thus far the gentlemen; but in our opinion, the ladies make the best figure in this miscellany. They are, principally, Lady Bolingbroke, Lady Betty Germain, Duchesses of Hamilton, Lady Masham, Lady Orkney, Duchesses of Ormond, Duchesses of Queensbury, and Miss Vanhomrigh.

We will proceed with the Letters, in the order wherein they are printed; which is chronological: the succession of time being thought preferable to any other method, without regard-

\* The name supposed to be meant by Lord B —.

† Set down only Lord C —.

‡ Printed Lord O —.



ing by whom the letters were written. For, as the Editor observes, if all the letters of each person had been classed together, the pleasure of the Reader would have been much lessened, by passing again and again through the same series, as oft as he came to a new collection; whereas the series is now preserved regular and unbroken, through the whole correspondence.\*

The first fifty eight letters contain the correspondence of Dr. Swift with Mrs. Johnson, [his favourite Stella] Dean Sterne, Anthony Henley, Esq; Archbishop King, Mr. Addison, and some others, from 1703, to 1711. There is nothing very striking in the greater part of these; but his journal, which commences in Letter LIX. is curious and entertaining. This journal was written while Swift was a courtier, and resided within the purlieus of St. James's. It was contained in a series of private letters \* sent every fortnight to Mrs. Johnson and her friend and companion Mrs. Dingley. The last mentioned Lady was a relation of Stella's, and accompanied her to Ireland, in or about the year 1701, when she went thither by Swift's invitation †. Of the amiable and unfortunate Mrs. Johnson, afterwards Mrs. Swift, we have here the following account, in a note. "Mrs. Johnson was a Lady with whom Swift became acquainted while he lived with Sir William Temple. She was the daughter of his steward; and when he died, he left a thousand pounds, in consideration of her father's faithful services. She was about eighteen when she went to Ireland, and after a most intimate friendship of more than sixteen years, she was, in 1716, married to the Dean by Dr. Ashe, then Bishop of Clogher, to whom he had been a pupil in Trinity college, Dublin,—though it is not known that they ever cohabited ‡. See an ample account of this Lady, drawn up by the Dean himself, Rev. Vol. XXXIII. p. 219—226.—As to the *Journal*, we shall give no extracts from it, having more important matter in view; but whoever takes up this volume, will be as much entertained with this as with any other part of it; for though the Dr's Journal abounds only with little anecdotes, they nevertheless become interesting from the eminence and extraordinary character of the writer. They are frequently interspersed with other letters, which come in properly, on account of the order of time, and serve to relieve the Reader's attention, which might, otherwise, be fatigued with

\* It commenced, Feb. 9, 1711.

† Editor's note, p. 57 of Vol. I.

‡ For some conjectures on this subject, and on the report of Stella's being *sister* to the Dean, see Review Vol. V. p. 217—where the Reader will also find Lord Orrery's account of this administration—also Mr. Deane Swift's account, Review, Vol. XI



the length of the journal-papers; notwithstanding the wit and humour, and the variety of anecdotes with which they abound. As to the flaming high church, Tory sentiments, which are indeed pretty thick sown through these papers, we must make allowances for the party spirit of the times; and not impute them altogether to Jacobinism in the Dean and his friends; as too many have, rather uncharitably done. The conclusion of the first volume, brings us also to the end of the Queen's reign; at which period we find the aspiring courtier Swift, shunk into his newly-acquired Deanry of St. Patrick's, the *ne plus ultra* of his ambition; there chewing the bitter cud of disappointment, and brooding over the embryos of future vengeful satires on the no longer 'desponding Whigs,' and on the triumphant Hanoverians.—The second volume opens with a series of *doleful* letters between the Dean, Dr. Arbuthnot, and Mr. Ford, the Gazette writer, and some others; chiefly relating to the *melancholy* change of affairs, since the glorious days of Queen Anne: in which, however, they cannot help allowing that after all, the Hanover-family were not found to be absolutely monsters, with horns and tails, and terrible claws, long enough to pull down every church and steeple in the kingdom. Next follow some letters from the Dukes of Ormond, Bishop Atterbury, and Lord Bolingbroke; the latter, at this time, having taken refuge in Paris; from whence he writes to Swift in a strain so friendly and tender, and withal so elegant, as cannot fail to distinguish his turn and manner, above that of any other of the Dean's correspondents:—but we are not yet arrived at any of his Lordship's epistles that will afford suitable matter for an extract. We come next to a variety of letters from the Earl of Oxford, Mr. Prior, and other gentlemen of the *outs*, and some from Mr. Addison and others of the *ins*: but all expressing the warmest regard for Dr. Swift: who always preserved his friendship for Mr. Addison, and some other of the leading Whigs, unimpaired by political feuds and party distinctions. After these, we have a very agreeable collection from several illustrious pens; till we come to the middle of the second volume: and there we meet with a most curious letter from Lord Bolingbroke. It is dated Sept. 12, 1724. The three first pages relate to some passages in a letter from Swift, which would not be perfectly intelligible without the Dean's letter; but for this our Editor refers to the volumes published by Mr. Deane Swift. What follows, however, will probably be very acceptable to our Readers, as it regards, in a most especial manner, his Lordship's character as a free-thinker.

'I must, says his lordship to the Dean, set you right, as to an opinion, which I should be very sorry to have you enter concerning me. The term *esprit fort*, in English free-th'

sorry, and may express their sorrow, as I have done, to see religion perverted to purposes so contrary to her true intention, and first design. Can a good Christian behold the ministers of the meek and humble Jesus exercising an insolent and cruel usurpation over their brethren? Or the messengers of peace and good news setting all mankind together by the ears? Or that religion, which breathes charity and universal benevolence, spilling more blood, upon reflection and by system, than the most barbarous heathen ever did in the heat of action, and fury of conquest? Can he behold all this without an holy indignation, and not be criminal? Nay, when he turns his eyes from those tragical scenes, and considers the ordinary tenour of things, do you not think he will be shocked to observe metaphysics substituted to the theory, and ceremony to the practice of morality?

‘I make no doubt but you are by this time abundantly convinced of my orthodoxy, and that you will name me no more in the same breath with Spinoza, whose system of one infinite substance I despise and abhor, as I have a right to do, because I am able to shew why I despise and abhor it.’

Our ingenious Editor, in the warmth of his zeal for establishments, and to shew his detestation of infidel publications, has thrown out a stricture on the concession made by Lord B. in the foregoing extract; which he has printed in a note referred to from that passage where his lordship says ‘they will certainly think it their duty not to disturb the peace of the world by opposing, &c.’ A declaration so inconsistent with his lordship’s future conduct, was certainly not to be overlooked by an orthodox annotator; and accordingly our learned Editor has the following animadversions upon it.

‘Notwithstanding the declarations made by Lord Bolingbroke in this letter, he left his writings against religion to Mr. Mallet, with a view to their being published, as appears by his will, and with a positive and direct injunction to publish them, as appears by a letter from Mr. Mallet to Lord Hyde, viscount Cornbury, now in the British Museum. We have therefore his lordship’s own authority to say, that he was one of the pests of society, even if the opinions, which he has advanced against religion, are true; for his endeavour is certainly directed to loosen the band of it, and to take at least one curb out of the mouth of that wild beast man. Expressly to direct the publication of writings, which, he believed, would subvert the morals and the happiness of society, at a time when he could derive no private advantage from the mischief, was perhaps an act of wickedness more purely diabolical, than any hitherto upon record in the history of any age or nation. Mallet had a pecuniary temptation to assassinate the morals and happiness of his country at Bolingbroke’s instigation: his crime therefore is not equally a proof of natural depravity, though it is impossible to suppose



suppose he had less conviction of the mischief he was doing; and it is also impossible to suppose, that he could seriously think any obligation to print Bolingbroke's infidelity, in consequence of his injunction, equivalent to the obligation he was under to suppress it, arising from the duty, which, as a man, he owed to human nature.'

This observation of the Editor's is undoubtedly right, on the supposition of his lordship's writings, here alluded to, being intended to subvert *all* religion, as the Editor's mode of expression seems to imply: but if, on a candid examination, and with an unlimited veneration for truth, and truth only, it should appear that Lord B. was only a *mistaken* writer, and did not publish his sentiments merely on that principle of *diabolism* here charged upon him, but only to controvert a system which he was so unhappy as not to believe,—will not this censure, then, appear to have been somewhat uncharitably, and too harshly, expressed? and will it not seem to be a cruel insult on the noble writer's memory? With all his faults, surely Lord Bolingbroke was a man, though, perhaps, an *erring* and *inconsistent* one; but our humane and generous Editor chuses to rake up his ashes, and hold them up to the abhorrence of mankind, as though every particle of them were a *devil*!—How differently, how handsomely, and with what delicacy does Lord Cornbury express his sentiments on the same subject, in his letter to Mr. Mallet, on hearing that he was appointed to publish Lord B's posthumous works! We are obliged to our Editor for inserting, in this collection, a copy of that letter, together with Mr. Mallet's answer, from the originals deposited in the British Museum, by the widow Mallet; and our Readers will, no doubt be glad to see them.

‘ Lord Hyde to David Mallet, Esq;

Paris, March 7, N. S. 1752.

‘ I learn from England, Sir, that Lord Bolingbroke has left his manuscripts to you. His friends must see with satisfaction those title-deeds of his reputation in the hands of the Author of the life of the great Lord Bacon; and you will have had the distinguished honour of having been guardian to the fame of two of the greatest geniuses which our country, and perhaps humanity, has produced; but with greater honour to you in this last instance, because you are such by the designation and choice of the Author himself.

‘ What works of his you may have for the public I know not. That, for which I was solicitous, because I believe it would be most instructive to the world, and might be most for his honour, he told me himself he had laid aside; I mean the history of the great transactions of Europe from the time when he began to consider and know them. There remains of that, I believe,

no more than a summary review; which I had the good fortune some time ago to draw from him, upon an application which I made to him to direct me in the study of history. You will probably have seen that summary review, which is in a collection of letters upon history, which he did me the honour to write me. It is but a sketch of the work he had proposed to himself; but it is the sketch of Lord Bolingbroke. He will probably have told you, that those letters were by his direction delivered up by me to Mr. Pope, who burnt, as he told me, the manuscripts, and printed off by a private press some very few copies, which were to be considered still as manuscripts, one of which Mr. Pope kept, and sent another to Lord Bolingbroke. Sir William Wyndham, Lord Bathurst, Lord Marchmont, Mr. Murray, and Mr. Lyttelton, I think, had each one. I do not remember to have been told of any copies given, except to myself, who have always preserved mine, as I would a MS. which was not my own, observing not only the restrictions which Lord Bolingbroke himself had recommended to me, but securing likewise, as far as I could, even in case of my death, that this work should never become public from that copy, which is in my possession. I enlarge upon this, because I think myself particularly obliged, out of regard to Lord Bolingbroke, to give this account of that work to the person whom he has entrusted with all his writings, in case you might not have known this particularity. And at the same time I think it my duty, to the memory of Lord Bolingbroke, to myself, and to the world too, to say something more to you in relation to this work.

‘It is a work, Sir, which will instruct mankind, and do honour to its Author; and yet I will take upon me to say, that for the sake of both, you must publish it with caution.

‘The greatest men have their faults, and sometimes the greatest faults; but the faults of superior minds are the least indifferent, both to themselves and to society. Humanity is interested in the fame of those who excelled in it; but it is interested before all in the good of society, and in the peace of the minds of the individuals that compose it. Lord Bolingbroke’s mind embraced all objects, and looked far into all; but not without a strong mixture of passions, which will always necessarily beget some prejudices, and follow more. And on the subject of Religion particularly (whatever was the motive that inflamed his passions upon that subject chiefly) his passions were the most strong; and I will venture to say (when called upon, as I think, to say what I have said more than once to himself, with the deference due to his age and extraordinary talents), his passions upon that subject did prevent his otherwise superior reason from seeing, that, even in a political light only, he hurt himself,

himself, and wounded society, by striking at establishments, upon which the conduct at least of society depends, and by striving to overturn in men's minds the systems which experience at least has justified, and which authority at least has rendered respectable, as necessary to public order and to private peace, without suggesting to their minds a better, or indeed any system.

'You will find, Sir, what I say to be true in a part of the work I mentioned, where he digresses upon the criticism of church history.

'While this work remained in the hands only of those I have mentioned (except, as I have been telling you, to himself and to them in private conversation) I have otherwise been silent upon that subject; but I must now say to you, Sir, that for the world's sake and for his, that part of the work ought by no means to be communicated further. And you see, that it is a digression not necessary to that work. If this digression should be made public, it will be censured, it must be censured, it ought to be censured. It will be criticised too by able pens, whose erudition, as well as their reasonings, will not be easily answered. In such a case, I shall owe to myself and to the world to disclaim publicly that part of a work, which he did me the honour to address to me; but I owe to the regard which he has sometimes expressed for me, to disclaim it rather privately to you, Sir, who are intrusted with his writings, and to recommend to you to suppress that part of the work, as a good citizen of the world, for the world's peace, as one intrusted and obliged by Lord Bolingbroke, not to raise new storms to his memory.

'I am, Sir, your very humble servant, Hyde.'

This polite and delicate letter (we speak not, altogether, of the *language* in which it is written) is, as our Editor very justly observes, 'a monument that will do more honour to Lord Cornbury's memory \*, than all that mere wit or valour has achieved since the world began.'—The following is Mr. Mallet's answer:

'My Lord,

'I received a very real pleasure, and at the same time a sensible concern, from the letter your lordship has honoured me with. Nothing could be more agreeable to me than the favourable opinion of one, whom I have long admired for every quality that enters into an estimable and an amiable character; but then nothing can occasion me more uneasiness than not to be able to suppress that part of a work which you would have kept from public view.

The book was printed off before your lordship's letter reached his consideration alone would have appeared

he died in the year following the date of the  
by a fall from his horse.

F

trifling



trifling to me. I apprehend, that I cannot, without being unfaithful to the trust reposed in me, omit or alter any thing in those works, which my Lord Bolingbroke had deliberately prepared for the press, and I will publish no other. As to this in particular, his repeated commands to me were, that it should be printed exactly according to the copy he himself, in all the leisure of retirement, had corrected with that view.

‘ Upon the whole, if your lordship should think it necessary to disclaim the reflections on Sacred History, by which I presume is meant some public and authentic declaration, that your notions on this head differ intirely from those of your noble friend; even in this case I am sure you will do it with all the delicacy natural to your own disposition, and with all the tenderness to his memory, that the particular regard he always bore you can deserve. I am, with the greatest respect,

‘ My Lord, &c.

On Mr. Mallet’s letter no remarks are necessary; and we should now return to the remaining contents of the second volume of this collection: but the article being extended to a length sufficient for one of our numbers, we must resume the subject in our next.

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*Observations on the Statutes, chiefly the more ancient, from Magna Charta to the twenty-first of James the First, Ch. xxvii. with an Appendix; being a Proposal for new modelling the Statutes. Quarto. 14 s. bound. Baker, &c.*

THE vast bulk, confusion, and inconsistency, of our statute law, has long remained a reproach to the legislation of this country: and for ages past, all who have thought on the subject, have acknowledged the necessity of retrenching and methodizing them by rejecting such as are obsolete or expired, and digesting the several discordant acts relative to the same matter, into one clear and uniform law.

But before a task of this nature is undertaken, it is requisite not only that they who attempt it should have a competent knowledge of the antient and modern statutes; but that there should be leisure, unanimity, and industry, in the legislature, to revise and perfect their labours.

The observations before us will be of great use to any one who would wish to be thoroughly acquainted with the meaning and spirit of our antiquated laws: and the learned observator has, by his lively and ingenious illustrations, rendered so dry a pursuit perfectly entertaining.

A work of this kind, which is a comment on several statutes relative to various subjects, does not admit of being epitomized; but

tion—As the libeller is stated to have confessed both the writing and publication of the libel, the only question before the court must have been what fine or punishment they should inflict? The judges however were determined to lay down general rules, in order to suppress this growing evil, every one of which will appear either to be extrajudicial, or not to be maintained; and one of which Lord Coke himself contradicted upon another occasion—The first rule which is layed down is, *that if the libel is against a magistrate, it is a greater offence than against a private person*—I do not mean to controvert the reason upon which this rule is grounded, but it was most clearly extrajudicial, as the archbishop of Canterbury could not properly be deemed a magistrate—If, indeed, his seat in the Star-chamber is supposed to have given him temporal office, it must be recollected, that he sat there *pro salute animarum* of the criminals—The next rule was not extrajudicial, but can never be supported to the extent in which it is delivered, without a limitation of time—The rule is, that, if the person libelled is dead at the time of its being written, the offender is equally punishable, as it may provoke the friends and relations of the deceased to revenge, and breach of the peace: and there is something very quaint in what follows: “That if the dead person libelled is a *magistrate*, it is a *reflexion on government, which never dies*.”—The third rule is, that it does not signify, whether the libel is true or not?—This rule in the first place is extrajudicial; as the criminal confessed his offence, it is impossible, that before that terrible court he could have insisted upon having asserted nothing which was not true: this would have prevented his only chance for mercy in an intire and implicate submission after a full confession—But the rule is not *only* extrajudicial: Sir Edward Coke himself, in the case of Lake and Hutton, (Hob. 252.) asserts directly the contrary; as does Mr. Justice Powel, in the case of the seven Bishops.

‘The next rule is, that a person may be guilty of a libel by drawing a ridiculous picture, or by raising a gallows opposite to a house—Both these *dicta* are most clearly extrajudicial, and it is much doubted whether there ever was such a prosecution—The last rule is, that if a libel is found, and it relates to a private person, it must be either burnt, or delivered to a magistrate: and if it relates to a public person, it must *not be burnt*, but delivered to a magistrate—Of this last rule it may be said not only to be extrajudicial, but absolutely impossible to be carried into execution.—The reason of this, and the other absurdities contained in this case, arises from every one of these rules being borrowed from the civil law (V. Cod. ix. 36.) which taking place before the invention of printing, made this last regulation at that time practicable—No one who was ever in a coffee-house will

will suppose it to be so at present—Notwithstanding the observations which I have here taken the liberty to make on this very extraordinary case, I cannot conclude them without expressing my detestation of libels, which cannot be too much discouraged in a well-regulated government, nor is such restraint wanting by the common-law, if the principles laid down in this Star-chamber decision are not resorted to.

We are persuaded the Reader will not think it necessary to apologize for the length of this extract, which we select as the most generally interesting, though not the most entertaining of the work, which has merit more than sufficient to atone for some slight errors and inaccuracies. Some few such the attentive Reader will correct; particularly in the *Observator's* comment on the statute of Entails, and of Dowers in the time of Henry VII. Among other trivial errors likewise may be reckoned a mistake of the Writer's, who says that the first chapter of the first of Richard III. is only abridged in all editions of the statutes (except Rastall's) whereas if he had turned to the late quarto edition, which he has cited on other occasions, he would have found that it is there printed at length.

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*A Discourse on the Study of Jurisprudence and the Civil-law; being an Introduction to a course of Lectures.* By Thomas Bever, L L. D. Fellow of All-Soul's College; and an Advocate of the Court of Arches. 8vo. 1 s. 6 d. Oxford printed at the Clarendon Press, and Sold by Fletcher in London.

**T**HIS discourse seems calculated to remove the prejudices which have in some respects, perhaps unreasonably, been entertained against the study of the civil law. During the time that the clergy, not content with their ecclesiastical functions, exercised a considerable share of temporal jurisdiction, they made several attempts to introduce the civil, in preference to the common law: the principles of the former being more favourable to the tyranny which they affected, and wished to perpetuate. The memorable answer of the brave Barons, who said *nolumus leges Angliæ mutari*, defeated one of the last efforts which the clergy made to this end: but impartiality must acknowledge that the change they proposed, of legitimating children born out of wedlock, where the parents afterwards intermarried, seems most agreeable to the principles of natural reason and justice. The Barons, perhaps, were not so much averse to the proposition itself, as jealous of increasing the influence of the proposers, by countenancing a code of laws so opposite to their views: a jealousy, as our Writer observes, among a people so scrupulously careful of their



the'r liberties, as the English. For, "as our Author adds," it has been too prevailing a notion, that every advance towards the knowledge of the civil law must lessen our veneration for the law of England; as if all persons who studied the one, were bound in duty to abjure and eradicate the other; and under a pretence of introducing some useful principles of natural equity, had entered into a serious conspiracy to set up the body of Justinian's laws against the acts of the British parliament. Because likewise, after the dissolution of the Roman republic, the government was converted into an absolute monarchy, the civil law is accused of being altogether arbitrary in its spirit, and therefore wholly unfit to be received or taught in a free-country."

With these sentiments we partly concur, and partly disagree. It is no doubt a vulgar prejudice to imagine that the knowledge of the civil law will lessen our veneration for the law of England; or that the latter is not capable of improvement by adopting many useful principles of natural equity from the former. At the same time we do not think it a false accusation of the civil law to charge it with being altogether arbitrary in its spirit; for so it appears to be, more especially in criminal cases, where the punishment is too often left to the discretion of the judge; which, if we may believe a certain patriot chief, *is the law of a tyrant*.

At the same time we are ready to allow that the knowledge of the civil law is not only pleasing and ornamental in itself, but it is absolutely necessary to complete even the common lawyer, as testamentary and maritime cases, &c. still continue to be chiefly regulated by it's institutions: and as, according to the Writer's observation, it is more particularly useful to such whose rank or abilities may qualify them for the arduous task of negotiation.

We therefore wish success to the learned Author of the present discourse, and are sorry to learn from the postscript that the remaining lectures are not destined for the press. From that before us, he appears to have a competent knowledge of the science he professes to teach, though his method is capable of improvement, and his matter is sometimes too diffusive.

## MONTHLY CATALOGUE,

For JULY, 1766.

### MISCELLANEOUS.

Art. 18. *The Contemplation of Nature*. By C. Bonet. Translated from the French. 2 Vols. 12mo. 6s. Longman, &c.

OF this work, in the original, we gave a sufficient account, in the *Appendix* to our Thirty-first Volume:—see p. 538; where it was reviewed as a foreign article.

A.

Art. 19. *The Advantages of Inland Navigation; or, Some Observations offered to the Public, to shew that an Inland Navigation may be easily effected between the Ports of Bristol, Liverpool and Hull; together with a Plan for executing the same.* By R. Whitworth, Esq; Humbly submitted to the great Assembly of the Nation. 8vo. 2s. 6d. Baldwin.

That the great assembly of the nation hath been sufficiently convinced of the utility of inland navigations, is fully apparent from the late act for accomplishing a connection of this kind between the ports of Liverpool and Hull, &c. The advantages that may naturally be expected to flow from improvements of this kind, are amply set forth in these observations; but as we have not room to enter into particulars, we must refer to the book, which is properly illustrated by copper-plates.

Art. 20. *The English and French Letter-writer, or General Correspondent.* By John Rule, M. A. Master of an Academy at Islington. 12mo. 3s. Johnson and Co.

As this is the work of a schoolmaster, and is intended to promote the success of his academy, which, indeed, makes no small figure in his book, we shall not interfere with his interest so much as to pass any censure upon it; especially as he has so obligingly taken the trouble off our hands, and reviewed it himself, in the following modest terms: 'In order to promote the attainment of knowledge in the various forms and modes of writing, I would recommend it to young gentlemen to study the following letters with care and attention, as they are written on such a plan, and have so much novelty in them, that they cannot fail to enable them to acquire that necessary and most ornamental accomplishment, the art of epistolary composition!'

Art. 21. *The History of Tunbridge-Wells.* By Thomas Benge Burr. 8vo. 5s. Hingeston, &c.

Written by a Journeyman Bookfeller; and very well written. It is an entertaining performance; and will not fail, we are persuaded, to reflect on the Author himself, a competent share of that honour and credit which he has endeavoured to bestow on our *second* BATH.

Art. 22. *The secret Correspondence of Sir Robert Cecil with James VI. King of Scotland.* Now first published. 12mo. 3s. Millar.

This secret correspondence reveals nothing more material than a proof that Cecil was as forward as the rest of Elizabeth's courtiers, in the decline of her days, to worship the rising sun.—The preliminary advertisement, signed DAV. DALRYMPLE, serves to authenticate the collection.

Art. 23. *A brief History of the Kings of England, particularly those of the Royal House of Stuart, of Blessed Memory.* By Sir A. Welding, Bart. 8vo. 1s. Williams.

Some virulent republican, as we suppose, under the assumed name of Welding, has here given a most severe character of all our English monarchs, from Will. the Conqueror to James II. inclusive: except Edw. V. and VI. Q. Mary and Q. Elizabeth. His reasons for exempting these we shall give in his own words: the two Edwards, he says, 'were  
\* Phil. and died, affording no matter for this present history. If I  
 am

am asked why I omit Q. Mary and Q. Elizabeth, I answer, I have nothing to do with women, and I wish I ne. e. had.—Poor Sir Al it is to be feared he was plagued with a bad wife.—His reason for his sarcastic use of the expression of *blest memory*, shall likewise be given in his own words: ‘It hath been a custom among our flattering priests, upon mention of deceased princes, to use the expression “of blessed memory;” and so, I believe, have used it since William the Bastard of Normandy over-ran this kingdom: which begat an itch in me to search the lives of all our kings since him, to see if any of them had deserved that reverend remembrance.’—His main design, however, was to abuse the Stuarts, in particular; which he has done most plentifully, by selecting from history only their vices, and the errors of their reigns.—This tract was first published many years ago.

Art. 24. *An historical Account of the Expedition against the Ohio Indians, in 1764; under the Command of Henry Bouquet, Esq; Colonel of Foot, and now Brigadier-general in America: including his Transactions with the Indians, relative to the Delivery of their Prisoners, and the Preliminaries of Peace.* Published from authentic Documents, by a Lover of his Country. Philadelphia printed, London re-printed. 4to. 6s. Jefferies.

I hope who are desirous of making complete collections of authentic papers relative to the late war in America, will find these memoirs of Col. Bouquet’s important and fortunate expedition against the Ohio Indians, well worth their perusal and selection. The accounts here laid before the public, appear to be perfectly authentic; and they are drawn up with equal perspicuity and elegance. Beside the expedition in 1764, the Author has given, in his introductory discourse, the events of the preceding campaign, terminated by the memorable engagement with the combined forces of the Indians, at *Bushy Run*. We have likewise some military papers, containing, reflections on the war with the savages; a method of forming frontier settlements; some account of the Indian country; with a list of nations, fighting men, towns, distances, and different routs:—and the whole is illustrated with a map of the country on the Ohio and Muskingum rivers; with several other engravings.—We had some thoughts of giving, as a specimen of this work, the ingenious Author’s affecting relation of the circumstances attending the release of the English captives, on their being delivered up by the Indians, at Col. Bouquet’s camp; but we recollect that the same narrative appeared in the public papers about 9 months ago. It was then extracted from the American, or first edition, of this book, before its publication in England; and affords a lively instance of the prevalence of our natural turn to sociability; since even the savages of America were melted into extreme tenderness, at their finally parting with those captives who, by long residence among them, were, in some measure, become one and the same people with themselves.

Art. 25. *The melancholy Narrative of the distressful Voyage and miraculous Deliverance of Captain David Harrison, of the Sloop Peggy, of New-York, on his Voyage from Fyal, one of the Western Islands, to New-York.* Written by himself. 8vo. 1s. Printed for James Harrison, opposite Stationers-Hall.  
Of all the calamities to which the seafaring life is exposed, nothing



from history only their vices, and the error  
was first published many years ago.

Art. 24. *An historical Account of the Expeditions, in 1764; under the Command of Colonel of Foot, and now Brigadier-General, relating his Transactions with the Indians, their Prisoners, and the Preliminaries of Peace, with authentic Documents, by a Lover of the Truth.* Philadelphia printed, London re-printed.

Whole who are desirous of making complete papers relative to the late war in America. Col. Bouquet's important and fortunate expedition, well worth their perusal and selection before the public, appear to be perfectly set up with equal perspicuity and elegance. But the Author has given, in his introductory preceding campaign, terminated by the death of the combined forces of the Indians, at Bushy Run, some military papers, containing, reflections on the progress of the war; a method of forming frontier settlements in Indian country; with a list of nations, fighting and different routs:—and the whole is illustrated by a map of the country on the Ohio and Muskingum riverings.—We had some thoughts of giving, the ingenious Author's affecting relation of the release of the English captives, on the Indians, at Col. Bouquet's camp; but the narrative appeared in the public papers at the time, and was then extracted from the American, or first published in England: and the Author's

can be conceived more horrible than for a little society of human beings to be reduced to the shocking necessity in which Capt. Harrison and his men were involved; viz. the being forced, by excess of famine, to devour each other. Having lost all their sails, in a long series of hard weather, and entirely exhausted their provisions, they existed for two-and-forty days, in the months of Nov. Dec. and Jan. last, in a manner almost incredible; till happily relieved by Capt. Evers of the *Sufanna*, in the Virginia trade.—In this most affecting narrative, the wretched expedients which they were obliged to make use of for their subsistence, are particularly recited. Twice did these unhappy people cast lots, to determine which of them should be slaughtered for food, to preserve the miserable lives of the rest; and once the sacrifice was actually made. The second time, the victim providentially escaped, by their happily falling in with their deliverer, Capt. Evers.—The whole is authenticated in the strongest manner, by depositions before the present Lord Mayor of London, and Mr. Shank, Notary public. The relation is well drawn up, and does honour to the character and conduct of Capt. Harrison; who, from the amazing difficulties and distresses which he has survived, may almost be regarded as a living miracle.

Art. 26. *Harlequin: or, A Defence of Grotesque Comic Performances.* By Mr. J. Möser, Counsellor of the High Court of Justice at Osnabrugh, &c. Translated from the German by J. A. F. Warnecke, LL. C. Small 8vo. 2s. 6d. Nicoll.

Wit and humour, as well as taste, are sometimes local. This performance is admired in Germany; and, indeed, it will even afford some entertainment to the English reader: notwithstanding the disadvantage of a translation, by a person not perfectly master of the English language.

Art. 27. *The History and Antiquities of the County of Essex. Compiled from the most ancient Historians; from Domesday Book, Inquisitions post mortem, and other the most valuable Records and MSS. &c.* By Philip Morant, M. A. Rector of St. Mary's, Colchester, and Fellow of the Society of Antiquarians. Numb. III. Containing the latter Part of the Hundred of Hinckford, the Hundred of Dunmow, and the Half-hundreds of Harlow, Froshwell, Utlesford, and Clavering. Folio. 18s. Osborne, &c. We have already mentioned the former part of this elaborate compilation: see Reviews, Vol. XXVIII. and XXX. The whole is illustrated with pretty good engravings, viz. maps, views of churches, and the principal gentlemen's seats.

Art. 28. *The Accountant and Geometrician: containing the Doctrine of circulating Decimals, Logarithms, Book-keeping, and Plane Geometry. Designed for the Use of Schools, as well as private Gentlemen.* By Benjamin Donn, late of Biddeford, now Teacher of the Mathematics, &c. in Bristol. 8vo. 6s. Johnson and Davenport.

We have already recommended this Author, and his undertaking the favourable notice of the public; see Review for 1771, which we gave an account of his first volume of *Math*

*piled from authentic Papers, and collated*  
8vo. 2 Vols. 12s. Almon.

The anonymous Editor of this compilation states that the period which is the object of our history is the most important in our history; and that the parliamentary debates of those memorable years are collated and digested: a work of this kind is every member of parliament and every lover of his country. Doubtless there is some merit in faithfully digesting in which the materials for such a collection are compressed: the separate parts of so many histories compass: but, still, what are the speeches in our public prints? The world is not now to be deceived by what they are usually manufactured. The great house of commons, must ever be deemed a repository; let the oratory be what it may: and what copies of our parliamentary proceedings shall be made, may be assured that the editor will not make a mistake, till such properly authenticated publication. No doubt, will be glad of collections like the manner of Chandler's and Torbuck's Debates. These may be considered as a supplement: and the editor, is in great forwardness.

Art. 30. *A Vindication of the present Ministers against Calumnies, gross Misrepresentation contained in a Book, entitled, The History of the late Administration, &c. &c. &c. In a Letter to the public*  
Piece. 8vo. 1s. 6d. Cooke.

Those who have found themselves inclined



question; but there is too much reason to conclude it is the case in regard to the generality of these effusions of faction, and literary licentiousness.

MEDICAL.

Art. 31. *Inoculation made easy. Containing a full and true Discovery of the Method practised in the County of Essex. In which County alone upwards of Nine thousand People have been inoculated within these two last Years, without the Loss of one single Patient, or the least dangerous Circumstances; intended for the Benefit of Masters and Mistresses of Families, and the Public in general.—With a true Receipt to make the preparative Powders, repellent Pills, and the Punch used in Inoculation. 4to. 2s. 6d. Withy.*

How infinitely various are the modes by which the poor believing public is persuaded out of its money!—This worthy Inoculator is influenced merely by a tender regard for the preservation of his fellow-creatures: humanity is his leading principle; advantages he wants none. His pamphlet indeed, containing only nine pages, may, perhaps, to ignorant and malicious people, seem somewhat dear, considering the disinterested disposition of the Author. They may perchance be rash enough to assert, that it does not contain so much as a newspaper, which is sold for twopence-halfpenny. But then, they do not consider the infinite importance of the secret which it reveals: a secret which hitherto hath been confined to physicians, surgeons, and apothecaries; but which this generous Author hath fully revealed to every old woman in the kingdom. We hope, for the sake of the good old ladies, he will not stop here; but that the same humanity will spur him on to lay open all the secrets of physic, which hath hitherto been scandalously withheld from the mob. But to be serious: having no secret to reveal, but a medicine to sell, and considering the stale practice of giving gratis a pamphlet with a box of pills, our Author strikes out the new mode of giving a box of pills with a pamphlet; for at the foot of the title we read, 'N. B. A sufficient quantity of medicines to prepare and cure one person is given gratis with this treatise.' So that after all, pills and pamphlet together, the purchaser may have a better bargain than we at first apprehended; especially when we consider that the pills are laxative, and the pamphlet printed upon soft paper. Possibly the one may assist the operation of the other; and probably the whole secret (as we can find no other in the book) lies in their alternate use.

In the Gazetteer of June 3d, appeared the following advertisement: 'I think it necessary to declare to the public, that the anonymous treatise, entitled, *Inoculation made Easy*, &c. lately advertized, was not published by me, neither is it the method I practise. DANIEL SUTTON, Dated Ingatestone, Essex, June 2d.

Art. 32. *Morbus Anglicus Sanatus: or a remarkable Cure of an inveterate Scurvy; made public for the Benefit of those who labour under the same troublesome Disorder, in a Letter from a Country Clergyman to his Son in London, concluding with a Contrivance—two for saving the Lives of those who shall happen to be in upper Rooms of a House, when the lower are on Fire. 8vo Curtis.*

Here General Wolfe is made to ravish Fate, and outgrin Death.—In another passage, he determines also to ravish Victory:

If human resolution can effect  
The same, Vict'ry shall be ours: we'll *ravish*  
Her my friends to-morrow! for if she's shy  
And seems about to quit us, we'll summon  
All our manly strength and fortitude of  
Soul, arrest her forward steps, and pluck  
Her back again. —————

Had not Death (whom he outfaced) in revenge put a stop to such resolutions, the poor nuns had cause indeed to tremble; and well might they exclaim,

Oh! terrible, if they should take the city!  
And we should fall into the hands of these  
Rough Englishmen! —————

Had the Author meant it ironically, the comparison below would have been very apposite:

————— Yet between you and I  
They met no effenc'd Jack a Dandys there;  
The brave old Blakeney and his worthy few  
Of vet'ran troops and newly landed tars,  
Were fierce as lions, and fearless as Job's  
War-horse.

We apprehend, very few readers will be of the Author's opinion, as it is now almost universally agreed that our commander at Minorca shewed much more of the disposition of Job himself, than of the war-horse.

But in *personification* Mr. Cockings is surely without a parallel:

————— And in our front shall march stern Fate!  
Sustain'd on either wing by gloomy Terror!  
Intrepidity shall head the main corps!  
And bold Resolution shall bring up the  
Rear, —————

We suppose this is the same Fate who was ravished by Amherst and Wolfe; and on whom they begot the *couple of Terrors*, (for there must be *two*) who sustain the wings:—What a dreadful combination is here! No wonder the French should be defeated, when they had such horrible foes to deal with!—Men, who had ravish'd both Fate and Victory, and outgrinn'd the King of Terrors!

Art. 35. *Poems on several Occasions*. By James Woodhouse, Journeyman Shoemaker. The second Edition. 8vo. 5s. few'd. Doddsley.

It is with pleasure we find that our honest shoemaker has been enabled, by the generous benefactions of his friends and subscribers, to acknowledge his gratitude in a second edition; for though he would certainly have been more usefully employed in his occupation, yet wherever nature has given any beamings of genius, she seems to have pointed out proper objects for our bounty, because those gifts are generally accompanied with a delicacy of mind which is superior to servile employments. Mr. Woodhouse has added several new pieces to this edition, which are not inferior to the former.



nite offence, are some of Mr. Bowman's principles:—whether they are the principles of Christianity, our Readers must determine; and the determination, to those who are not fetter'd by systems, is certainly very easy.

Art. 40. *A Letter to the Rev. Mr. Caleb Evans of Bristol; occasioned by his two Sermons on the Deity of the Son and Holy Spirit.* 8vo. 6d. Johnson and Co.

From this Epistle we learn, that Mr. Evans, a young dissenting minister at Bristol, hath with great zeal, but not according to knowledge, attacked the lively servant's late famous *Attempt to restore the Supreme Worship of God the FATHER Almighty*; and hath, in the most acrimonious and unjustifiable manner, represented the advocates for the unity of the supreme Being as 'insulting the dignity of their Saviour, wounding, and trampling under foot, his honour and glory, and discovering an impious joy in every attempt to degrade him:' adding, that 'there seems to be a kind of parricide in their conduct, and an impiety, heightened by the aggravating circumstances of unnatural baseness and dissimulation.'—These are indeed hard sayings; and seem to convey no very favourable idea of the temper, disposition, and understanding of their author. But he appears to have fallen into good hands; the very sensible Writer of this letter having given him such judicious correction, and candid admonition, as we hope will be attended with salutary effects on the part of Mr. Evans.

CORRESPONDENCE.

A Very obliging letter\*, relating to an article in our Review for September 1762, is most respectfully acknowledged; but we must beg the unknown Writer to excuse our non-compliance with his request. Persons situated as the Reviewers are, cannot be too cautious of laying themselves open to demands of that kind, which would certainly draw on them greater inconveniences than their Admonisher is perhaps aware of.—The accounts they have given of such literary productions as have been referred to their opinion, are before the public; and if at any time they have passed an hasty or erroneous judgment, (the probability of which they are very ready to acknowledge) they will as readily submit to all appeals to that Public,—as to a superior court, which will not fail to revoke and annul every unjust sentence.

As to the particular merits of the poem which is the subject of the letter now before us, we can say nothing, even in this brief and general acknowledgment to the ingenious Letter-writer; because we remember little concerning the performance, and are not possessed of a copy.—And with respect to whatever difference may subsist between the Letter-writer and the Reviewers, on any point of taste, they need mention nothing more than their entire acquiescence in what their candid Correspondent has himself observed, viz. that, 'after all, in our judgment of poetry, as well as music, it is confessed, that no ear is struck with a sense of excellency, of any kind, which happens to be in no respect at unison with that of the composer.'—Perhaps there was a good deal of severity intended, by the application of this remark:—be that as it may, the observation is a just one: and the enemies of the Review, for enemies will *naturally* arise against every work of the kind, are welcome to make the most they can of this concession.

\* Dated July 14, 1766.



Art. 36. *The Interview; or Jack Falstaff's Ghost, a Poem.* Inscribed to David Garrick, Esq; 4to. 1s. Bladon.

Quin's apparition appears to Roscius, 'Drury's potent king,' to rehearse to him the conversation he had, in the Elysian Fields, on theatrical subjects, with the shades of Ryan, Churchill, Mrs. Cibber, Mrs. Woffington, and Johnny Rich. Hogarth is also mentioned, as grievously lamenting his having unfortunately engaged in political warfare. Some names of superior dignity are likewise introduced into this doggrel performance: which concludes with a piece of *sage* advice to Roscius, how best to conduct himself as a manager:

To budding genius ne'er refuse  
Your folt'ring hand, whene'er it soes.  
Should any youth *by you inspir'd*,  
With hopes of future glory fir'd,  
Attempt to wear the wreath of fame  
And emulate a Garrick's name:  
Should his ambitious soul inherit  
The glowing sparks of real merit,  
To make 'em blaze do all you can,  
Though not preferr'd by some great man—'

Perhaps this Author has been *inspir'd* by Mr. Garrick; and hopes by these verses, to have the *sparks* of his theatrical genius blown into a flame. May success attend him, equal to his merit. But let him remember, that Garrick wanted nobody's bellows to blow *his* sparks into a flame.

Art. 37. *The Authors, a Poem.* By D. Hayes, Esq; 4to. 1s. 6d. Griffin.

The ingenious author who wrote a parallel between a poet and a spider forgot one circumstance of strong resemblance, viz. the eternal enmity that bards, like spiders, hold with each other.—This satirical poem, than which we have seen more miserable performances, is a recent instance of that cruel rancour. *Fraternæ cædes! Infandaque bella!*

Art. 38. *An Elegy on the Death of William and Mary, Earl and Countess of Sutherland.* 4to. 6d. Doddsley.

Never could the elegiac muse have found a more interesting, a more tenderly mournful subject than the death of the noble personages above mentioned, to which mutual sensibility, so uncommon in this age of dissipation, is supposed greatly to have contributed. What pity if such a subject should find no poet to do it justice!

## RELIGIOUS and CONTROVERSIAL.

Art. 39. *The Principles of Christianity, as taught in Scripture: being seven Discourses on our lost State in Adam, our Recovery by Jesus Christ, and the Necessity of Regeneration and Sanctification by the Holy Ghost.* By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 12mo. 1s. 6d. Dilly.

That Adam was a surety for all mankind; that his disobedience placed to our account; that the offence committed was an offence; that none but an infinite Being can give satisfaction

humbles them to such a degree, that they are not easily prevailed upon to renew the attack; and as their vanity will never let them confess they are in the wrong, they throw the fault on their leaders, become mutinous, and desert.—

‘The Austrian army is composed chiefly out of the class of labourers, vassals of the great lords; they are obedient and patient, and bear without a murmur the greatest hardships; and though their religion does not rise to any degree of enthusiasm, probably for want of being excited by an able leader, yet it keeps them sober and free from vice: objects must strike hard to make any sensible impression, which, once received, lasts long, because not easily effaced. By education and temper, little disposed to reason about causes and events; and therefore, very proper to form a good soldier, and superior to any other, who are not raised by some species of enthusiasm.

‘The Russians have all these qualifications in common with the Austrians; and besides, such a fund of religion and respect, or rather veneration for their prince, which inspires them with a degree of enthusiasm, that must necessarily render them superior to every other army, that is not animated with similar principles. Their courage alone has rendered them victorious, in spite of all those difficulties, in which the general ignorance of their officers involved them.

‘The Prussian army being composed chiefly of strangers of different countries, manners, and religion, are united only by the strong chain of military discipline: this, and a most rigid attention to keep up all the forms and discipline established, constitutes a vast and regular machine; which being animated by the vigorous and powerful genius of their leader, may be justly accounted one of the most respectable armies in Europe: but should this spring however languish but for an instant only, the machine itself, being composed of such heterogeneous matter, would probably fall to pieces, and leave nothing but the traces of its ancient glory behind. They have a facility in manoeuvring beyond any other troops whatever; and their victories must be ascribed to this chiefly; for all the genius of the leader can do nothing without it, and almost every thing with it.

‘The Spaniards are brave and patient; and have besides a point of honour, which being improved, would make them good soldiers: their army at present, would make but an indifferent figure for two or three campaigns, as their generals have neither that knowledge, founded on study and application, nor that produced by experience.

‘The English are neither so lively as the French, nor so phlegmatick as the Germans: they resemble more, however, the former; and are therefore somewhat lively and impatient. If the nature of the English constitution, permitted some degree



T H E  
MONTHLY REVIEW,  
For AUGUST, 1766.

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*The History of the late War in Germany, between the King of Prussia, and the Empress of Germany, and her Allies, &c. by a General Officer, who served several Campaigns in the Austrian army. Illustrated with a Map of the Seat of War; and Plans of the Battles, &c. Vol. I. 4to. 10 s. 6 d. boards. Horsfield, &c.*

**I**T is very certain, that a just and accurate history of a war, is to be expected only from the pen of a military man, who was himself an eye witness of the transactions he relates. Hence it follows, that the descriptions of battles, which are to be found in the generality of our histories, are so erroneous, and so unintelligible, as to afford very little instruction to those who study the art of war. It is therefore in books like this, that military readers must look for improvement; books of much more general utility, than those of the didactic class.

In the preface to this work, we find many pertinent reflections on the general principles of war, and on the composition and characters of the different armies in Europe. 'The French, says our author, are gay, light and lively, governed rather by an immediate and transitory impulse, than by any principle of reason or sentiment: their sensations, from the nature of their climate, are very delicate; and therefore objects make a very strong impression, but momentary; because a new object producing a new impression, effaces the former. From hence it follows that they are impetuous and dangerous in their attacks; all the animal spirits seem united, produce a sort of furious convulsion, and give them a more than ordinary degree of vigour for that instant; but it exhausts the whole frame: the instant following they appear languid and weak, and changed into other men. To this national character may be added, that their armies are recruited from the class of men that inhabit the towns, who of all others are the least proper for soldiers, being vain, impatient, talkative, and effeminate; they advance as assured of victory, having a great opinion of themselves, and contempt of others: but if repulsed, their spirits are exhausted, shame succeeds, and



to make any sensible impression, which, because not easily effaced. By education disposed to reason about causes and effects proper to form a good soldier, and such are not raised by some species of enthusiasm.

“The Russians have all these qualifications the Austrians; and besides, such a firm or rather veneration for their prince, and a degree of enthusiasm, that must be superior to every other army, that is not antipathies. Their courage alone has rendered spite of all those difficulties, in which their officers involved them.

“The Prussian army being composed of different countries, manners, and religion, strong chain of military discipline: this attention to keep up all the forms and discipline constitutes a vast and regular machine; with the vigorous and powerful genius of the only accounted one of the most respectable should this spring however languish but the machine itself, being composed of such would probably fall to pieces, and leave of its ancient glory behind. They have a beyond any other troops whatever; and be ascribed to this chiefly; for all the good do nothing without it, and almost every thing.”

“The Spaniards are brave and patient point of honour, which being improved good soldiers.”

more of discipline, a more equal distribution of favours, and a total abolishment of buying and selling commissions, I think they would surpass, at least equal, any troops in the world.

‘The Turks, and every government founded on military force, must necessarily decay, unless the same fanaticism which gave it birth, be kept up by continual wars. Mahomet understood this principle so well, that he has made a religious precept of it, commanding his followers never to make peace with their enemies. As the force of this army, depends entirely on numbers and enthusiasm; if this last is ever extinguished, which now seems to be much the case; the other will avail them nothing; and that immense fabrick, being no longer animated with the only spirit which could support it, must sink under its own weight.’

The author, having thus premised the different characters of the troops engaged in the war, proceeds, before he enters upon his history, to shew the motives which induced the several powers of Europe to break the peace. To this succeeds a military description of the seat of war, viz. Bohemia, Moravia, Silesia, the county of Glatz, Saxony, and Luface.

We now come to the history of the campaign of 1756, in which the king of Prussia began hostilities by invading Saxony and Bohemia, beat the Austrians commanded by Marshal Brown, at Lowositz, and obliged the king of Poland, by capitulation, to disperse his army and retire into Poland. Of the battle which produced this effect, and of the previous and subsequent manoeuvres, our author gives an accurate plan, without which his description, were we to transcribe it, would be unintelligible. Notwithstanding the success of this short campaign, which lasted only two months, the author is of opinion, the King of Prussia committed some mistakes, both as a politician and a general: as a politician, in not making some alliance to counterbalance the confederacy, which he long knew was forming against him; as a general, in not marching directly into Bohemia, as soon as he found the Saxons determined to defend their camp at Pirna. This would have enabled him to reduce Prague and Olmutz during the winter, and consequently to have begun the next campaign in Moravia.

In the memorable campaign of 1757, the first battle which our author describes, is that fought by the Prince of Bevern, and Count Konigseg, at Reichenberg, in which the latter was defeated. To this succeeds the famous battle of Prague, in which the Austrians, under the command of Prince Charles of Lorrain, were again defeated by the Prussians, commanded by the King. Of this action the author gives first the account published at Vienna, then the Prussian account, and afterwards a third written by Count Schwerin, general adjutant to the mar-

the marshal answered with the same sign. In the evening, his majesty sent Stutterheim to the marshal, with orders that we, commanded by General Winterfield, should march at four o'clock that night, and compass our march by the heights of Brosiz, where his majesty was on the right by Tschimniz. These orders were given with such precision, that our three columns arrived at the rendezvous, at four o'clock; and at such a distance from each other, as to leave only the space necessary for the march. We did not meet with any obstacle in our march on the heights before Brosiz; where Major von Platen, two of dragoons, and Festetitz hung round us all night. These fired upon our van-guard, and killed several of our men, and sent a volley through Brosiz, to the left wing of the king's army. As soon as the king had wished the marshal good night, Winterfield a good morning, he rode with his majesty without any other escort than two of his majesty's guards, Platen, Lieutenant Colonel Oelsnitz, and the highest hills on the other side of Brosiz. Winterfield could discover all the enemies camp very plainly, and saw the second line from one end to the other. He showed it with his spying glass. When the king saw this, he sent eight persons on the hill, he sent us some of his majesty's guards without effect. His majesty continued about the camp, to examine their position, and how they were



The marshal, on the contrary, represented to him, the difficulty of the ground; the great march the troops had made, and the strength of the enemies position, who had covered the heights before their front, with a prodigious quantity of heavy artillery. His majesty convinced by these reasons, permitted the marshal to go and seek out a more convenient place to form the attack. Upon which his excellency rode full gallop, before the enemies right, where the ground on both sides, falls gradually, and where he perceived a plain before the enemy's right wing, near the village of Miesitz, where the infantry could pass over the meadows, and the cavalry and heavy artillery over the dams. As soon as the marshal had reconnoitred the ground, and given an account of it to the king, orders were immediately given to the three corps to move on the left, which was executed with such celerity, that the army which had received the orders about nine o'clock, marched above four miles through very bad roads, and at half an hour past ten was formed, and at eleven the battle begun on the left wing. All our cavalry was passing the dam, when that of the Austrians first turned out, and formed themselves in order of battle, without taking down one tent. They did not probably perceive, that our intention was to attack their right flank, till they saw two regiments of our cavalry pass the dam, and form directly on it. This manœuvre drew their attention that way; they then ordered all their cavalry from the left, which, with great celerity, came and formed itself on a fine plain on the right, in 104 squadrons in three lines, with intervals equal to the front of a squadron. This manœuvre was executed with such promptitude, that our Lieutenant General, the hereditary Prince of Schonaich, who had only sixty-five squadrons, fearing to be outflanked, resolved instantly to attack the enemy, without waiting for the right wing, which the king had ordered to come and reinforce him. Accordingly the attack was made in the best order. The enemy stood still, till we came within fifty paces of them, they then fired their carbines, and at thirty, advanced with a strong pace against us. We were outwinged by eight squadrons, and therefore, it is no wonder, our cavalry had such a hard task, and was twice repulsed. In the third attack Stechow's regiment of dragoons, commanded by Colonel Winterfeld, and General Ziethen, with twenty squadrons, Ziethen's, and Pultkammer's hussars, advanced with so much bravery, that not only the enemy's cavalry was entirely defeated, but part of it was pushed on their own grenadiers, on the right wing, which threw them back in the utmost confusion. During this attack of the cavalry, the grenadiers of our left wing, and the regiments of Fouquet, Kreutzen, and Schwerin's infantry, having passed over some meadows, were forced to advance through a very narrow road,



That the particulars insisted upon are 1. "To vindicate that government from calumnies, and scandalous invectives cast upon it by ignorance, and malice." 2. "To shew its dependance upon the sacred polity." 3. "To set forth the unparalleled justice, and equality therof." 4. "To shew the approbation, and continuance of it, under so many conquests, changes, and ages as have passed under his majesty's royal ancestors." And 5. "To note some resemblances in other governments." From this declaration of the subject of the book, in the words of the author; I hope I shall be understood to have, in a fort his own warrant for the title it now bears.<sup>3</sup>

Dr. Morton proceeds to observe, that the design of the author throughout the whole work, seems to be to vindicate the antient constitutional government of these kingdoms, against two very opposite parties; which leads the Doctor to give a brief account of these parties, and likewise of a third party; to which Whitelocke adhered as the more temperate.

Three parties seem to be distinguishable, very early; viz. 1. Such as held, and explained in the most rigorous sense, certain doctrinal points adopted by the first reformers; and used by them, not without success, against the church of Rome. And it being rather difficult to separate between doctrine, and discipline; the desire of reformation, which began here in the former, was extended to the latter; and the whole form of church discipline, which had been brought from Geneva to Scotland, was held to be essential to the reformation in England. Opposite to these, and very considerable for their learning, rank and power, were such as agreed in the main with the doctrinal points adopted by the first reformers; but differed in some circumstances attending them. The persuasions, for instance, and sensibility of a state of grace, were common both to the former, and to the latter: but the irresistibility, and predestination thereto, were peculiar to the former; the latter seeming to come nearer particular decisions of the council of Trent, in a denial of these circumstances, and in the doctrine of merit. The latter adhered also to the established form of ecclesiastical discipline; and had the sanction of the royal civil power.

It would be hard to deny, that very many of these two opposite parties were well intentioned persons, and sincere in their notions. And that sincerity makes it the more to be lamented, that they could ever be induced to depart from the constitutional royalty of these kingdoms; and to think that the very being of religion, and civil government, depended on the establishment of one of the two extremes; viz. Either a tumultuous democracy, or a despotic monarchy. What men gradually associated themselves to these two parties, and with what views, and with what view

To this battle succeeds that of Rosbach, in which the King of Prussia with 20,000 men, defeated 50,000 commanded by Prince Soubise, killed 800, and took 6000 prisoners, 11 generals, 300 officers, and 72 pieces of canon. After this follow the battles of Breslaw and Lissa, by the latter of which the King of Prussia recovered almost all he had lost during this busy and bloody campaign. To these transactions our author adds the operations of the war in Prussia and Pomerania, which concludes his first volume.

Having read this work with attention, we earnestly recommend it to the perusal of all those who are engaged in the study of the art of war, as containing a clear and judicious relation, of the most important transactions of a king, whose military history will astonish and instruct the latest posterity. The author's observations and reflections, throughout the whole book, declare him to be highly skilful in his profession.

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*Whitelocke's Notes upon the King's Writt for choosing Members of Parliament, 13 Car. II. being Disquisitions on the Government of England, by King, Lords, and Commons.* Published by Charles Morton, M. D. Secretary of the Royal Society, Fellow of the Society of Antiquaries, and of the Imperial Leopoldine and Petersburg Academies, first Under-Librarian of the British Museum, and Physician to the Foundling Hospital. 4to. 2 Vols. 1*l.* 10*s.* bound. Millar.

WE cannot give the Reader a better idea of the nature and design of these notes, than is contained in the following extract from the learned Editor's Preface.

‘It is probable that the treatise, thus presented to the world, is the manuscript mentioned by Mr. Penn, (in his preface to the ‘*memorials of english affairs*’ printed in 1709,) and entitled “Of the power and practice of parliaments.” The author’s title, prefixed to the manuscript, is “*Whitelocke’s notes upon the king’s writt for choosing members of parliament, 13 Car. 2.*” with this motto, “*In the multitude of counsellors there is safety.*” But it being the opinion of some respectable persons, that this very modest title would be an injustice not only to the author’s memory, but to the public; by presenting them with a book under a title not very interesting, and perhaps, not generally to be understood: the title which it now bears has been prefixed; and will, it is hoped, be accepted by the candid reader for the following reasons.

The author in his dedication to king Charles II. declares that “the subject of this book is that government *wh* king is the head; and therein concerned more than a



Dr. Morton proceeds to observe, that the author throughout the whole work, seems to be an ardent supporter of the ancient constitutional government of these islands; which leads to a brief account of these parties, and likewise to which Whitelocke adhered as the more moderate.

Three parties seem to be distinguishable. 1. Such as held, and explained in the first part, certain doctrinal points adopted by the first reformers, and used by them, not without success, against the papists. And it being rather difficult to separate between ecclesiastical discipline; the desire of reformation, which the former, was extended to the latter; and church discipline, which had been brought in by the first reformers in Scotland, was held to be essential to the reformation in England. Opposite to these, and very considering, rank and power, were such as agreed in the doctrinal points adopted by the first reformers, but on some circumstances attending them. The necessity of a state of grace, and sensibility of a state of grace, was to the former, and to the latter: but the doctrine of predestination thereto, were peculiar to the former, and seeming to come nearer particular decisions. The latter, in a denial of these circumstances, adhered to the doctrine of merit. The latter adhered also to the ecclesiastical discipline; and had the sanction of power.

views and purposes, is not necessary to be now said. But as the differences began upon religious points; so the respective claims were grafted upon a divine right: and were managed chiefly, in the way of controversy, by scriptural arguments.

'The third party that is distinguishable seems, when it acted, to have acceded occasionally to both the former; being a sort of middle party, of a more temperate kind, acquainted with the history, laws, and antiquities of the kingdom; and not entire strangers to matters of religion. These harkened to the respective claims, with a subordination to their own notions of the legal constitution. And though the temper they observed may have intitled them to some respect; yet it did not make them beloved, by either of the two former parties.'

The Editor having thus given a brief exposition of the subject, he farther illustrates it by some general and very judicious observations, and concludes his preface with some particulars respecting the author's person and family\*.

With regard to the work itself, it is certainly replete with matter of useful knowledge and curious information, but it requires no small degree of patience to collect it out of the vast heap of diffusive and redundant materials, through which it lies interspersed. In short, it is penned too much in the taste of those times, when most writers indulged a fondness for digression, and affected to pour forth their whole stock of common-placed learning on all occasions, whether applicable to the subject or not. Thus our author often loses himself in the maze of quotation, and takes great pains to prove, by authority, points, which are in themselves so self-evident, as not to stand in need of any illustration.

The writ on which our Author has made his annotations, is directed to the sheriff of Bucks, which gives him occasion to be lavish in the praise of that county; and speaking of that part of the county which, from its lying low, is called the Vale, he tells us it affords much pleasure to the gentlemen in hunting and hawking. This leads him to enumerate all that the several writers, both sacred and profane, have said for and against this kind of recreation.

Likewise in his comment on the words of the writ, 'Whereas by advice,' he cites a long train of authorities to shew the necessity of taking advice; and has given us a list of all the princes and great men of old, who did not disdain to make use of council. We could point out many other instances of im-

\* We must not omit to observe, that the Editor has, in the Notes, added several occasional and ingenious illustrations, which are distinguished by the letter [M].

tient Reader, that his progress through these  
to such checks, yet we would not by any  
from the perusal of them. On the contrary  
assure him, that the profit he may reap from  
to the contents, will more than compensate  
of these digressions and redundancies: and  
pleasure to us, to give an epitome of some  
passages, but that the subject consists of  
parts to admit of being brought into a  
any reasonable compass.

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*The Life of Mæcenas, with Critical, Historic  
Notes, corrected and enlarged. By Ralph  
Fellow of the Society of Antiquaries. Se  
8vo. 2s. 6d. Millar.*

**T**HOUGH it appears that the first edition  
published since the commencement of  
we do not remember that it has hitherto con-  
vation, we must not lose this opportunity  
knowledgments to Dr. Schomberg for this  
acquisition to the republic of letters. Every  
public must be interested in preserving and  
tation of one of its most distinguished protect-  
long and so justly celebrated, that his very  
signifies a patron. That celebrity, however  
from scattered encomiums of his



in his ministerial and military capacities, yet it must be allowed that it is in the bosom of peace and in the arms of the muses that his character bears the greatest eclat. In that sphere, therefore, we shall place him before our Readers in the narrative of Dr. Schomberg.

Peace reigned every where; and Mæcenas (c), having no farther employment in the government of Rome (d) perfectly enjoyed the *otium cum dignitate*, a happy retirement, chiefly consecrated to his pleasure which consisted in study (e). The

greatest

(c) \* *Atavus tuus Augustus, M. Agrippæ Mitylenense secretum, C. Mæcenati urbe in ipsa, velut peregrinum otium permisit, quorum alter bellorum socius, alter Romæ pluribus laboribus jactatus, ampla quidem, sed pro ingentibus meritis præmia acceperunt—Avus meus Augustus, Agrippæ & Mæcenati usurpare otium post labores concessit.* TACIT. B. xiv, c. 53, 55.

(d) \* Horace refers what he says in his third book, Ode viii, to this peaceable time, when Mæcenas was no more præfect of Rome. He invites Mæcenas to enjoy his ease, and to think no more of business;

*Mitte civiles super urbe curas:*

*Negligens, ne quæ populus labores,*

*Parce privatus nimium cavere:*

*Dona præsentis raptæ lætus horæ,*

*Linque severa.*

No more let Rome your anxious thoughts engage,

No more the public claims thy pious fears,

Be not too anxious then with private cares,

But seize the gift the present moment brings,

Those fleeting gifts, and leave severer things. FRANCIS.

(e) \* Mæcenas was not stinted in his hours for reading; but, in imitation of Scipio, Lælius, and a great many other celebrated Romans, studied the *belles lettres* all his life. Poetry was his favourite study. He felt all the beauty and advantages of it, as the philosopher Cleanthes did of old, according to Seneca: Nam (ut dicebat Cleanthes) quemadmodum spiritus noster clariorum sonum reddit, cum illum tuba per longi canalis angustius tractum, patentiore novissimè exitu effudit: sic sensus nostros clariores carminis arcta necessitas efficit. Eadem negligentius audiuntur, minusque percutiunt, quamdiu soluta oratione dicuntur: ubi accessere numeri, & egregium sensum adstrinxere certi pedes, eadem illa sententia velut lacerto excussa torquetur. SENECA. Epist. cviii.

Julius Scaliger, in his preface on poetry, looks upon those who despise this heavenly art, as a parcel of stupid and malevolent wretches. Qui illam [poesin] agresti & aspero supercilio damnant, bruti homines, ne in hominum quidem censu reponendi sunt—& meminere istas bonæ famæ hirudines ideo vociferari, ut ne quod eis deest adsit nobis. We have to this day a set of these ignorant and envious animals, who, having no taste or relish for poetry themselves, insolently despise it as an art—Riches and titles are generally the lights which dazzle the eyes of these enemies of the muses. Others again, scrupulously nice (for poetry

has

Alexandria, a philosopher and the friend of Augustus; Melissus and Fulcus Aristius, learned grammarians; the rhetorician Heliodorus,

Of all mankind, in light and cheerful strain  
Fundanius best can paint the comic scene,  
The wily harlot, and the slave, who join  
To wipe the miser of his darling coin.  
Pollio in pure Iambic numbers sings  
The tragic scenes of heroes and of kings;  
And Varius in sublime and ardent vein  
Supports the grandeur of the Epic strain.  
On Virgil all the rural muses smile,  
Smooth flow his lines, and elegant his style. FRANCIS.

He has in a particular manner in another place celebrated Varius for his genius for Epic poetry,

*Scriberis Vario fortis et hostium  
Vidor, Mæonii Carminis alite.* B. i. Ode vi.

High soaring on Mæonian wing,  
Varius in martial tone shall sing. FRANCIS.

Varius was equally eminent and successful as a tragedy writer. Quintilian in his *Instit. Orat.* B. x. compares the *Thyestes* of Varius to the best tragedy of the Greeks: Jam Varii Thyestes cuilibet Græcorum comparari potest.

The panegyrist of Piso says of this poet, when talking of Mæcenat:

*Nec sua Virgilio permisit numina soli  
Mæcenat: tragico quatientem carmina castu  
Evexit Varium.*

We have but a few fragments of the works of this great poet. Tibullus makes mention of Valgius, and describes the genius of this author:

*Est tibi, qui possit magnis se accingere rebus  
Valgius; æterna propior non alter Homero.*

B. iv. Eleg. i. to Messala.

The ninth ode of the second book of Horace is addressed to Valgius. C. Asinius Pollio, an orator, poet, and historian, above the common cast, a great general, and one of the consuls in the year of Rome 713, is sufficiently known from the histories of his times, as well as the Eclogues of Virgil, which are dedicated to him:

*Pollio amat nostram, quamvis sit rustica, musam.  
Pollio et ipse facit nova carmina.* VIRG. Eclog. iii.

Pollio my rural verse vouchsafes to read,  
My Pollio writes himself—— DRYDEN.

*En erit, ut liceat totum mihi ferre per orbem  
Sola Sophocleo tua carmina digna coturno.*

Is there an hour in fate reserv'd for me,  
To sing thy deeds in numbers worthy thee?  
In numbers like to thine, could I rehearse  
Thy lofty tragic scenes, thy labour'd verse— DRYDEN.  
Horace

was sensible of his obligations to that minister: his works are full of acknowledgments, and every where express the bounty of his benefactor. Propertius was also in favour with Mæcenas (*b*), and always consulted him about his writings.

Amongst his illustrious companions were Valgius and Pollio, men of consular dignity; Varius, a celebrated epic and tragic poet; Fundanius, an excellent comic writer; Domitius Marfus, an eminent epigrammatist; Plotius Tucca, who assisted Varius in the correction of the *Æneid*; both the Visci, Roman senators, and all of them favourites of Apollo (*i*); Arcus of Alexandria,

*Nec (says he) si plura velim, tu dare deneges.* HOR. B. iii. Ode xvi. He knew by his own experience, that a decent *modicum* was sufficient to make a philosopher happy:

*Non ebur, neque aureum  
Mea renidet in domo lacunar:*

*At fides, et ingeni  
Benigna vena est: pauperemque dives*

*Me petit: nihil supra*

*Deos lacesso: nec potentem amicum*

*Largiora flagito,*

*Satis beatus unicus Sabinis.*

Nor here an iv'ry cornish shines,

Nor columns of Hymettian mines

Proudly support their citron beams,

Nor rich with gold my ceiling flames:

Yet with a firm and honest heart,

Unknowing or of fraud or art,

A liberal vein of genius blest,

I'm by the rich and great carest.

My patron's gift, my Sabine field

Shall all his rural plenty yield;

And happy in that rural store,

Of heav'n and him I ask no more.

FRANCIS,

(*b*) Propertius, in many parts of his works, publishes the friendship Mæcenas had for him:

*Mæcenas, nostræ spes invidiosa juventæ,*

*Et vitæ & morti gloria justa meæ.*

B. ii. Eleg. i.

*Mollis tu cæptæ fautor cape lora juventæ,*

*Dexteraque immittis da mibi signa rotis.*

B. iii. Eleg. vii.

(*i*) Horace in his first book of Satires gives us a description of the different talents of the several poets, the friends of Mæcenas,

*Arguta meretrice potes, Darvoque Chremeta*

*Eludente senem, comis garrere libellos*

*Unus vivorum, Fundani: Pollio regum*

*Fausta canit pede ter percusso: sorte epos acer,*

*Ut nemo, Varius ducit: molle atque facetum*

*Virgilio adnuerunt gaudentes rure Camævæ.*

B. i. Sat. x.

Qf





and his son, a most elegant and faithful historian, whom Augustus raised to the consular dignity.

The different talents of these great men, had we no other proofs, would sufficiently convince us of the abilities of Mæcenas. A constant harmony subsisted between them; they never gave each other the least cause of uneasiness; they were neither jealous nor envious of each other's felicity; the noblest and most affluent in this *choice group*, were without insolence, the most learned without arrogance. Merit, in whatever shape it appeared, held an honourable station amongst them. Horace gives us a lively description of the house of Mæcenas, and of those who frequented it (*l.*) The love he expressed for learning, and the favours he continually showered upon those who made any considerable figure, easily determined authors to inscribe and dedicate their works to him. Virgil, Horace, Propertius, and Pedonius afford us excellent proofs of this. The injury of the times has unhappily destroyed many others, whose titles we can scarcely trace in the ancient writers. Plutarch informs us that Augustus himself dedicated his commentaries to his two intimate friends, Agrippa and Mæcenas.'

esse simile: ut eloquentia, qua mirabiliter excellit, vix in eo locum ad laudandum habere videatur. Horace, B. i. Sat. 10. mentions him:

*Te, Messala tuo cum fratre, &c.*

And Quintilian in his *Instit. orat.* B. x. Chap. 1. says, Messala nitidus & candidus, & quodammodo præ se ferens in dicendo nobilitatem suam, viribus minor. Pliny informs us, that Messala, two years before he died, so entirely lost his memory, as to forget his own name: Sui vero nominis Messala Corvinus orator oblitus. B. vii. Chap. 24.

(*l.*) Horace lived in close connection with all Mæcenas's friends; he names several of them in his tenth Sat. Book i. and wishes his writings may prove deserving of their approbation; little anxious about the criticisms of idle poetsasters, or the insipid raileries of half witted fellows; in his 9th Sat. of Book i. he draws a fine picture of an impertinent creature, who applied to him to be introduced to Mæcenas—I will do you all the services there, says he; you shall eclipse all his favourites, and become the chief of them through my means—The poet replies.

*Isto non vivitur illic,*

*Quo tu rere, modo: domus hac nec purior ulla est,  
Nec magis his aliena malis: nil mi officit, inquam,  
Ditior hic, aut est quia doctior: est locus uni  
Cuique suus.*

B. i. Sat. iv.

We live not there, as you suppose,  
On such precarious terms as those.  
No family was ever purer;  
From such infections none securer.  
It never hurts me in the least;  
That one excels in wealth or taste;  
Each person there a place inherits  
A place proportion'd to his merits.

FRANCIS:  
From

liodorus, the most learned man of the Greeks; among the orators, Mæcenas was particularly intimate with Fabius Publicola, Messala Corvinus (*k*), Caius Furnius, a tribune of the people, and

Horace also addressed the first ode of the second book to him:

*Paulum severæ Musa tragiæ  
Desit theatris: mox, ubi publicas  
Res ordinari, grande munus  
Cæcropsio repetes coturno,  
Insigne mæstis præsidium reis,  
Et consulem Pollio curiæ:  
Cui laurus æternos honores,  
Dalmatico peperit triumpho.*

Retard a while thy glowing vein,  
Nor swell the solemn, tragic scene;  
And when thy sage, historic cares  
Have form'd the train of Rome's affairs,  
With lofty rapture re-inflam'd, infuse  
Heroic thoughts, and wake the buskin'd muse;  
O Pollio, thou the great defence  
Of sad implending innocence,  
On whom, to weigh the grand debate,  
In deep consult the fathers wait;  
For whom the triumphs o'er Dalmatia spread  
Unfading honours round thy laurel'd head.

FRANCIS.

We must not confound Domitius Marsus, a celebrated epigrammatist, with Marcus author of the Amazonides. Martial has two epigrams, which plainly mark a difference between the two:

*Ergo ero Virgilius, si munera Mæcenatis  
Des mihi? Virgilius non ero, Marsus ero.*

MART. B. viii. Epig. lvi.

*Sæpius in libro memoratur Persius uno,  
Quam levis in tota Marsus Amazonide.*

Id. B. iv. Epig. xxix.

(*k*) Messala Corvinus, a Roman senator, of illustrious birth, and a great orator, was colleague in the consulship with Augustus in the year of Rome 722. He was the friend and patron of Tibullus, who in his ivth Book of Paneg. to Messala thus describes his virtues and rare qualifications:

*Te Messala, canam, quamquam me cognita virtus  
Terret—*

*Non tua majorum contenta est gloria fama,  
Nec quæris quid quaque index sub imagine dicat;  
Sed generis præcos contendis vincere honores,  
Quam tibi majores, majus decus ipse futurus.*

Cicero in his book of eminent orators mentions Messala with great respect. And in his xvth Epistle to Brutus, Messalam habes, says he: cave putes, probitate, constantia, curâ, studio reipublicæ, quidquam illi esse



tioned any such particular) his lordship accompanies Adams home in order to prostrate himself at the feet of his dear Fanny ; and not a word more of the *fever*.

His lordship had an acquaintance, who contrived to have his marriage with Fanny managed in such a manner that when he should be satiated with possession, and had a mind to be rid of her, the ceremonial rites should not be valid—Lord Whatly, some time after, abandons poor Fanny, and is married to another woman—Adams, upon this, goes to Lord Darnton, the Uncle of Lord Whatley, in order to throw himself at that nobleman's feet, and implore his protection. This Lord, however, was not the most likely person in the world, to procure him redress ; for he had advised his nephew to this base desertion of Fanny, and was also the chief agent in accomplishing Lord Whatley's second marriage :—and he had sent the farmer a thousand pounds, by way of recompence for the injury which he and his family had received. This part of the work is, in our opinion, wrought up in a manner superiour to the rest of Mr. D'Arnaud's performance. The scene here described is extremely animated ; and the good old man's behaviour is very natural and affecting. The following extract will not be displeasing to the generality of our Readers :

‘ Lord Darnton’s messenger entered his house, followed by the unfortunate old man. No sooner did his Lord see him, than he asked him concerning the event of his message. He gave him, for answer, the thousand-pound note. What! cried his lordship, had he the impudence to refuse my favour? He is here, replied the servant. Let him come in, said my Lord, in wrath ; I know how to treat people of his stamp. Adams entered, and threw himself at his lordship’s feet. Yes, my Lord, said the unhappy father, with floods of tears, I refused the price of my disgrace, because my honour is not to be purchased. I am sensible that I am a dependent of your family, and that respect and submission are my duty. I did every thing in my power to prevent my Lord, your nephew, from so disproportionate a match ; but he would not listen to me : He was determined to possess my daughter, but he previously married her. Our fate is in your hands, my lord, but the knot has been tied in the face of heaven, and it is heaven alone that can dissolve it. Our only misfortune is my humble condition, and my poverty : my family has ever been irreproachable. Would you, my Lord, deprive a father, a mother, and a daughter of their lives, poor unhappy people that esteem their honesty their greatest blessing? Let me embrace your knees, and look upon a miserable father, that appeals to your humanity and your justice. To do you justice, replied his lordship, I should drive you this moment out of my house. How could you have the  
impudence



From this specimen the Reader will observe that Dr. Schomberg has been industrious to enrich his work with variety of notes, anecdotes and reflections.—Towards the conclusion of his book, he affects the impartiality of a disinterested historian, and is willing to give up to censure the foibles and vices of his hero; but the truth is, that he is unable to divest himself of his attachment, and the charges he finds against him in ancient authors, particularly in Seneca, he takes care never to mention without some intimation that they are false or frivolous. However, without contending for the credit of Seneca, or weighing the censures of the unprotected philosopher against the encomiums of protected poets, we are of opinion that Dr. Schomberg ought not to have passed uncensured two material circumstances in the conduct of Mæcenas. One was, when contrary to the nobler and more generous advice of Agrippa, he persuaded his master Octavius to maintain absolute power, and to rivet those chains which Julius had forged for Rome; the other, when he advises the emperor, who was meanly jealous of the rising power and popularity of Agrippa, either to marry him to his daughter Julia, or to dispatch him out of the way.—This advice in the former case was infamous; in the latter, considering the eminent virtues and services of that great man, it was absolutely diabolical; for Agrippa had not given his master the least room to doubt his fidelity or integrity, and his future conduct proved how little he merited the base alternative that the favourite proposed. In short, the merit of Mæcenas is to be referred principally to his protection of genius; as to the rest, notwithstanding the bluntness he is said to have sometimes affected, he appears to have been a thorough courtier.

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*Fanny: or the Happy Repentance.* From the French of Mr. D'Arnaud. Small 8vo. 2s. Becket.

THE story on which this work is founded, if properly executed, would have furnished materials for a very interesting novel; but it is here conducted, in an unconnected and abrupt manner; with a certain rapidity and fire which betrays the Author into so many inconsistencies, that a Reader of any discernment, will find himself at a loss whether to weep for some tragical event, or laugh at the exaggerated circumstances that attend it.

Lord Whatley falls in love with his tenant's daughter. On declaring his passion, farmer Adams the father of the damsel, honestly represents to him the many disadvantages that must attend such a connection.—Soon after, Lord Whatley is taken ill, and sends for Adams, who finds him in a very *high fever*, but a few minutes after (the Author forgetting that he had men-

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tioned



his guilt in using his Fanny so cruelly. He now goes in search of her, accompanied with a gentleman who was the cause of his reformation, and at last finds her—not in *ordinary* distress, that would not have been sufficient, but labouring under the worst and most dreadful miseries of poverty; with her child in the same condition; and her poor aged father actually dying of want, sickness and sorrow; nothing being left but the remains of an old brown loaf, for the sustenance of the whole family—The Reader will here conclude that it is high time to have done, and be ready to cry out with *Peasod*, in the *What d'ye call it*,

“ Oh! tis so moving, I can read no more.”

This method of exciting the Reader's tenderness, puts us in mind of the story of a dramatic writer, who being resolved to move the compassion of the audience, introduces, in the first act of a tragedy, a *weeping* mother, attended by six fatherless children!

As to these French Novellists, in general, they seem to have no idea of moderation; but to be chiefly solicitous about the *wonderful* and the *extravagant*: the ridicule of which is sufficiently heightened, to an English Reader, by the help of a too literal translation.

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*The Life of John Bunce, Esq.* Vol. II. Concluded.

NOTwithstanding the many wild excursions of imagination with which this romantic performance abounds, we are not, it seems, to look upon it *altogether* as a work of *invention*; for, if our information may be depended on, it is founded on some of the primary incidents of the Author's real life and adventures, particularly with regard to his birth, fortune, and principles; his story, therefore, with due allowance for the extravagance of its embellishments, deserves to be more respectfully attended to, as it may give us a true idea of the *man*, as well as of the *author*: and *he* is worth the reader's acquaintance, because he is a *character*. We do not meet with character in every man;—so that Mr. Pope's saying, of *the sex*, may stand good for the human race in general,—*Most people have no character at all*.

In our last month's Review, we left Mr. Bunce at Harrogate Wells, where he had hopes of losing his grief for the death of his third wife, and of finding a fourth, for the solace of his future hours: and so it happened—for

Here, he tells us, it was his good fortune to dance with a lady, who had the head of *Aristotle*, the heart of a *Primitive Christian*, and the form of *Venus de Medicis*. The Reader may smile; but an Aristotle in petticoats is no uncommon object

with

with Mr. B. It was his rare fortune to meet with several of them; and had there been but one such female philosopher on the face of the globe, he could not have failed to find her out.—  
 \* This was Miss Spence of Westmoreland. I was not many hours in her company before I became most passionately in love with her. I did all I could to win her heart, and, at last, asked her the question.—Here our Author anticipates a remark, which he supposes could not escape his critical readers; who, says he, will here attempt to raise the laugh against him. \* Our *Moralist* (they will say) has buried three wives running, and they are hardly cold in their graves, before he is dancing, like a buck, at the Wells, and plighting vows to a *fourth* girl:—an *honest fellow* this *Saurez*, as Paical says.—

To this our Author replies, in good practical logic, that it is \* unreasonable and impious to grieve immoderately for the dead. A decent and proper tribute of tears and sorrow, humanity requires; but when that duty has been paid, we must remember, that to lament a dead woman is not to lament a wife. A wife must be a living woman. The wife we lose by death is no more than a sad and empty object, formed by the imagination, and to be still devoted to her, is to be in love with an idea. It is a mere chimerical passion, as the deceased has no more to do with this world; than if she had existed before the flood. As we cannot restore what nature has destroyed, it is foolish to be faithful to affliction.—Nor is this all. If the woman we marry has the seven qualifications which every man would wish to find in a wife, beauty, discretion, sweetness of temper, a sprightly wit, fertility, wealth, and noble extraction, yet death's snatching so amiable a wife from our arms can be no reason for accusing fate of cruelty, that is, providence of injustice; nor can it authorize us to sink into insensibility, and neglect the duty and business of life. This wife was born to die, and we receive her under the condition of mortality. She is lent but for a term, the limits of which we are not made acquainted with; and when this term is expired, there can be no injustice in taking her back; nor are we to indulge the transports of grief to distraction, but should look out for another with the seven qualifications, as it is not good for man to be alone, and as he is by the Abrahamic covenant bound to carry on the *succession*, in a regular way, if it be in his power.—Nor is this all; if the woman adorned with every natural and acquired excellence is translated from this gloomy planet to some better world, to be a sharer of the *divine favour*, in that peaceful and happy state which God hath prepared for the *virtuous and faithful*, must it not be senseless for me to indulge melancholy and continue a mourner on her account, while she is breathing the balmy air of paradise, enjoying pure and radiant vision, and beyond description happy?





Mr. Bunce farther observes, that as he had forfeited his father's favour and estate, for the sake of *Christian-deism* \*—it was necessary for him to lay hold of any opportunity of improving his fortune by matrimony. Accordingly Miss Spence was attacked, and, after a fortnight's siege, our Author had so far made an impression on her heart, that she promised to consider of his proposal, and give him an answer, when he should call at her house in Westmoreland, to which she was then going. This satisfied Mr. B. for the present, and he got heartily fuddled the same evening, we suppose with toasting the lady's health and good journey, as she was to depart the next morning.

Finding himself much indisposed from the evening's debauch above-mentioned, he set out for Oldfield Spaw, a few miles from Harrogate; for he had heard an extraordinary account of the salutary effects of the mineral spring there, in such cases.—His visit to this Spaw brings on a description of the place, and an account of the nature and operation of the waters; together with some remarks on the absurd custom of our people of fortune, who give themselves the trouble of visiting the water-drinking places abroad, when they can have as good waters, of every kind, in England, by riding a few miles, to the most delightful places in the world, in the summer-time. He speaks of Matlock Baths, in Derbyshire, and gives an account of *Moffat-Wells*, in Scotland; and talks very highly of the virtues of the last-mentioned waters.

The ill-effects of his drinking-bout being washed away by the waters of Oldfield Spaw, Mr. B. set out, May 19, 1731, on his return to Harrogate; but, by a mistake not uncommon with him, he arrived at another place. His short account of his journey, however, will please every reader who is fond of indulging those heart-felt reflections which naturally arise in the mind, on beholding the great or beautiful appearances which all parts of creation offer to the eye of the contemplative traveller:

‘ At that hour, says Mr. B. when a fine day-break offers the most magnificent sight to the eyes of men, I mounted my horse, and intended to breakfast at Knaresborough, in order to my being at Harrogate by dinner time, with my friends again; but the land I went over was so inchantingly romantic, and the morning so extremely beautiful, that I had a mind to see more of the country, and let my horse trot on where he pleased. For a couple of hours he went slowly over the hills as his inclination directed him, and I was delightfully entertained with the various fine scene, till I arrived at a sweet pretty country-seat.

‘ The rising sun, which I had directly before me, struck me very strongly, in the fine situation I was in for observing it,

\* This, we have been informed, is understood to be a fact, by the Author's friends and acquaintance.

with the power and wisdom of the author of nature, and gave me such a charming degree of evidence for the deity, that I could not but offer up, in silence, on the altar of my heart, praise and adoration to that *sovereign and universal mind*, who produced this glorious creature, as the bright image of his benignity, and makes it travel unweariedly round; not only to illustrate successively the opposite sides of this globe, and thereby enliven the animal world, support the vegetable, and ripen and prepare matter for all the purposes of life and vegetation; but, to enlighten and cheer surrounding worlds, by a perpetual diffusion of bounties, to dispel darkness and sorrow, and like the presence of the deity, infuse secret ravishment into the heart. This cannot be the production of *chance*. It must be the work of an *infinitely wise and good Being*. The nature, situation, and motion of this sun, bring the *deity* even within the reach of the methods of sense assisted by reason, and shews such constant operations of his power and goodness, that it is impossible to consider the present disposition of the system, without being full of a sense of love and gratitude to the almighty creator;—*the parent of being and of beauty!* By this returning minister of his beneficence, all things are recalled into life, from corruption and decay; and by its, and all the other heavenly motions, the whole frame of nature is still kept in repair. His name then alone is excellent, and his glory above the earth and heaven. It becomes the whole system of rationals to say, *Hallelujah.*

Our Author is very apt to indulge in occasional reflections of this kind; and they will not fail to impress the moralizing and philosophic reader with favourable impressions of the goodness of Mr. Bunce's heart.—We come now, however, to one of his more romantic reveries: 'While I was thinking, says he, in this manner, of the sun, and the author of it, I came into a silent unfrequented glade, that was finely adorned with streams and trees. Nature there seemed to be lulled into a kind of pleasing repose, and conspired as it were to soften a speculative genius into solid and awful contemplations. The woods, the meadows, and the water, formed the most delightful scenes, and the charms of distant prospects multiplied as I travelled on: but at last I came to a seat which had all the beauties that proportion, regularity, and convenience, can give. The pretty mansion was situated in the midst of meadows, and surrounded with gardens, trees, and various shades. A fountain played to a great height before the door, and fell into a circular reservoir of water, that had foreign wild-fowl swimming on its surface. The whole was very fine.

'Here I walked for some time, and after roaming about, went up to the house, to admire the beauties of *the thing*. I found the windows open, and could see several ladies in one of the



the apartments. How to gain admittance was the question, and I began to contrive many ways ; but while I was busied in this kind of speculation, a genteel footman came up to me, and let me know, his lady sent him to inform me I might walk in and look at the house, if I pleased. So in I went, and passed thro' several grand rooms, all finely furnished, and filled with paintings of great price. In one of those chambers the servant left me, and told me, he would wait upon me again in a little time. This surprized me, and my astonishment was doubled, when I had remained alone for almost an hour. No footman returned : nor could I hear the sound of any feet. But I was charmingly entertained all the while. In the apartment I was left in, were two figures, dressed like a shepherd and shepherdes, which amazed me very much. They sat on a rich couch, in a gay alcove, and both played on a German flute. They moved their heads, their arms, their eyes, their fingers, and seemed to look with a consciousness at each other, while they breathed, at my entering the room, that fine piece of music, the masquerade minuet ; and afterwards, several excellent pieces. I thought at first, they were living creatures ; but on examination, finding they were only wood, my admiration increased, and became exceeding great, when I saw, by shutting their mouth, and stopping their fingers, that the music did not proceed from an organ within the figures. It was an extraordinary piece of clock-work, invented and made, by one John Nixon, a poor man.

At length, however, a door was opened, and a lady entered, who was vastly pretty, and richly dressed beyond what I had ever seen. She had diamonds enough for a queen. I was amazed at the sight of her, and wondered still more, when, after being honoured with a low courtesy, on my bowing to her, she asked me in Irish, how I did, and how long I had been in England. My surprize was so great I could not speak, and upon this, she said, in the same language, I see, Sir, you have no remembrance of me. You cannot recollect the least idea of me. You have quite forgot young Imoinda, of the county of Gallway in Ireland ; who was your partner in country-dances, when you passed the Christmas of the year 1785, at her father's house. What (I said) Miss Wolf of Balineskay ? *O my Imoinda !* And snatching her to my arms, I almost stifled her with kisses. I was so glad to see her again, and in the situation she appeared in, that I could not help expressing my joys in that tumultuous manner, and hoped she would excuse her *Valentine*, as I then remembered I had had that honour when we were both very young.

This lady, who was good humour itself in flesh and blood, was so far from being angry at this strange sight of mine, that she only laughed excessively at the oddness of the thing ; ~~but~~ some ladies who came into the apartment with her



frightened, and at a loss what to think, 'till she cleared up the affair to them, by letting them know who I was, and how near her father and mine lived to each other in the country of Ireland. She was indeed extremely glad to see me, and from her heart bid me welcome to Clankford. Our meeting was a vast surprize to both of us. She thought I had been in the Elysian fields, as she had heard nothing of me for several years: and I little imagined, I should ever find her in England, in the rich condition she was in. She asked me by what destiny I was brought to Yorkshire; and in return for my short story, gave me an account of herself at large. Till the bell rung for dinner, we sat talking together, and then went down to as elegant a one as I had ever seen. There were twelve at table, six young ladies, all very handsome, and six gentlemen. Good humour presided, and in a rational delightful cheerfulness, we passed some hours away. After coffee, we went to cards, and from thence to country-dances, as two of the footmen played well on the fiddle. The charming Imoinda was my partner, and as they all did the dances extremely well, we were as happy a little set as ever footed it to country measure. Two weeks I passed in this fine felicity. Then we all separated, and went different ways. What became of Miss Wolf after this—the extraordinary events of her life—and the stories of the five ladies with her,—I shall relate in the second volume of my *Memoirs of several Ladies of Great Britain.*

On quitting Clankford, our Author once more intended for Knarelsborough, but the fates disposed of him otherwise for the present; for, on the road thitherward, at the first inn he came to, he fell in with a Mr. Wincup of Woodcester, an old acquaintance, who joyfully carried Mr. Bunce to his vill,—a delightful place, at which our Rambler stayed ten days\*, dancing, laughing, and singing away the time, with the spirit of Comus himself: and here some little anecdotes occur, relating to several Irish geniuses,—but of this sort, our Readers have had a sufficient specimen, in the curious account of Jack Gallaspy and his friends, in the last month's Review.

Bidding adieu to his hospitable friend, Wincup, once more our Hero sets out for Knarelsborough; but he seems to have always encountered something of a repulsive quality in the avenues to that place, which absolutely forbid his approach; for again he misses his way, and wanders wide of the mark, for three hours together, 'till he came to a little blind alehouse, in a lone silent place, called *Lafca*. Here, at the sign of the

pipe,

\* The Author's chronology, however, if sequence, is very little to be depended on; itself.

he was recognized by Tom Clancy, the master of this noble inn, who had known Mr. Bunce in Dublin; and here, the next day, he takes a walk into an adjoining wood, in which he loses himself, and rambles to an enchanted castle, which he thus describes:

‘ In the centre of a circular space cut in the wood, and surrounded with a forest that was above a hundred yards every way, an house inclosed in a very broad, deep mote, full of water, and the banks on the inside, all round, were so thick planted with trees, that there was no seeing any thing of the mansion but the roof and the chimnies. Over the water was one narrow draw-bridge, lifted up, and a strong door on the garden side of the mote. Round I walked several times, but no soul could I see: not the least noise could I hear; nor was there a cottage any where in view. I wondered much at the whole; and if I had had my lad O Finn with me, and my pole, I would most certainly have attempted to leap the fols, broad as it was, and if it was possible, have known who were the occupants of this strange place. But as nothing could be done, nor any information be had, I returned again to the Cat and Bagpipe.’

Returning to Clancy’s, that intelligent host informed our Author that this gloomy recess was the abode of a villainous, old, miserly attorney, who there detained, in durance vile, two fine young ladies, his wards; the guardianship of whom he had obtained by his hypocritical pretences to piety: that these fair captives had fortunes of 50,000 *l.* each; and that his design was to force them into marriage with his two worthless nephews. — Here was a fine opportunity for such a Don Quixote as our adventurer, to signalize himself by the deliverance of these distressed damsels: which he found means to effect, by a romantic scheme, for the particulars of which we refer to the book. — But, now, having got both these charmers into his possession, the question was, ‘ What he should do with them?’ Why conduct them to his delightful solitude at Orton-lodge, to be sure! — Thither they all repaired; and there they were effectually secured from the hue-and-cry of old Cock, their late detested guardian. Mr. B. forgets, however, to account for the ready acquiescence of these two fine young creatures, virtuous, and sensible as they were, in such a scheme: they such tempting objects, — he so gallant a man! What could become of the reputation of the ladies? — He only says that he lived at home, for some time, in perfect happiness, from such sweet society; that his lovely guests did all that was possible to shew their esteem and gratitude; that they ‘ were ingenious, gay and engaging, and made every minute of time delightful;’ and that if he had not thought himself engaged to Miss Spence, he  
‘ should



should certainly have sat down in peace with these *two* young ladies, and, with them connected, have looked upon *Orton-lodge* as the garden of Eden.' Oh! fye, Mr. Bunclé! *connect* yourself with *two* young ladies at once!—To what kind of character, then, would our sage *moralist* have been metamorphosed?

But our Hero, at length, wisely fled from the temptation. On the first of July, just as the day was breaking, he mounted his Bucephalus, and again left *Orton-lodge*; where his beauteous wards chose to remain for a year or two longer, till they should both come of age: then to re-enter the world, in perfect independence, free from all apprehensions concerning the enraged and disappointed *Lawyer Cock*.—He now bent his course towards—*no where*, that we can discover. His horse, according to custom, took the lead, while his rider was lost in rapturously contemplating the variety of beautiful objects which arose to his view; 'so that, says Mr. B. instead of coming to the turning that was my road, I got into a bending valley, which ended at a range of rocky mountains.'—What say you, courteous Reader, will you take a jaunt with him, through some of these wonderful North-of-England scenes? you will find it very agreeable travelling, in your easy chair, notwithstanding the country is so rocky and mountainous; and when you are weary, you may stop and take a refreshing nap.—Suppose, now, the journey accomplished, and our Author's account of it penned in the following terms:

'For half an hour I travelled by the bottom of these frightful hills, and came at length to a pass through them, but so narrow, that the beasts had not above an inch or two to spare on each side. It was dark as the blackest night in this opening, and a stream came from it, by the waters falling in several places from the top of the high inclosing precipices. It was as shocking a foot-way as I had ever seen.

'*Finn*, (I said to my young man) as the bottom is hard, and you can only be wet a little, will you try where this pass ends, and let me know what kind of country and inhabitants are beyond it? That I will, said *O Finn*, and immediately entred the cleft or crevice between the mountains. A couple of hours I allowed my adventurer to explore this dark way; but if in that time he could make nothing of it, then his orders were to return: but there was no sign of him at the end of six hours, and I began to fear he had got into some pound. After him then I went, about one o'clock, and for near half a mile, the narrow way was directly forward, a rough bottom, and water; but it ended in a fine flowery green acres, surrounded with steep rocky hills it ascend. Walking up to the precipice before caverns in it, which extended on either



into a vast variety of caves; some of them having high arched openings for entrance, and others only holes to creep in at; but all of them spacious within, and high enough for the tallest man to walk in.

In these dismal chambers I apprehended my fellow had lost himself, and therefore went into them as far as I could venture, that is, without losing sight of the day, and cried out, *Finn!* *Finn!* but could hear no sound in return. This was a great trouble to me, and I knew not what to do. Back however I must go to my horses, and after I had spent two hours in searching, shouting, and expecting my lad's return, by some means or other, I was just going to walk towards the crevice, or dark narrow pass I had come through to this place, when casting my eyes once more towards the caverns in the mountains, I saw my boy come out, leaping and singing for joy. He told me, he never expected to see the day-light more: for after he had foolishly gone too far into the caves, till he was quite in the dark, in hopes of finding a passage through the mountain to some open country, he was obliged to wander from chamber to chamber, he knew not where, for many hours, without one ray of light, and with very little expectation of deliverance; that he did nothing but cry and roar, and was hardly able to stand on his legs any longer, when by a chance turn into a cave, he saw some light again, and then soon found his way out. Poor fellow! he was in a sad condition, and very wonderful was his escape.

After this, we made what haste we could to our horses, which we had left feeding in the vale, and *Finn* brought me some cold provisions from his wallet for my dinner. I dined with great pleasure, on account of the recovery of my lad, and when we had both recruited and rested sufficiently, on we went again. We found the valley winded about the mountains for three miles, and then ended at the highest hill I had ever seen, but which it was possible to ascend. With great difficulty we and our horses got to the top of it, and down on the other side. Six mountains of the same height, whose tops were above the clouds, we had to cross, and then arrived at a bottom, which formed a most delightful scene.

The *Vale of Keswick*, and *Lake of Derwentwater*, in *Cumberland*, he adds, are thought by those who have been there, to be the finest point of view in *England*, and extremely beautiful they are, far more so than the *Rev. Dr. Dalton* has been able to make them appear in his *Descriptive Poem*; (addressed to two ladies, at their return from viewing the coal-mines, near *Whitehaven*, that is, the late excellent Lord *Lonsdale's* charming daughters;) or than the Doctor's brother, *Mr. Dalton*, has painted them in his fine drawings; and yet they are inferior in charms to the vale, the lake, the brooks, the shaded sides of the surrounding mountains,

mountains, and the tuneful falls of water, to which we came in *Westmorland*. In all the world, I believe, there is not a more glorious rural scene to be seen, in the fine time of the year.

‘ In this fine vale, I found one pretty little house, which had gardens very beautifully laid out, and usefully filled with the finest dwarf fruit trees and ever-greens, vegetables, herbs, and shrubs. The mansion, and the improved spot of ground, were at the end of the beautiful lake, so as to have the whole charming piece of water before the door. The projecting shaded fells seemed to nod or hang over the habitation, and on either hand, a few yards from the front of the house, cascades much higher than that of dread *Lodore*, in *Cumberland*, fell into the lake. There is not any thing so beautiful and striking as the whole in any part of the globe that I have seen: and I have been in higher latitudes, north and south, than most men living. I have conversed with nations who live many degrees beyond the poor frozen Laplander. I have travelled among the barbarians who scorch beneath the burning zone.

‘ Who lived in this delightful valley, was, in the next place, my enquiry, after I had admired for an hour the amazing beauties of the place. I walked up to the house, and in one of the parlour windows, that had a view up the loch, I saw a young Beauty sitting with a music-book in her hand, and heard her sing in a masterly manner. She could not see me, but I had a full view of her fine face, and as I remembered to have seen her somewhere, I stood gazing at her with wonder and delight, and was striving to recollect where I had been in her company, when another young one came into the room, whom I had reason to remember very well, on account of an accident, and then I knew they were the two young ladies I had seen at Mr. *Harcourt's*, (see p. 374. of *Memoirs of several Ladies of Great Britain*;) and admired very greatly for the charms of their persons, and the beauties of their minds. Upon this I walked up to the window, and after a little astonishment at seeing me, they behaved with the greatest civility, and seemed to be highly pleased with the accidental meeting. While we were talking, their mamma came into the apartment, and on their letting her know who I was, and where they had been acquainted with me, the old lady was pleased to ask me to stay at her house that night, and to assure me she was glad to see me, as she had often heard her daughters speak of me. Three days I passed with great pleasure in this sweet place, and then with regret took my leave.

‘ What foundation our wonder-loving Author may have for surprizing representations of the wilds he met with in these frequented parts of our island,—whether there is much



for his very romantic descriptions and adventures,—and how far he may have exaggerated the truth; we cannot pretend to say, having travelled but little, ourselves, into those northern counties: such of our readers as are better acquainted with those remote parts, will better judge of his regard both to truth and probability, in these extraordinary instances.

On the 5th Mr. B. left the pleasing habitation of Mrs. Thurloe and her two lovely daughters, and at night, in a very retired place, he fell in with a *Carthusian monastery*, consisting of seven monks, men of some fortune, who had agreed to live together, in this remote situation, and pass their lives in piety, study, and gardening. He had a letter of recommendation, from a friend often mentioned in these memoirs, to the superior of this society, which procured him all the kindness and honours these gentlemen could bestow. They were all learned and devout persons; had a large collection of books, and many manuscript volumes, the productions of their own pens.—With these recluses he staid two days, which he chiefly spent in conversing with them, on the works of the Rabbies, the usefulness of which, fictitious and extravagant as they are, the good friars endeavoured to demonstrate. Here our Author makes a considerable display of his *Talmudical* learning, through several pages, handsomely mottled with Latin, Greek, and Hebrew criticisms: at the close of which he expresses his satisfaction on account of the advantages we may gain by reading the books of the Rabbins. He adds, “to me it is pleasing to see these great Hebrew masters granting so much to us for our Messias, while they hate our holy religion beyond every thing. Even the *gay* among the Jews, (if I have been truly informed by one who danced a night with them) have, in contempt and abhorrence of our faith, a country-dance, called, *The Little Jesus*.”

At length, July 8. our Author actually does arrive at Knareborough; of which, and its sulphurous and petrifying waters, he gives an entertaining and perhaps useful detail. Next comes a curious *passilla*, containing a pleasing account of *Wardrew sulphur-water*, the life of *Claudius Hobart*, and a learned dissertation on *Reason and Revelation*. The story of Mr. Hobart, the worthy and amiable hermit, is, we apprehend, purely fictitious; but the tract on the rule of reason, and the discourse on revelation, are very entertaining, and will be generally agreeable to readers of every persuasion, who are not bigotted to the doctrine of tritheism, and who can bear to hear the name and doctrines of Socinus spoken of with approbation.

We are now arrived at section 8. which mentions our Author's departure from Knareborough, and arrival at Harrogate; where he found a letter from Miss Spence, in consequence



Cleator is one of the finest spots that can be seen, in a wild romantic country. The natural views are wonderful, and afford the eye vast pleasure. The charming prospects of different kinds, from the edges of the mountains, are very fine.—The winding hills, pretty plains, vast precipices, hanging woods, deep vales, the easy falls of water in some places, and in others cataracts tumbling over rocks,—form all together the most beautiful and delightful scenes. All the decorations of art are but foils and shadows to such natural charms.

This was Miss Spence's country residence. 'Here, adds Mr. B. the wife and excellent Maria passed the best part of her time, and never went to any public place but Haregate once a year. In reading, riding, fishing, and some visits to, and from three or four neighbours now and then, her hours were happily and usefully employed. History and modern manners she took great delight in, and had a very surprising knowledge in the last. She was another of those ladies, I have seen many travels, who understood that method of reasoning, termed which nothing further is to be hoped or expected, I mean the *arithmetic of fluxions*.'

[illegible]

scious, however, that the picture of a mathematical lady would, in all likelihood, prove no very alluring object to the generality of his readers \*; and therefore he takes care to inform us, that *this* accomplishment was not, even with him, the principal of Miss Spence's charms: for, he adds, besides this excellence, the advantages of a faultless person, a modesty more graceful than her exquisite beauty, her conversation, (than which nothing could be more lively and delightful) and her fine fortune;—there was yet a perfection above them all:—it was ‘*her manners.*’ She was, he continues, ‘a *Christian Deist*, and considered *benevolence* and integrity as the *essentials* of her religion. She imitated the *piety* and *devotion* of Jesus Christ, and worshipped *his* God and *our* God, *his* father and *our* father, as St. John expressly styles the God of Christians, xx. 17.—’

But what availed it to Mr. B. that she possessed all these virtues and endowments? He was not, it seems, fated to be long happy in the enjoyment of matrimonial society. *This* wife, too, was very soon torn from his arms, by the cruel hand of

\* He, nevertheless, strongly asserts the propriety of a learned education for ladies: he certainly stretches this point too far; but let us hear what he says on the subject. He is of opinion, that the mental faculties of women, properly cultivated, may equal those of the greatest men. ‘And since women, he continues, have the same improvable minds as the male part of the species, why should they not be cultivated by the same method? Why should reason be left to itself in one of the sexes, and be disciplined with so much care in the other. Learning and knowledge are perfections in us not as we are men, but as we are rational creatures, in which order of beings the female world is upon the same level with the male. We ought to consider in this particular, not what is the sex, but what is the species they belong to. And if women of fortune were so considered, and educated accordingly, I am sure the world would soon be the better for it. It would be so far from making them those ridiculous mortals Moliere has described under the character of *learned ladies*; that it would render them more agreeable and useful, and enable them by the acquisition of true sense and knowledge, to be superior to *giddy* and *spiteful*, *dress* and *dissipation*. They would see that the *sovereign good* can be placed in nothing else but in *rectitude of conduct*; as that is agreeable to our nature; conducive to well-being; accommodate to all places and times; durable, self derived, indeprivable; and of consequence, that on rational and masculine religion only they can rest the soles of the foot, and the sooner they turn to it, the happier here and hereafter they shall be. Long before the *power of sense*, like the setting sun, is gradually forsaking them, (that *power* on which the pleasures of the world depend) they would, by their acquired understanding and knowledge, see the *foils of pleasure*, and that they were born not only to *virtue*, *friendship*, *honesty*, and *faith*, but to *religion*, *piety*, *adoration*, and a *generous surrender* of their *minds* to the supreme cause. They would be glorious creatures then. Every family would be happy.’ This argument we submit to the decision of our learned readers, both male and female.

Death,

Death, at the end of about six months from the date of their union:—and the *disconsolate* husband ‘went into the world again, to relieve his mind, and try his fortune once more!’ But before he proceeds to relate what steps he took towards renewing the Hymeneal connection, he gives some account of the case of his last deceased wife, and tells a droll story of the four physicians who attended her. We shall give the narrative in his own words:

‘This young lady was seized with that fatal distemper, called a *malignant fever*: Something *foreign* to nature got into her blood, by a cold, and other accidents, it may be, and the *lustus* or strife to get clear thereof became very great. The effervescence or perturbation was very soon so violent as to shew, that it not only endangered, but would quickly subvert the animal fabrick, unless the blood was speedily dispersed, and nature got the victory by an exclusion of the noxious shut-in particles. The thirst, the dry tongue, the coming *causis*, were terrible, and gave me too much reason to apprehend this charming woman would sink under the conflict. To save her, if possible, I sent immediately for a great physician, Dr. Sharp; a man who talked with great fluency of medicine and diseases.

‘This gentleman told me, the *alkaline* was the root of fevers, as well as of other distempers, and therefore, to take off the effervescence of the blood in the ebullitions of it, to insinuate the viscous humour, to drain the tartarous salts from the kidneys, to allay the preternatural ferment, and to brace up the relaxed tones, he ordered orange and vinegar in whey, and prescribed spirit of sulphur, and vitriol, the cream, chrytals, and vitriolate tartar in other vehicles. If any thing can relieve, it must be plenty of acid. *In acidis posita est omni curatio*. But these things gave no relief to the sufferer.

‘I sent then in all haste for Dr. Hough, a man of great reputation, and he differed so much in opinion from Sharp, that he called an *acid* the *chief enemy*. It keeps up the *lustus* or struggle, and if not expelled very quickly, will certainly prove fatal. Our sheet anchor then must be the *typhana*, in vehicles of mineral water, and accordingly he ordered the *effluvia powders* to conflict with this *acidity*, the principal cause of all diseases. *Pearl* and *coral*, crabs eyes, and crabs claws, he prescribed in diverse forms; but they were of no use to the sick woman. She became worse every hour.

‘Dr. Pym was next called in, a great practitioner, and a learned man. His notion of a fever was quite different from the opinions of Sharp and Hough. He maintained that a fever was a *pejus ferment* or *venom*, which seized on the *solid parts*.



The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States. The second fact is that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States. The third fact is that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States.

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**Career,**

division, motion, and quantity increased, arises that heat and thirst, with the other concomitant symptoms of her fever; for the blood dividing faster than it can be detached through the perspiratory emunctories of the skin, is the immediate cause of the heart's preternatural beating: And this preternatural division of the blood arises from the additional quantity of obstructed perspirable matter, added to the natural quantity of the blood.

Things being so, (the Doctor went on) and the fever rising by the blood's dividing faster than can be detached by the several emunctories; and this from an elevation of the *solids* above the *balance*, we must then strive to take off the tension of the solids, and subtract the cause. This makes me begin in a manner quite contrary to the other physicians, and I doubt not but I shall soon get the better of the *fury* and *orgasms*, make an alteration in the black scabrous tongue, and by according with the *modus of nature*, throw forth the matter of the disease. I will enable nature to extricate herself. I hope to disentangle her from the weight.

Thus did this very learned man enlarge; and while he talked of doing wonders, the dry and parched skin, the black and bruisy tongue, the crusty fur upon the teeth, and all the signals of an *incendium* within, declared her dissolution very near. As the serum diminished fast, and the intestine motion of the *crassamentum* increased, nature was brought to her last struggles. All the dismal harbingers of a general wreck appeared, to give the by-standers notice of approaching death. She died the ninth day, by the ignorance of four learned physicians.—

Subjoined to this story, is a tract entitled *Moral Thoughts*; which our Author tells us was written by Miss Spence. There are, in this digressive paper, many excellent observations on *Moral Truth*, on *Religion*, on *Faith*, the *Athanasian Creed*, the *Offices of a Christian*, on the meaning of John vi. 44. *No man can come unto me, &c.* of *Baptism*, of *Christian Idolatry*, *Churchism*, and *Creeeds*.—We come now to section x.

In this section our Author recites the particulars of another journey to London; and presents us with characters of Richmond the Beau, and Old Ribble the Chemist. In the story of the latter, we have a chemical disquisition of above twenty pages; in which the elements of that science are dilated upon, in a manner that cannot fail of entertaining such readers as are not adepts in it.—We then come to the remarkable story of Mr. Avery Monckton; a kind of hermit, whom Mr. B. discovered in Nottinghamshire. Here, too, he met with the amiable Miss Turner, of *Skelsmore-vale*; a lady with whom he had formerly been in love, and to whom he renews his

try of the world, and in one chamber of this house was a great number of skeletons, which the doctor had made himself; for it was his wont to procure bodies from the surrounding churchyards, by men he kept in pay for that purpose, and cut them up himself at this lodge: that some of these dead were brought to him in hampers, and some in their coffins on light railed cars, as the case required: that near six months ago, the last time the doctor was at this lodge, there was brought to him by his men the body of a young woman in her coffin, in order to a dissection as usual, and to the bones being wired; but as it lay on the back, on the great table he cuts up on, and the point of his knife at the pit of the stomach. to open the breast, he perceived a kind of motion in the subject, heard a sigh soon after, and looking up to the head saw the eyes open and shut again: and upon this, he laid down his knife, which had but just scratched the body, at the beginning of the *linea alba*, (as my informer called it) and helped himself to put it into a warm bed: that he took also possible pains, by administering every thing he could think useful, to restore life, and was so fortunate as to set one of the finest women in the world on her feet again. As she had no raiment but the shroud which had been on her in the coffin, he got every thing belonging to dress that a woman of distinction could have occasion for, and in a few days time, he was quite charmed with the beauties of her person, and could not enough admire her uncommon understanding: he offered to marry her, to settle largely on her, and as she was a single woman, she could not in gratitude refuse the request of so generous a benefactor: my informer further related, that they have both lived in the greatest happiness ever since.

Dr. Stanvil, who was as hospitable and generous as he was rich, took such a liking to Mr. Bunce, that he invited him to prolong his stay in those parts; and the latter, accordingly passed two months with the worthy Doctor; but in all that time took care not to let Mrs. S. perceive that he recognized her charming person; and she was equally on her guard with respect to her quondam friend, whom she could not but know again, with equal certainty.—‘It was, indeed, for the pleasure of looking at her, says our Author, that I stayed so long as I did at Dr. Stanvil’s; and when it came to an eternal separation, I felt that morning of my departure, an inward-distress it is impossible to give any idea of to another. It had some resemblance (I imagine) of what the visionaries call a dereliction; when they sink from extasy to the black void of horror, by the strength of fancy, and the unaccountable operation of the animal spirits.’

Mr.



career;—not by old *Dunk*, the miserly, unnatural, father of the fair fugitive; but by a violent fever, which in a few days, snatched away the rich and beauteous virgin prize, from the unfortunate and disappointed Buncle.

Here was another sudden reverse of fortune! what was now to be done? Should he stay at Foley-farm, and turn hermit; or repair to Orton-lodge, and see what was become of the two young heiresses, whom he had rescued from the cruel guardianship of old Cock, and left in sanctuary at the Lodge, there to remain till they should come of age—which time was not yet arrived?—In short he determined to do neither, but to return to London: and out he set, in the beginning of January.

In this journey, as he passed through the dreary *Fells* of *Westmoreland*, he was driven by a furious storm, and dismal night, which he feelingly describes, to take shelter at the first house he came to. This proved to be the habitation of Dr. Stanvil, whose beautiful wife, at her first appearance before the astonished eyes of our traveller, had well nigh petrified him with amazement and horror. Judge, Reader, what must have been his situation, when he here sat down to supper with the very individual Miss Dunk, whom he had buried but a few weeks before!—There, says he, were the same bright victorious eyes, and chestnut hair; the complexion like a blush, and a mouth where all the little loves for ever dwelt; there was the fugitive dimple, the enchanting laugh, the rosy fingers, the fine height, and the mien more striking than Calypso's. O heavens! I said to myself, on sitting down to supper, What is this I see! But as she did not seem to be at all affected; or shewed the least sign of her having ever seen me before that time, I remained silent, and only continued to look with admiration at her, unmindful of the many excellent things before me.—In a minute or two, however, I recovered myself. I ate my supper, and joined in the festivity of the night. We had music, and several songs. We were easy, free, and happy as well-bred people could be.

The next morning brought him, by means of his trusty servant *Finch*, the solution of this extraordinary *Ænigma*. It seems the place they were now at, was not far from the churchyard where our adventurer had deposited the body of his lost Miss Dunk; a lucky circumstance for Dr. Stanvil: bi

Author himself shall relate the marvellous sequel:

Dr. Stanvil had a small lodge within three house we were in, and retired there sometimes alone, than he could be in the residence we were in. The lodge was a mere repository of curiosities, its garden full of all the herbs and plants that g

sible, to be no longer the *Rover*, but to turn to something useful, and to fix, he stopped at a little low public house, in the road to York; and there he heard of an old acquaintance, one Dr. Fitzgibbons, a physician, whose habitation was not far distant from the inn he was now at. The landlord informing him also, that the old Dr. was rich, and had a very accomplished daughter, he determined to pay Dr. Fitzgibbons a visit: and this he could do with the better grace, as he had formerly saved the life of a son of the Doctor's, in Ireland. The next day, he went, and his old friend rejoiced to see him. He immediately began to repeat his obligations to Mr. B. and soon after the first civilities were past, kindly enquired into his circumstances and situation: concluding with a frank and friendly offer of his daughter, with a good portion.—He added, that if Mr. B. would live with him for a year or two, and study physic, he would introduce him into good practice, in that part of the kingdom.

Mr. B. did not scruple to accept so generous an offer; and presently, *à propos*, enters Miss Julia Fitzgibbons, young as Hebe, and handsome as an angel! The sight of her, says our amorous Hero, 'astounded me. Though I had before seen so many fine women, I could not help looking with wonder at her. She appeared one of those finished creatures, whom we cannot enough admire, and upon acquaintance with her, became much more glorious.

'What a vast variety of beauty do we see in the infinity of nature. Among the sex, we may find a thousand and a thousand perfect images and characters; all equally striking, and yet as different as the pictures of the greatest masters in Italy. What amazing charms and perfections have I beheld in women as I journeyed through life. When I have parted from one; well I said, I shall never meet another like this inimitable maid: and yet after all, Julia appeared divinely fair, and happy in every excellence that can adorn the female mind. Without that exact regularity of beauty, and elegant softness of propriety, which rendered Miss Dunk, whom I have described in these memoirs, a very divinity, Julia charmed with a graceful negligence, and enchanted with a face that glowed with youthful wonders, beauties that art could not adorn but always diminished. The choice of dress was no part of Julia's care, but by the neglect of it she became irresistible. In her countenance there ever appeared a bewitching mixture of sensibility and gaiety, and in her soul, by converse we discovered that generosity and tenderness were the first principles of her mind. To truth and virtue she was inwardly devoted, and at the bottom of her heart, though hard to discover it, her main business to serve God, and fit herself for eternity. In sum, she

Mr. B. apprehensive that some objections may be raised against his relation of Mrs. Stanvil's returning to life, and being brought from the 'couch of lasting night to a bridal-bed,' offers the following particulars in support of this part of his history. 'It is not easy to believe, that after I seemed certain she was dead, and kept her the proper number of days before interment; saw her lie, the cold wan subject, for a considerable time, and then let down into the grave; yet from thence she should come forth, and now be the desire of a husband's eyes. This is a hard account sure. But nevertheless, it is a fact. As to my being mistaken, no less a man than Dr. Cheyne thought Colonel Townsend dead: (see his *nervous cases* :) And that several have lived for many years, after they had been laid in the tomb, is a thing too certain, and well known, to be denied. In Bayle's dictionary, there is the history of a lady of quality belonging to the court of *Catherine de Medicis*, who was brought from the church vault, where she had been forty-eight hours, and afterwards became the mother of several children, on her marriage with the Marquis D'Auvergne.—The learned Dr. Connor, in his history of Poland, gives us a very wonderful relation of a gentleman's reviving in that country, after he had been seemingly dead for near a fortnight; and adds a very curious dissertation on the nature of such recoveries. The case of Dun Scotus, who was found out of his coffin, on the steps going down to the vault he was deposited in, and leaning on his elbow, is full to my purpose. And I can affirm from my own knowledge, that a gentleman of my acquaintance, a worthy excellent man, was buried alive, and found not only much bruised and torn, on opening his coffin, but turned on one side. This many still living can attest as well as I. The reason of opening the grave again, was his dying of a high fever in the absence of his lady, who was in a distant county from him; and on her return, three days after he was buried, would have a sight of him, as she had been extremely fond of him. His face was sadly broke, and his hands hurt in striving to force up the lid of the coffin. The lady was so affected with the dismal sight, that she never held up her head after, and died in a few weeks. I could likewise add another extraordinary case of a man who was hanged, and to all appearance was quite dead, yet three days after his execution recovered as they were going to cut him up.—How these things happen, is not easy to account for; but happen they do sometimes. And this case of Mrs. Stanvil, may be depended on as a fact.'

Pursuing now his journey towards London, 'hoping to wish something that was good, and purposing, if it wa



after the wedding, acquired a handsome settlement, a considerable sum of money, and a valuable collection of books; I thought myself so happily situated in the midst of flourishing mercies, and so well secured from adversity, that it was hardly possible for the flame of destruction to reach me. But when I had not the least reason to imagine calamity was near me, and fondly imagined prosperity was my own, infelicity came stalking on unseen; and from a fulness of peace, plunged us at once into an abyss of woe. It was our wont, when the evenings were fine, to take boat at the bottom of a meadow, at the end of our garden, and in the middle of a deep river, pass an hour or two in fishing; but at last, by some accident or other, a slip of the foot, or the boat's being got a little too far from the bank-side, Julia fell in and was drowned. This happened in the tenth month of our marriage. The loss of this *charming angel* in such a manner, sat powerfully on my spirits for some time; and the remembrance of her perfections, and the delights I enjoyed while she lived, made me wish I had never seen her. To be so vastly happy as I was, and to be deprived of her in a moment, in so shocking a way, was an affliction I was hardly able to bear. It struck me to the heart. I sat with my eyes shut ten days.

But losses and pains, he considered, 'were the portion of mortals in this trying state'; and from thence, he adds, 'we ought to learn to give up our *own wills*; and to get rid of all *eager wishes*, and *violent affection*, that we may take up our *rest* wholly in that which *pleaseth* God: carrying our submission to him so far, as to bless his *correcting* hand, and *kiss* that *rod* that cures our passionate eagerness, perverseness, and folly.—

'In all these things resigning to the *wisdom* of God, and not merely to his will and authority, believing his disposal to be wisest and best; and that his declarations and promises are true, though we cannot in some cases discern the reason of such an *end*, and such *means* being connected: nor can imagine how some *promises* can be made good. *Patience*, (I said) my soul! *Patience*, and what thou knowest not now, thou shalt know in a *little time*. Thus I reasoned, as I sat with my eyes shut.'

At length ð Finn was called to saddle Bucephalus; and once more our Hero sallied forth, 'to see new scenes, and get *another wife*.' He determined, in the first place, to visit his pair of beauties at *Orton-lodge*, as they were now come of age;—but when he arrived, behold, the patience of the ladies being exhausted, and unable to wait for him any longer, they were gone, and had left him a note, containing the reasons for their departure, &c. &c. It does not appear that he ever corresponded with these ladies by the post, or otherwise, during the whole time of their residence at the Lodge: perhaps these romantic people

people were not aware that there was any such convenience as a post-office, in the kingdom.

We come now to the history of the beautiful Leonora and her popish husband; in which we have a fine mixture of romance and religion: and the section is ended by a translation of the tenth satire of Juvenal.

Section xiv. concludes the volume. Here we accompany our Adventurer in an excursion from *Orton-lodge* to visit Dr. Stanvil and his charming consort. The Doctor, very opportunely for Mr. B. died suddenly, soon after the arrival of his guest. In about three months afterwards, Mr. B. renewed his addresses to his once beloved Miss Dunk, and married her. And now, says he, 'I was even happier than I had ever been before; which must amount to a felicity inconceivably great indeed!'—With this 7th wife he continued for about 6 months at her rural seat; and then, he carried her with him to Ireland, to visit his family and friends. He had the satisfaction to find his father surprisingly altered; and now become as zealous an *Unitarian* as himself. A thorough reconciliation was the consequence; and the old gentleman departed in peace soon after.

As soon as his father was buried, Mr. B. returned with his wife to England, where she, following the example of all her predecessors, who, as the song says, 'liv'd not to cloy,' departed this life, in the year 1736: and her once more *disconsolate* husband again became a wanderer. He had, however, a new scheme of rambling: for he embarked, as commander, on board a ship of his own, and away for the most remote parts of the globe. Nine years did he spend in travelling and sailing about; after which he 'returned to rest and reflect, and in rational amusements to pass the remainder of his time, in a little flowery retreat which he purchased within a few miles of London.'—As to his adventures during the above-mentioned nine years, the public are to expect them in a book, to be entitled *The Voyages and Travels of Dr. Lorimer*.

We now, for the present, take our leave of John Bunble, Esquire; a writer, perhaps, the most singular, most whimsical, and most agreeably absurd, that ever put pen to paper. In his life there is more sense, more learning, more nonsense, and more entertainment, than one could have supposed it possible to see united in one composition.—In a word, we always peruse his works with pleasure, as we think their beauties more than compensate for their defects; and that the balance is considerably in favour of the candid and good humoured Reader.

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*Jewish Antiquities: Or a Course of Lectures on the three Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language.* By the late Rev.

David Jennings, D. D. In two Volumes. 8vo. 12s. Johnson and Davenport.

**M**R. *Furneaux*, the Editor of this work, acquaints us in his preface to it, that the learned Author composed it for the private use of those theological pupils, who studied under his direction; and that it is now offered to the public, as deserving the perusal of all, who would obtain an intimate acquaintance with the sacred oracles, especially with the Old Testament; as well as of those whose profession leads them more directly to the study of divinity.—Many passages of the word of God, we are told, are skilfully explained and illustrated by the Author, and many more may be so, by a judicious application of that knowledge of Jewish antiquities which is comprized in his work.

\* Though the learned Author, continues Mr. *Furneaux*, chose to execute his design upon the plan of the three first books of Godwin's *Moses and Aaron*, his work nevertheless doth not consist of detached remarks on the text of that writer, but of distinct and compleat dissertations on the subjects treated of by him, and on some others which he hath omitted; inasmuch that it is not necessary to have recourse continually to Godwin, in the perusal of the following volumes; which must have been the reader's disagreeable task, had this work been a collection of short notes and observations. In one or two places the editor hath taken the liberty of inserting either from Godwin or from Hottinger's notes upon him, what seemed necessary to compleat the subject, and render the discourse regular and uniform; particularly in the chapter on the gates of Jerusalem, which in the author's MS copy consisted merely of what the reader will here find on the miracle which our Saviour wrought at the pool of Bethesda; situated, as some suppose, near the sheep-gate. Nevertheless though it is not requisite frequently to turn to Godwin, in pursuing this work, for a compleat view of the subject, yet if the correspondent chapters in the two treatises are read in conjunction, we shall see reason, on the comparison, to entertain the higher opinion of the industry with which our learned author hath collected his materials, and of the judgment and skill with which he hath discussed the particular subject before him.

\* With respect to the dissertation on the Hebrew language, it may be observed, that the author once thought more highly of the antiquity and authority of the masoretic readings and of the vowel-points, than he did after perusing the ingenious and learned Dr. Kennicott's two dissertations, especially his second, on the Hebrew text; by which the author, as well as the generality of the learned world, was convinced, they deserved not that extravagant and superstitious regard, which the

credit



credit of the two Buxtorfs, and of some other eminent hebraicians in the last age, had procured them from men of letters. Once in particular he expressed his sentiments on this subject to the editor, and gave some general idea of his intended alteration in the dissertation on the Jewish language; which it is presumed, he was prevented from accomplishing by the declining state of his health, for some time before his decease. The editor hath endeavoured to supply this little defect in some measure, by inserting a few references to and observations from Dr. Kennicott, and by softening a few expressions in conformity with the author's latest sentiments on this head.—

“ Though these volumes professedly treat of the subjects, which are contained in the three first books of Godwin, yet several things are occasionally introduced relative to the subjects of his three last books; which was one reason, why the author did not proceed to the particular consideration of them. Another was, that the three first books comprize all the subjects which relate to the sacred or ecclesiastical antiquities of the Hebrews, and which are peculiarly requisite to the understanding of the Jewish, and consequently in some measure, of the christian scheme of theology.

“ This piece of Godwin, styled *Moses and Aaron*, the method of which our author chose to follow, hath been annotated and commented upon by a variety of authors. One of the most judicious, who have favoured the public with their lucubrations, is Hottinger. There are two sets of annotations in manuscript, one by the learned Witfius, which he read to his students in the university of Leyden; a copy of which was in the hands of Dr. Jennings, who hath been in a few instances, and but in few, beholden to it. Another annotator, whose performance is yet in manuscript, was the learned Mr. Samuel Jones of Tewksbury. His work, of which there are several copies extant, is written in neat Latin, and contains very valuable remarks, which discover his great learning and accurate knowledge of his subject. From this writer the editor hath inserted a note in vol. II. p. 71. and in a few other places. Dr. Jennings never saw Mr. Jones's annotations, though there is a similarity in a few of their observations, they having both been in possession of a copy of Witfius. But the doctor's own work surpasses the performances of both these learned writers, as in some other respects, so particularly in compass and variety, and as it contains the opinions and improvements of later authors. And it is hoped it will answer the end for which it was originally composed, and is now published, the advancement of learning, and the knowledge of which are able to make us wise to sal-

igned for the generality of readers,  
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the above account of it by the learned editor will, we hope, be deemed sufficient.

*A Defence of Revelation in general, and the Gospel in particular; in Answer to the Objections advanced in a late Book, entitled, The Morality of the New Testament digested under various Heads, &c. &c. and subscribed, A Rational Christian, 8vo. 4s. sewed. Sandby.*

THE advocates for Christianity are often reduced to the disagreeable necessity of repeating what has been often said, and of combating adversaries who have nothing to recommend them to public notice, unless it be their scepticism and infidelity, which, by their forwardness to shew them upon every occasion, one should imagine they looked upon as honourable titles. By calling in question the truth of commonly received opinions, which certainly may be done with a very moderate share of abilities, they flatter themselves, no doubt, that they are distinguished from the common herd of mortals, and that they have obtained a noble superiority over vulgar prejudices.—A spirit of inquiry, and a generous concern for the cause of truth, to which they make loud pretensions, are, we readily acknowledge, noble principles; but they would do well to consider, that licentious buffoonry, frivolous cavils, illiberal banter, intemperate scurrility, chicane, sophistry, railing at priestcraft, &c. &c. will never justify these pretensions, or prove their title to the honourable distinctions they assume. In order to render their opposition to Christianity reasonable, or in any degree honourable to them, they must pursue a very different method from what they have hitherto pursued. They must produce new objections, or shew that the answers which have been made to old ones are insufficient. No impartial person, who is acquainted with the subject, can or will deny, that answers have been given to every thing they have hitherto urged against the evidences of Christianity: most of these answers have never been confuted, nor so much as an attempt made to confute them. If deists, therefore, would approve themselves impartial enquirers after truth, they must confute the defences of Christianity. While they decline this, and go on in the manner they now do, they have no title to the favourable regards of the public, nor can they be looked upon, by the considerate of any party, as acting a fair and honest part.

We are far from desiring to see them laid under any restraint; on the contrary, we sincerely wish to see them invited, encouraged, and challenged to produce all their objections, and to try their utmost strength in the way of free and fair debate. If Christianity is of divine original, it will gain by an impartial examination; if it is an imposture, the sooner we are rid of it, the better.



Some of the advocates for Christianity, we are ready to allow, have treated the deists in a very illiberal manner, and have written, as if they thought the cause of God could not be defended without the spirit of the devil; these we willingly give up to all the contempt they deserve. They are the more inexcusable, as the religion they profess recommends and inculcates, in the strongest terms, a conduct directly opposite, and a temper and disposition of mind very different from that which appears in their writings. As for us, we always wish to see Christianity defended with that dignity which the excellence of its nature requires, and with that candour and charity which are the very life and spirit of its laws; we wish to see it attacked with no other weapons but those of argument and sober reasoning, because other weapons must bring disgrace and contempt on those who use them.

These reflections naturally occurred to us upon looking into the book, entitled, *The Morality of the New Testament digested*, &c. and we hope our Readers will neither think them improper nor misplaced. The ingenious author of the *Defence* now before us addresses himself to the reader in the following terms:

‘Many are the discouragements, says he, with which the refutation of objections against revealed religion is unavoidably attended. Both the subject, and the arguments, have in general been so often considered, that very few will be disposed to read, what it may be necessary to write; and of those few, scarce any will be thoroughly pleased, and the majority perhaps often disgusted. If conciseness is studied, the writer may seem, on points of such concern, not to have said enough; if he is diffuse on subjects so well known, he will appear to have said too much. Should he not answer the objections before him in an ample manner, it will be thought he had better not have attempted to answer them at all; and should he place their weakness in the strongest point of view, they may then be found in fact so utterly insignificant, as to be deemed unworthy of refutation. If the particulars concerned have not been made subjects of dispute among believers themselves, many will think it unnecessary to consider them, on that account alone; and should they have been controverted points, the writer must unavoidably differ almost as much from many among the friends of revelation, as from its enemies. After all, should his undertaking be even crowned with success, objections are endless; and when refuted in one shape, are soon proposed again in another. Nor is it an inconsiderable disadvantage, that the very business of refuting is in itself far from agreeable; and that there is ever too much cause to fear, lest the victory gained by reason, should be sullied by reproach; and the duties of religion be sacrificed even in establishing its truth.



‘ Yet, surely, the enemies of revealed religion should not be permitted to triumph, though by the very moderation of its friends; nor the gospel go undefended, because there are some discouragements attending its defence. New objections certainly call for new replies; and to old objections still again repeated, old answers should be still again returned. Far more pleasing, indeed, is the employment of establishing truth, than of refuting falsehood: but if falsehood is actually advanced, the interest of truth requires that it should be refuted. And whatever may be the disadvantages attending the task, it has this inducement to overpower them all; that he who endeavours, with sincerity and candour, to advance the knowledge, confirm the principles, and increase the influence of revealed religion, imitates so far the divine example of him, *who for this cause came into the world, that he might bear witness to the truth.*’

The principles advanced by the *rational Christian*, as he styles himself, and which he endeavours to support, are these;—that *Jesus* was not a publisher of any revelation, in the proper sense of the word; nor taught any thing more than mere reason itself teaches; and that whatever we find in the books of the New Testament more than this, was either added to his genuine doctrines by the original writers, without authority from him, or has proceeded from the interpolations and forgeries of later times.

These principles our Author refutes; first, by proving their flagrant absurdity, and the utter impossibility of their being true; and afterwards, by examining distinctly all those arguments which the *rational Christian* has most confusedly tacked together in support of them.

It is a disagreeable task, as our Author complains, more than once, to answer such objections as are urged by the *rational Christian*; as there is a possibility, however, of their misleading superficial readers, it is the duty of those, more especially, who preach the gospel, he says, to confute them.

He begins with enquiring, Whether those parts of the New Testament, which contain any thing more than the doctrines of a mere man who of his own accord taught the precepts of human reason only, could be additions made to the real doctrines of *JESUS*, by the *apostles themselves*, without authority from him? After making it abundantly evident, that the divine character, and supernatural doctrines ascribed to *JESUS* in the *gospels*, as well as the supernatural declarations of the apostles in their *epistles*, cannot have been either the forgeries, or the unauthorized productions of the *apostles themselves*, he goes on to enquire whether they can have proceeded, as the *rational Christian* would for the most part endeavour to persuade us they have, from the interpolations and forgeries of later times.

\* To accuse any writings whatever, says he, of having been falsified, in so very unparalleled a manner, as the author would have the New Testament to be; after their having been acknowledged as genuine for seventeen centuries together; is a charge of so very extraordinary a nature, and so utterly destitute, in itself, of every the least claim to our regard; that he who makes it may justly be required to produce satisfactory, *positive*, evidence of its truth. If he cannot do this, and does not even make the least attempt towards it; the case with the author; the presumption is so exceedingly strong in favour of the writings concerned, that the charge against them may be, nay, ought to be rejected, without even entering upon their defence.

\* This must be acknowledged with respect to any writings whatever; but above all, unquestionably with regard to those of the New Testament; which, it is well known, have been watched over with all the jealousy of party zeal, and all the concern of religious contention, ever since there existed any set of men, who might be desirous to falsify them; and examined with the utmost accuracy by those of different opinions, ever since any difference of opinions has existed among the disciples of Christ.

\* If therefore the author has, what he would fain be thought to have, any real concern for the truth of his own religious opinions, and the grounds of his faith; or if it was at the bottom, any honest and good motive, that induced him to publish those principles, we have been examining, to the world; let him seriously consider, that it is absolutely incumbent on him to prosecute his enquiries still further; and to shew us, if he can—at what time; by what persons; for what end; and by what means; the books of the New Testament actually became, or could become, so egregiously falsified as he is pleased to suppose they are.—He has indeed very prudently declined all attempts to do this, and would fain persuade us, “That it does not concern us to enquire how, or in what manner, those parts of the New Testament which he rejects, became a part of the same book with what he approves, and were blended with what he is pleased to suppose Christ’s original system.” But surely, as an honest inquirer after truth he is bound to shew, how a thing so utterly incredible might happen; to exhibit some conceivable, indeed some plausible hypothesis, by which the making such innumerable and astonishing interpolations may appear feasible; and to give some colourable pretexts for suspicion that so large a quantity have actually been made. To argue that thousands of texts are interpolated, merely because he is displeased with what they contain, is most evidently absurd. This wild fancy therefore might here be dismissed with the contempt it deserves. However, because it may be useful, we will attend to him still further, and explicitly prove, that this particular

kind of attack, which he has thought fit to make upon the gospel, is the most palpably hopeless and irrational of any that infidelity ever planned.

‘ To suspect the *entire books* of the New Testament of being supposititious, or of but doubtful authority, carries with it, at first sight, something of an appearance of rational caution; till enquiry has ascertained their antiquity and genuineness, which a short enquiry will. To harangue likewise about the necessary errors of copies and translations, and endeavour to magnify them into something of real moment and concern, is an expedient well enough calculated to perplex the minds of those, who are not acquainted with the real state of the fact.

‘ But to allow, as the author does; and if he did not, the main body of his book would be wholly impertinent; that the *books themselves* of which the New Testament consists were originally the genuine writings of the apostles; and that they do in reality contain the genuine doctrines which Jesus and the apostles preached;—and yet to contend, that the whole of all these books, as we now have them, except the mere moral passages only, is interpolated and forged; and therefore to be absolutely rejected as all utterly false;—this method of attacking the revelation of Christ, is so exceedingly, and so notoriously preposterous, and irrational; that in reality it does not merit an answer, but is beneath all notice; though to prevent the possibility of its misleading any, it is the duty of those more especially who preach the gospel, to confute it.

‘ The only history we have of Jesus, and his apostles, and the doctrines they preached, is contained in the New Testament itself, as we now have it; and those parts of the New Testament, which make mention of points that are not moral, have the self-same evidence to prove their authenticity, as those passages which are purely moral; and our author has not attempted, what indeed he would have found utterly impracticable, if he had, to separate the one from the other, preserving any connexion or sense. What then can be a clearer consequence than this—that we must necessarily admit *both* parts as the true doctrines of Jesus and the apostles, or *neither*?

‘ But if, when this is the case, we can be so irrational and absurd, as to resolve to receive *one* part for the true doctrines of Jesus, and yet reject the *other*, as spurious and false; by what principles can we determine, *which* part to receive, and *which* to reject?

‘ The New Testament itself, and the first Christian writers, inform us, that the doctrines contained in *both* parts were equally the doctrines of Jesus and his inspired apostles. If therefore we will resolve to reject one of these parts, as not being his, we can have nothing but our own mere whim or fancy, strictly



strictly and properly so called; that is, we can have no *reason* to determine us, which part to admit as the true doctrines of Jesus, and which to reject as false.

‘ Here therefore let the author consider well, by what device he can prove to himself or others, that the *moral* part of the New Testament contains the real doctrines of Jesus, and not the *supernatural*; instead of the *supernatural* part’s being his, and not the *moral*? For before we can allow him this point, he must satisfactorily acquaint us, what he knows of the true character and doctrines of Jesus, more than the New Testament itself, as we now have it, has informed him of, to determine the fact. And unless he can favour the world, with some genuine history of Christ, that has never yet been heard of, which will warrant his determination; he must stand convicted of the most self-evident absurdity on this account.

‘ The self-same evidence, which informs us, that any such persons as Jesus and his apostles ever existed, informs us likewise, that the supernatural doctrines of the New Testament itself, were just as truly their doctrines, as the moral. If therefore this evidence forces us to believe, that any such persons really did exist, it obliges us to believe likewise, that they certainly taught whatever the New Testament itself informs us they did; the supernatural doctrines it contains, as well as the moral.

‘ To suppose that the first Christians would knowingly and voluntarily permit the four gospels, which contained the histories of the life and doctrines of Jesus; those doctrines for which they cheerfully suffered persecution, and were ready to sacrifice their lives; to be interpolated with a great variety of declarations, and reasonings, relating to points of a supernatural nature; for which, if they were thus forged, they could not have even the least regard; and the forgery of which was in itself utterly inconsistent with the plainest moral precepts of the gospel; those moral precepts for the sake of which only they must on this supposition have embraced the gospel;—to suppose that the whole body of Christians at that time; be it when it would; in all the various places, where the gospel had been preached, should universally, to a man, conspire in such a senseless and iniquitous imposture; would be nothing less than raving phrenzy, and the supposition of an actual madman. Yet all this we must suppose, before we can admit the Author’s position, that every part of the New Testament, except its moral doctrines, is forged.

‘ ’Tis irksome to be forced to repeat, what such writers as this author have so often given occasion for repeating; that the circumstances which attended the first planting of the gospel make it utterly impossible for such a forgery ever to have taken place.

place. That the various, and distant churches in which the gospels were soon kept; the several languages into which they were translated; and that great veneration for them, as the only repository of their faith, and the only foundation of all their hopes, which the first Christians must have had; all conspire to prove beyond dispute, that such an interpolation could not at any time be made.'

In addition to all these circumstances, which have been so often and so forcibly alledged, there is still another;—the *different times* at which the several books of the New Testament were written; which alone, our Author says, will amply prove the falshood of that principle, for which the *rational Christian* contends. But those who are desirous of seeing what he says on this head we must refer to the work itself; where they will find many marks of acuteness and judgment in the Author, fully sufficient to put to the severest test the utmost strength of the *rational Christian*.

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*Letters written by the late Dr. Jonathan Swift, and his Friends.*  
In Two Vols. 4to. and Three Vols. 8vo. Concluded.

IN the former part of this article, we proceeded as far as the middle of the second volume; and concluded with a remarkable letter from Lord Bolingbroke to the Dean on the subject of *free-thinking* and *free-publication*: with one or two other letters, &c. relative to the same subject. We have taken little notice of those letters, in this collection, which relate to the jacobitical or tory politics of Swift's time, and the tory characters with whom he was connected; as we think both the one and the other ought to be consigned to eternal oblivion or contempt. Some of the characters, indeed, will be rescued from this fate, on account of their literary merit; and while an Atterbury or a Bolingbroke are justly branded as enemies to the constitution of their country, their learning, their wit, and other elegant accomplishments, will for ever entitle them to a place in the esteem of every true lover of the polite arts,—the great refiners and embellishers of human life and manners.

Passing the correspondence between the late Abbé des Fontaines (a Parisian wit of the second or third rate) and Dr. Swift, as of little importance; with a few from Lord Bolingbroke, Dr. Arbuthnot, and Mr. Pulteney, not much more material;—we come to an epistle from Mr. Gay to the Dean, containing an anecdote relating to an accident that befel Mr. Pope, which we shall transcribe: as every thing (however trivial in itself) relating to that prince of English poets, will be more attended to, by all his admirers, than would many of the stories recorded of  
his

his namesake of Macedon, and fifty other heroes of that stamp. 'I saw Mr. Pope on Sunday\*, who hath lately escaped a very great danger; but is very much wounded across his right-hand. Coming home in the dark, about a week ago, alone in my lord Bolingbroke's coach from Dawley, he was overturned, where a bridge has been broken down, near Whitton, about a mile from his own house. He was thrown into the river, with the glasses of the coach up, and was up to the knots of his perriwig in water. The footman broke the glass to draw him out; by which, he thinks, he received the cut across his hand. He was afraid he should have lost the use of his little finger, and the next to it; but the surgeon, whom he sent for last Sunday from London to examine it, told him, that his fingers were safe, that there were two nerves cut, but no tendon. He was in very good health, and very good spirits, and the wound in a fair way of being soon healed.'

We have also some mention of the same accident, in a letter from Lord Bolingbroke, dated Sept. 22, in the same year. 'Have you heard of the accident which befel poor Pope in going lately from me? A bridge was down, the coach forced to go through the water, the bank steep, an hole on one side, and a block of timber on the other, the night as dark as pitch. In short, he overturned, the fall was broke by the water; but the glasses were up, and he might have been drowned, if one of my men had not broke a glass, and pulled him out through the window. His right-hand was severely cut; but the surgeon thinks him in no danger of losing the use of his fingers: however, he has lately had very great pains in that arm from the shoulder downwards, which might create a suspicion, that some of the glass remains still in the flesh. St. André says, there is none. If so, these pains are owing to a cold he took in a fit of gallantry, which carried him across the water to see Mrs. Howard, who has been extremely ill, but is much better. Just as I am writing, I hear, that Dr. Arbuthnot says, that Pope's pains are rheumatic, and have no relation to his wound. He suffers very much; I will endeavour to see him to-morrow.'

We have, in the 3d vol. an account of a similar accident which befel Mr. Pope. It is mentioned in a letter from Mrs. Pendarves to Dr. Swift, dated Sept. 2, 1736. 'I suppose you have heard of Mr. Pope's accident; which had like to have proved a very fatal one: he was leading a young lady into a boat, from his own stairs, her foot missed the side of the boat, she fell into the water, and pulled Mr. Pope after her; the boat slipped away, and they were immediately out of their depth, and it was with some difficulty they were saved. The young lady's name

\* This letter is dated Sept. 16, 1726.



1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

...and I have  
...to have  
...time  
...of  
...not  
...the  
...the

Since this  
prevalence  
of 1.1 per  
cent, the  
total number  
of cases  
would be  
110.

[illegible]

• **Prevalence** is the proportion of a population that has a disease at a particular point in time. It is a snapshot of the disease in a population at a particular point in time. It is a measure of the burden of disease in a population.

[illegible]

You would not then encourage Delany and Stopford in their idleness, but let them be as grave as most of their order are to us. I am convinced they will sooner get preferment then, than in the way they now are. And I shall not be out of hopes of seeing you a bishop in time, when you live in that regular manner, which I propose. In short, in a few years, you may lay money enough to buy even the bishopric of Durham. For you keep cows, instead of horses, in that high-walled orchard, cultivate by your own industry a few potatoes in your garden, the maid will live well, and be able to sell more butter and cheese, than will answer her wages. You may preach then in your temperance with a better grace, than now, that you are known to consume five or six hogsheads of wine every year of your life. You will be mild and meek in your conversation, not frighten parliament-men, and keep even lord-lieutenants in awe. You will then be qualified for that slavery, which the country you live in, and the order you profess, seem to be designed for. It will take off that giddiness in your head, which has disturbed yourself and others. The disputes between Sir Richard\* and my lady, will for the future be confined to prose, and an old thorn may be cut down in peace, and warm the hearth chimney, without heating the heads of poor innocent people, and turning their brains.

You ought to remember what St. Austin says, *Pecunia est vitium demonum*. Consider the life you now lead: you warm all about you with your wine and conversation; and the devil of the world, with your pen dipped deep in St. Austin's *vitiis demonum*.

So far for your soul's health. Now, as to the health of your body; I must inform you, that part of what I prescribe to you, is the same which our great friar Bacon prescribed to the monks, who lived in his days. Read his *Cure of Old Age, and Preservation of Youth*, chap. the 12th. You used to say, that you found benefit from riding. The French, an ingenious people, used the word *chevaucher*, instead of *monter a cheval*, and they look upon it as the same thing in effect.

Now, if you will go on after this, in your old ways, and ruin your health, your fortune, and your reputation, it is no fault of mine. I have pointed out the road, which will lead

\* Sir Arthur Acheson, at whose seat, in a village called Market Hill in Ireland, the Dean sometimes made a long visit. The dispute between Sir Arthur and my lady, here alluded to, is whether Hamelin's baun should be turned into a barrack, or a malt-house? The Old baun, is that cut down at Market Hill, the subject of a little poem written by Swift. See Bathurst's edition of 1755, vol. vii. p. 121.

is Talbot: she is as remarkable for being a handsome woman, as Mr. Pope is for wit. I think I cannot give you a higher notion of her beauty, unless I had named you instead of him.'

Among the Dean's many noble and ingenious correspondents, there is, perhaps, none that can more justly be distinguished for ease, dignity, spirit, and humour in writing, than Lord Bathurst. We here meet with several of his letters; one of which we shall select as a specimen of his lordship's pleasant vein, and entertaining manner:

*Lord B— to Dr. Swift. April 19th, 1731.*

'I never designed to have wrote to you any more, because you bantered and abused me so grossly in your last. To flatter a man from whom you can get nothing, nor expect any thing, is doing mischief for mischief sake, and consequently highly immoral. However, I will not carry my resentment so far, as to stand by and see you undone, without giving you both notice and advice. Could any man but you think of trusting John Gay with his money? None of his friends would ever trust him with his own, whenever they could avoid it. He has called in the 200l. I had of your's; I paid him both principal and interest. I suppose by this time he has lost it. I give you notice, you must look upon it as annihilated.

'Now, as I have considered, your deanry brings you in little or nothing, and that you keep servants and horses, and frequently give little neat dinners, which are more expensive than a few splendid entertainments; besides which, you may be said to water your flock with French wine, which altogether must consume your substance in a little while; I have thought of putting you in a method, that may retrieve your affairs. In the first place, you must turn off all your servants, and sell your horses (I will find exercise for you). Your whole family must consist of only one sound wholesome wench. She will make your bed, and warm it; besides washing your linen, and mending it, darning your stockings, &c. But to save all expence in house-keeping, you must contrive some way or other, that she should have milk; and I can assure you, it is the opinion of some of the best physicians, that womens milk is the wholesomest food in the world.

'Besides, this regimen, take it altogether, will certainly temper and cool your blood. You will not be such a *boutefeu*, as you have been, and be ready, upon every trifling occasion, to set a whole kingdom in a flame. Had the Drapier been a milk-sop, poor Wood had not suffered so much in his reputation and fortune. It will alloy that fervour of blood, and quiet that hurry of spirits, which breaks out every now and then into poetry, and seems to communicate itself to others of the chap-  
ter,



you to riches and preferment; and that you may have no excuse from entering into this new course of life, upon pretence of doubting, whether you can get a person properly qualified to feed you, and compose your new family, I will recommend you to John Gay, who is much better qualified to bring increase from a woman, than from a sum of money. But if he should be lazy, (he is so fat, that there is some reason to doubt him) I will without fail supply you myself, that you may be under no disappointments. Brañon says, *Conjunctio maris et fœminæ est jure naturæ*. Vide Cook upon Littleton. Calvin's case, 1st vol. Reports.

‘This I send you from my closet at Richkings †, where I am at leisure to attend serious affairs; but when one is in town, there are so many things to laugh at, that it is very difficult to compose one's thoughts, even long enough to write a letter of advice to a friend. If I see any man serious in that crowd, I look upon him for a very dull and designing fellow. By the bye, I am of opinion, that folly and cunning are nearer allied than people are aware of. If a fool runs out of his fortune, and is undone, we say, the poor man has been outwitted. Is it not as reasonable to say of a cunning rascal, who has lived miserably, and died hated and despised, to leave a great fortune behind him, that he has out-witted himself? In short, to be serious about those trifles which the majority of mankind think of consequence, seems to me to denote folly; and to trifle with those things, which they generally treat ludicrously, may denote knavery. I have observed that, in comedy, the best actors play the part of the droll, whilst some scrub rogue is made the hero, or fine gentleman. So in this farce of life, wise men pass their time in mirth, whilst fools are only serious, Adieu.’

Lady Elizabeth Germain must also be numbered amongst the Dean's most agreeable correspondents. The following extracts from some of her letters, may serve to enlarge the idea which many of our Readers may have conceived of this excellent lady: for, to the world, in common, it is possible she is only known by her universal character, as one of the BEST of women\*.

‘ Lady

† His Lordship's seat in Bucks.

\* Our Editor gives the following account of Lady B. G——, in a note: ‘ This lady was daughter of the Earl of Berkeley, one of the lords justices of Ireland in 1699, with whom Dr. Swift went over as chaplain, and private secretary. He lived in his Lordship's family at the castle of Dublin; and lady Betty Berkeley finding a ballad on the game of traffic unfinished upon Swift's table, added a stanza of railleury upon

\* *Lady B—G—to Swift. Drayton, Sept. 7th, 1731.*

\* To shew how strictly I obey your orders, I came from the duchess of Dorset's country-house to my own, where I have rid and walked as often as the weather permitted me. Nor am I very nice in that; for, if you remember, I was not bred up very tenderly, nor a fine lady; for which I acknowledge myself exceedingly obliged to my parents: for had I that sort of education, I should not have been so easy and happy as, I thank God, I now am. As to the gout, indeed, I do derive it from my ancestors; but I may forgive even that, since it waited upon me no sooner; and especially since I see my elder and two younger brothers so terribly plagued with it; so that I am now the only wine-drinker in my family; and, upon my word, I am not increased in that since you first knew me.—

\* *Nov. 4, same year.*

\* I believe in my conscience, that though you had answered mine before, the second was never the less welcome. So much for your topscript, not postscript; and in very sincere earnest I heartily thank you for remembering me so often. Since I came out of the country, my riding days are over; for I never was for your Hyde-Park courses, although my courage serves me very well at a hand-gallop in the country for six or seven miles, with one horseman, and a ragged lad, a labourer's boy, that is to be clothed when he can run fast enough to keep up with my horse, who has yet only proved his dexterity by escaping from school. But my courage fails me for riding in town, where I should have the happiness to meet with plenty of your very pretty fellows, that manage their own horses to shew their art; or that think a postilion's cap, with a white frock, the most becoming dress. These and their grooms I am most bitterly afraid of; because you must know, if my complaisant friend, your presbyterian housekeeper\*, can remember any thing like such days with me, that is a very good reason for me to remember that time is past; and your toupees would rejoice to see a horse throw an ancient gentlewoman.—

\* *Jan. 11, 1731.*

\* It is well for Mr. Pope your letter came as it did, or else I had called for my coach, and was going to make a thorough

upon him, and left the paper where she found it. This occasioned another ballad of Swift's, to the tune of cut-purse. The ballad on traffic is to be found amongst the posthumous pieces, vol. vii. and that to the tune of the cut-purse in vol. vi. Bathurst's edit. 1754. 8vo. Lady Betty Berkeley married Sir John Germain baronet, of Drayton, in Northamptonshire.

\* Probably Mrs. White-Way, whom Swift humourously called Mrs. Alba-Via.

search

search at his house; for that I was most positively assured that you were there in private, the Duke of Dorset can tell you. *Non crede* is all the Latin I know, and the most useful word upon all occasions to me. However, like most other people, I can give it up for what I wish; so for once I believed, or at least went half way for what I hoped was true, and then, for the only time, your letter was unwelcome. You tell me you have a request, which is purely personal to me: *non crede* for that; for I am sure you would not be so disagreeable as not to have made it, when you know it is a pleasure and satisfaction to me to do any thing you desire, by which you may find you are not *sans consequence* to me.

'I met with your friend Mr. Pope the other day. He complains of not being well, and indeed looked ill. I fear that neither his wit or sense do arm him enough against being hurt by malice; and that he is too sensible of what fools say: the run is much against him on the Duke of Chandos's \* account; but I believe their rage is not kindness to the Duke, but they are glad to give it vent with some tolerable pretence.'—

\* *May 13, 1732.*

'I find you want a strict account of me, how I pass my time. But first, I thank you for the nine hours out of the twenty-four you allowed me for sleeping; one or two of them I do willingly present you back again. As to quadrille, though I am, generally speaking, a constant attendant on it every day, yet I will most thankfully submit to your allowance of time; for when constance draws me on farther, it is with great yawning, and a vast expence of my breath, in asking, Who plays? Who's called? and, What's trumps? If you can recollect any thing of my former way of life, such as it was, so it is. I never loved to have my hands idle; they were either full of work, or had a book; but as neither sort was the best, or most useful, so you will find forty years have done no more good to my head, than they have to my face. Your old friend Biddy † is much your humble servant, and could she get rid of her cough, her spleen would do her and her friend no harm; for she loves a fly sedate joke, as well as ever you knew her do.'

The above extracts will shew in what an easy, sprightly, agreeable manner this lady carried on her correspondence with her dear Dean, as she generally styles him.—But for good sense, purity of diction, and a fine genteel turn of expression, the Duchess of Queensberry's letters are scarce exceeded by

\* It was said that Mr. Pope intended the character of Timon, in his epistle on the use of riches in works of taste, addressed to the Earl of Burlington, for the Duke of Chandos.

† Miss Biddy Floyd.



any in this collection. We could wish to give some specimens of her Grace's epistolary style; but must gratify ourselves in that pleasure with a sparing hand, for fear of extending this article beyond its due bounds: where such a great variety of tempting matter lies before us, the main difficulty is to know when to forbear, and what to reject. The following extract from one of this illustrious lady's letters to Dr. Swift, though not the most correctly written, will not, we are very sure, be unacceptable to our Readers.

*Amesbury, Nov. 10, 1733.*

‘— If you have heard of my figure abroad, it is no more than I have done on both sides of my ears, as the saying is. I did not cut and curl my hair like a sheep's head, or wear one of their travelling sacks; and yet, by not doing so, I did give some offence.

‘ We have seen many very fine towns, and travelled through good roads, and pleasant countries. I like Flanders in particular, because it is the likest to England. The inns were very unlike those at home, being much cleaner and better served; so that here I could not maintain my partiality with common justice. As to the civilizing any of that nation, it would employ more ill spent time fruitlessly than any one has to spare: they are the only people I ever saw that were quite without a genius, to be civil when they had to be so. *Will you eat? Will you play at cards?* are literally the tip-top well-bred phrases in use. The French people we met are quite of another turn, polite and easy; one is the natural consequence of the other, though a secret that few have discovered. I can bring you an Irish witness (if that be sufficient) that I have wished for you many times during this journey, particularly at Spaw, where I imagined you might have been mending every day as fast as I did; and, you are a base man to say, that any such impediment as you mentioned, thwarted your journey; for you were sure of a welcome share in any thing we had. It were unnecessary to say this now, if we had no thoughts of ever going again; but it is what I am strongly advised to, though I should not much want it, and I am not averse: travelling agrees with me, and makes me good humoured. At home I am generally more nice than wise, but on the road nothing comes amiss. At Calais we were wind-bound four or five days, and I was very well contented: when the wind changed I was delighted to go. As impatience is generally my reigning distemper, you may imagine, how I must be alarmed at this sudden alteration, till I happily recollected two instances, where I was myself. The one at Breda, where the innkeeper let drop, “if you mean to go,” an hour and half after we had fifty times told him, that positively, we would go. The other, at Amsterdam, where we met with a very incurious gent. who affirmed, there was  
nothing

nothing worth seeing; though besides the town, which far surpassed my imagination, there happened to be a most famous fair. It is long since those two verses of Dryden's *Cimon* are strictly applicable to me.

Her corn and cattle are her only care,  
And her supreme delight a country fair.

'I shall forget to name my Irish friend. It is Mr. Coote. He is, in all appearance, a modest, well-bred, splenetic, good-natured man. I had then one of these qualifications more than was pleasant, and so we became acquainted. He has a very great regard for you, Sir; and there we agreed again. We were all highly pleased with him. He seems to have a better way of thinking than is common, and not to want for sense, or good humour.'

Lord Bolingbroke, in a letter to Swift, dated June 27, 1734, has the following observations,—perfectly consistent with his general turn of sentiments:

'I have read, in the golden verses of Pythagoras, or in some other collection of wise apothegms of the ancients, that a man of business may talk of philosophy, a man who has none may practise it. What do you think of this maxim? Is it exact? I have a strange distrust of maxims. We make as many observations as our time, our knowledge, and the other means we have, give us the opportunity of making on a physical matter. We find that they all correspond, and that one general proposition may be affirmed, as the result of them. This we affirm; and, in consequence, this becomes a maxim among our followers, if we have any. Thus the king of Siam affirmed, that water was always in a fluid state; and I doubt not but the Talapoins, do they not call them so? held this maxim. Neither he, or they, had ever climbed the neighbouring mountains of Aya; their observations were confined to the burning climate they inhabited. It is much the same in moral maxims, founded on observations of the conduct of men; for there are other moral maxims of universal truth, as there are moral duties of eternal obligation. We see what the conduct is, and we guess what the motives are, of great numbers of men; but then we see often at too great a distance, or through a faulty medium; we guess with much uncertainty from a thousand reasons concerning a thing as various, as changing, as inconsistent as the heart of man. And even when we see right, and guess right, we build our maxims on a small number of observations (for such they are comparatively, how numerous soever they may be, taken by themselves) which our own age and our own country chiefly have presented to us.

'You and I have known one man in particular, who affected business he often hindered, and never did; who had the  
honour

honour among some, and the blame among others, of bringing about great revolutions in his own country, and in the general affairs of Europe; and who was, at the same time, the idlest creature living; who was never more copious, than in expressing, when that was the theme of the day, his indifference to power, and his contempt of what we call honours, such as titles, ribbands, &c. who should, to have been consistent, have had this indifference, and have felt this contempt, since he knew neither how to use power, nor how to wear honours, and yet who was jealous of one, and fond of the other, even to ridicule. This character seems singular enough, and yet I have known some resembling it very much in general, and many exactly like it, in the strongest marks it bore.

‘ Now let us suppose, that some Rochefaucault or other, some Anthroponomical sage, should discover a multitude of similar instances, and not stumble upon any one repugnant; you and I should not, however, receive for a maxim, that he who affects business, never does it: nor this, that he who brings about great revolutions, is always idle: nor this, that he who expresses indifference to power, and contempt of honours, is jealous of one, and fond of the others.

‘ Proceed we now, dear Doctor, to the application. A man in business, and a man who is out of it, may equally talk of philosophy; that is certain. The question is, whether the man in business may not practise it, as well as the man out of business? I think he may, in this sense, as easily; but sure I am, he may, in this sense, as usefully. If we look into the world, our part of it I mean, we shall find, I believe, few philosophers in business, or out of business. The greatest part of the men I have seen in business, perhaps all of them, have been so far from acting on philosophical principles, that is, on principles of reason and virtue, that they have not acted even on the highest principles of vice. I have not known a man of real ambition; a man who sacrificed all his passions, or made them all subservient to that one; but I have known many, whose vanity and whose avarice mimicked ambition. The greatest part of the men I have seen out of business have been so far from practising philosophy, that they have lived in the world errant triflers; or retiring from it, have fallen into stupid indolence, and deserved such an inscription as Seneca mentions, in one of his letters to Lucilius, to have been put over the door of one Vattia. *Hic situs est Vattia*. But, for all this, I think that a man in business may practise philosophy as austere to himself, and more beneficially to mankind, than a man out of it. The Stoics were an affected pedantical sect; but I have always approved that rule of the Postique, that a philosopher was not to except himself from the duties of society, neither



many letters shall I send you before I receive an answer? Can you deny me, in my misery, the only comfort which I can expect at present? Oh! that I could hope to see you here, or that I could go to you! I was born with violent passions, which terminate all in one, that unexpressible passion I have for you. Consider the killing emotions which I feel from your neglect of me; and shew some tenderness for me, or I shall lose my senses. Sure you cannot possibly be so much taken up, but you might command a moment to write to me, and force your inclination, to so great a charity. I firmly believe, if I could know your thoughts (which no human creature is capable of guessing at, because never any one living thought like you) I should find you had often, in a rage, wished me religious, hoping then I should have paid my devotions to heaven: but that would not spare you; for were I an enthusiast, still you'd be the deity I should worship. What marks are there of a deity, but what you are to be known by? You are present every where: your dear image is always before my eyes. Sometimes you strike me with that prodigious awe, I tremble with fear: at other times a charming compassion shines through your countenance, which revives my soul. Is it not more reasonable to adore a radiant form one has seen, than one only described?

Never was any thing more tender, more impassioned, more animated with the vital spirit of the *belle passion*, than these Letters! Poor Vanessa! Hard fortune hadst thou, to fall into the hands of such a ———— \*\*\*\*\*! But we forbear, from the regard due to the memory of a man who, with all his failings, had some good, and many great, qualities; and whose writings, in general, (for *all* of them are not to be applauded) cannot be too highly valued. Of *them* and of *him*, we will here say no more; but shall conclude the article with the just and striking observation of Dr. Hawkesworth, at the close of his life of this extraordinary personage, prefixed to his edition of the Dean's works, published some years ago:—'Such, says he, was Dr. Swift, whose writings either stimulate mankind to sustain their dignity as rational and moral beings, by shewing how low they stand in mere animal nature, or fright them from indecency by holding up its picture before them in its native deformity: and whose life, with all the advantages of genius and learning, was a scale of infelicity, gradually ascending, till pain and anguish destroyed the faculties by which they were felt. While he was viewed at a distance with envy, he became a burden to himself; he was forsaken by his friends, and his memory has been loaded with unmerited \* reproach: his life, therefore, does not

\* Not altogether *unmerited*! surely, with regard to his *amiable*; and his *very* mistress!

animated, will probably induce the majority of his readers to be of the same opinion.

But it must be very difficult to form a precise notion of a performance so loose and desultory; for, as the Author himself observes, 'one does not know where to have him.' He may, however, be assured that this *spirit of singularity* is no advantage to him; and that such parts of his work as are most deserving of praise, are those where he does not attempt to go out of the common road, but aims at consistency.—— As to his chiming in with the vulgar practice of railing at the critics, we shall briefly remark, that such writers are only to be considered as entering a caveat in favour of their own productions: but it does not, perhaps, occur to them, that by expressing so much contempt of critical severity, they betray a consciousness of imperfection; and that those authors who have the best claim to the favour and applause of the public, are equally superior to fear and to complaint.

Art. 10. *The Progress of Vanity and Virtue, or the History of Two Sisters.* 12mo. 2 Vols. 6s. Fletcher.

This is one of the many productions with which the public have of late been so pestered, unsupported by novelty of character, propriety of sentiment, or elegance of diction. Nay, the Author appears so little able to execute his own intentions, that *Miss Mildmay*, whom he would have understood to be a very pattern of perfection, with great natural abilities, improved by the most attentive cultivation, is introduced talking in the style and manner of an illiterate *Heyden*. In support of this opinion take the following specimen from a conversation with her parents about young Shallow, who is discovered to have formed pretensions to her: 'Law, Ma'am,' said Maria, 'you are certainly in jest, you can never seriously think young Shallow such a rarity; I never saw such a ridiculous creature in my life; he is the compleatest coxcomb I ever met with, and talks such an infinite deal of nonsense that I abhor and abominate his company.' 'You shouldn't of all people, child, said Mrs. Meredith, speak in so slight a manner of so pretty a gentleman, for he is very particular in his assiduities to make himself of consequence in your eyes; and I dare say thinks he has made some impression on your heart.' 'Ay, said Maria, he may think so if he pleases, but the fool is very much mistaken.' 'Oh fye! Maria, you make use of too hard a word.' Not at all, ma'am, replied Maria, colouring with indignation, he deserves no better, an impertinent daffodil. He fribbles about to every girl he sees, and repeats the same insipid stuff to them, and I suppose is proud enough of his own parts to imagine that every girl who listens to him is in love with him.' 'If girls *will* listen to him, said Mrs. Meredith gravely, don't they not thereby flatter that pride, and encourage him to take impertinent liberties with them?' 'As for listening to him, ma'am, said Maria, there is no possibility of not hearing him, but by stopping one's ears, for he is always burring about you, and you cannot shake him off: he sticks as close to our petticoats as if he was pinned to them. For my part I have made a thousand attempts to get rid of him in public, and hate him as much as I do a spider; and you know what a flutter a spider puts me in.'

In short the language is every where deficient and unequal to the characters the Writer means to represent, whenever he endeavours to rise above the degree of a servant, a mantua-maker, or a washerwoman.

Art. 11. *Letters from Emerance to Lucy.* Translated from the French of Madam le Prince de Beaumont. 12mo. 2 Vols. 6s. Nourse.

Madam de Beaumont's character, as a writer, is so well known, that to say any thing in commendation of her performances, would, to the generality of our Readers, appear totally superfluous; and the rather, as we have so often had occasion to acknowledge the literary merit of this ingenious Frenchwoman.—Her present plan seems to be, in some measure, an imitation of Richardson's manner. The letters are very agreeably written, and the stories they contain are none of them absurd, though some of them are a little romantic. They are all, nevertheless, of a moral tendency. The language of the original, as in the rest of this lady's works, is elegant; and the present translation is superior, in that respect, to the greatest part of those numerous foreign books of entertainment, which have been *done* into English.—The greatest objection we have, to the torrent of writings of this sort, which hath poured in upon us from abroad, is their being the productions of Roman-catholic pens; for there are few of them which do not contain sentiments not properly adapted to the edification of the younger readers in this country,—whose minds may be too susceptible of impressions, from agreeable, insinuating, pathetic writers, such as their protestant friends would not wish them to receive.—Our Authoress, however, though a papist, is not, apparently, a very bigotted one; and we have no more objection to her pieces, on a religious account, than to many other novellists of her country and persuasion, who have been well received in these kingdoms.

## MISCELLANEOUS.

Art. 12. *Proposals (humbly offered to the Public) for an Association against the iniquitous Practices of Engrossers, Foretallers, Jobbers, &c. and for reducing the Price of Provisions, especially Butchers Meat.* 8vo. 6d. J. Payne.

These Proposals are said to be drawn up by the ingenious and worthy Author of *The dignity of Human nature, &c.* who sets out with enquiring into the causes of the late extraordinary advance in the price of provisions, especially butcher's meat, throughout the kingdom; but more particularly in the metropolis. Whatever causes may be alleged for the deficiency supposed to prevail over the country in general, they do not, by any means, he observes, account for the exorbitant advance of butchers meat in London beyond what is paid in the country, at no very great distance.

The expence of driving black cattle and sheep to London, from places at the distance of one hundred and fifty miles, does not amount, he says, to one farthing per pound. There is therefore no shadow of reason why the inhabitants of the metropolis ought to pay a penny per pound for meat more than those of the country. The imposition on the inhabitants of the metropolis must be accounted for, we are told, by the wicked arts of engrossers, foretallers, salesmen, &c. Accordingly our Author proposes that a PROVISION-SOCIETY should be formed, for the following purposes: 1. To bring butchers meat to the London markets, free from

upon it by interlopers, between the  
breeder



breeder and the consumer; 2. To endeavour to put a stop to the iniquitous practices of forestallers, regrators, &c. which, at present, contribute more than all other causes to the enhancing of the price of provisions; 3. To encourage, by premiums and other means, the raising to a proper age, the animals on which human subsistence so much depends, and to check the premature destruction of them, by which the species is diminished, and a comparative deficiency of provisions occasioned.

For these purposes it is proposed to receive the subscriptions of public-spirited persons to an unlimited amount; and whenever the sum of five thousand pounds shall be subscribed, to begin purchasing, in the cheapest manner, in different parts of the country, live cattle and sheep (grown to their full size) to be driven to London, there to be lodged in proper receptacles, slaughtered, and prepared for sale, without any profit; but, if possible, without loss.—It is proposed to hire proper slaughter-houses, stalls, offices, counting-houses, &c. and to engage in the service of the society, a sufficient number of clerks, overseers, servants, &c. at reasonable salaries.

Several gentlemen, as far as we can learn, are concerned in this useful design, to which we most sincerely wish success, as it appears to be formed upon the most benevolent and public-spirited views.—There are several particulars relating to the scheme, for which we must refer our Readers to the *Proposals* themselves, which well deserve the attention and encouragement of the public.

Art. 13. *An Ecclesiastical History; from the Birth of Christ, to the present Time.* Written originally in French, by Mr. Formey, Secretary to the Academy of Sciences at Berlin. To which is added an Appendix, giving an Account of the People called Methodists. By the Translator. 8vo. 2 Vols. 9s. Davis, &c.

Such readers as have neither leisure nor opportunity to peruse large works upon ecclesiastical history, and yet are desirous of having a general acquaintance with it, will find their account in reading this abridgment. It contains a clear and distinct, though concise, view of the principal events and revolutions in the Christian church, from the birth of our Saviour to the beginning of the present century. The Author divides his work into centuries, a method the most unexceptionable of any; and seems to have laid it down as a rule, to omit nothing essential, and to insert nothing superfluous.

In his preface, he acquaints us, that he hath done little more than followed two guides, whose abilities, he says, are incontestable. The one is Mr. John Alphonso Turretin, who published, in 1734, a Latin abridgment of ecclesiastical history, from the birth of our Saviour to the year 1700. The other is Mr. Paul Ernest Jablonski, who printed at Francfort on the Oder in 1754 and 1756, two volumes in Latin, entitled, *Institutiones Historiæ Christianæ Antiquioris, et Institutiones Historiæ Christianæ Recentioris*, but goes no farther than the seventeenth century.—Mr. Formey's notes are chiefly borrowed from Mr. Jablonski.

Art. 14. *The Young Lady's Introduction to Natural History; containing an Account of the Atmosphere, Light, and Gravity, of the Terrestrial*

*Terraqueous Globe; of the Origin of Springs and Fountains, Earthquakes and Volcanoes; of Fossils, Mines and Minerals; of Vegetables, Animals, Birds, &c. Also an Introduction to the Knowledge of the Heavens; explaining the Motion, Magnitude, and Distances of the Planets and Satellites; with some Account of the fixed Stars. Extracted from the Writings of the most eminent Authors who have treated on those Subjects. By the Editor of The Young Lady's Geography. 12mo. 3s. Bladon.*

What we said of *The Young Lady's Geography*, in our Review for May 1765, p. 396, may be applied, without the least alteration, to the present complement.

**Art. 15.** *The School: being a Series of Letters between a young Lady and her Mother. 12mo. 3s. Flexney.*

Mrs. Sarah Maese, mistress of a boarding-school in Bath, is the author of these letters; in the composition of which, however, she acknowledges the assistance of a friend;—some man of letters, we suppose, who probably revised and improved the whole: the work being more correct than could be expected from a female pen. The main design of this publication is to recommend Mrs. Maese's plan of education; which, indeed, seems to be a very rational one: and, at the same time, the letters, considered abstractedly from the Writer's peculiar intention, form an entertaining and instructive volume, for the improvement of any young ladies into whose hands the book may chance to fall.

**Art. 16.** *An Earnest Appeal for Mercy to the Children of the Poor, particularly those belonging to the Parishes within the Bills of Mortality, appointed by an Act of Parliament to be registered, being a general Reference to the deserving Conduct of some Parish-officers, and the pernicious Effects of the Ignorance and ill-judged Parsimony of others. With some comparative Views of those Parishes and the Foundling Hospital, and Reason for the Necessity of such an Hospital in these Cities, to be maintained for certain Purposes only, and under certain Restrictions: also a Proposal for the more effectual preserving the Parish-children here, and in other great Cities and manufacturing Towns, and rendering the Children of the Poor in general pious, useful, and good Subjects. By Jonas Hanway, Esq; 4to. 2s. Doddsley.*

The very benevolent purpose of this publication must recommend it to the attention of every humane parish-officer within the bills of mortality; and the very great necessity of taking some future effectual measures for preserving the children of the poor, must appear from the shocking destruction of those unfortunate creatures, occasioned by the vile conduct and oeconomy of parish-officers and parish workhouses in general. When in one parish we find sixty-nine out of seventy-four, and in another eighteen out of twenty-four, nursed to death in the space of one year; humanity and even policy cries aloud for some relief.

**Art. 17.** *A concise History of Philosophy and Philosophers. By M. Formey, M. D. S. E. &c. 8vo. 3s. Newbery.*

Mr. Formey's History of Philosophy, which was published at Amster-



dam in the year 1760, is so well known and received, that to enter into an account of it at this time would be superfluous; nor is it necessary to say more than that this is a tolerable translation of one of the later editions.

Art. 18. *The Art of Angling.* By R. Brookes, M. D. Now improved, with Additions, and formed into a Dictionary. Illustrated with 135 Cuts, exactly describing the different Kinds of Fish that are found in the fresh or salt Waters. 12mo. 3s. Lownds.

Dr. Brookes's Art of Angling, &c. was first published in 1740; and is now reprinted with improvements, particularly in the *form*,—that of a dictionary being thought preferable to the desultory method, if the expression may be admitted, of the first edition. We are informed that the additions are agreeable to the modern improvements in this art; but we profess not to be competent judges of the subject: not being ourselves great anglers, nor friends to this kind of amusement; in which there are too many circumstances of cruelty, to render it perfectly agreeable to a reflecting and humane disposition. Those, however, who are fond of the *diversion*, as it is called, will probably find this book an useful and agreeable pocket-companion.

Art. 19. *The Difference between Words esteemed synonymous, in the English Language; and the proper Choice of them determined: together with so much of the Abbé Gerard's Treatise on this Subject, as would agree with our Method of Expression.* Useful to all who would either write or speak with Propriety and Elegance. 12mo. 2 Vols. 6s. Doddsley.

We should be very glad to see this curious subject amply discussed, by a writer equal to so nice and difficult an undertaking: but the unknown Author of this treatise has not, in any degree, afforded us the satisfaction so confidently promised in his title-page. What will the judicious reader think of a critic who is capable of the following state of the difference between HONOUR and GLORY? 'It is customary, in conversation, to place interest in opposition to *glory*; and inclination, to *honour*: thus we say, an Author who labours after *glory*, [*we never do say so*] takes more pains in the completion of his piece; than he, who works, merely for interest: and, when an avaritious man lays out his money, it is more through *honour* than inclination.'—Indeed, Sir! we are afraid that you will acquire very little GLORY by this strange, desultory, ill-digested publication.

Art. 20. *Sailor's Letters, written to his select Friends in England, during his Voyages and Travels in Europe, Asia, Africa and America, from the Year 1754 to 1759.* By Edward Thomson, Lieut. of the Navy. 2 Vols. 12mo. 5s. Becket.

What shall we say of these salt-water productions of an Honest Tar, who sailed to the East-Indies and the West-Indies, and to Lisbon, and tells us what he saw in all these parts of the world, and how, at St. Helena, he fell violently in love with a fair islander, and would have fought most desperately for her, if he had not been bound hand and foot, and dragged on board to prevent the dreadful effects of his rage?—There he bewailed himself to the pigeons that flew above, and the fish that swam below:



O! let me try the deep! e'en there I can  
 Find with the fish a better friend than man.  
 The pigeons too—observe their feeling sense!  
 Offer their silver wings to wing me hence.  
 Then since 'tis thus, come hither fish and birds!  
 And jointly bear her these last-parting words—

\* \* \* \* \*  
 Tell her I only ask she'll think of me,  
 I'll love her while there's salt within the sea.

But if the poetry which he hath interspersed in these little volumes, is very indifferent, yet his prose is easy and sprightly enough, though incorrect; some of his letters being very entertaining, and fraught with good sentiments.—On the whole, Mr. Thomson seems to be an honest, spirited, sensible young fellow, who has had the advantage of a liberal education, and who, in case of another war, may do his country good service in the capacity of an officer, although, in the mean time, he should happen to fail in the character of an author.

## POLITICAL.

Art. 21. *An Enquiry into the Conduct of a late Right Honourable Commoner.* 8vo. 1s. 6d. Almon.

The Author of this enquiry sets out with observing, that in the tide of almost every great man's life, there is commonly one period, which is not only more remarkable than the rest, but conveys with it strong characteristic marks of the complexion of him to whom it belongs. This observation he illustrates by the examples of BACON and PULTENEY; examples, he says, sufficient to establish this great truth, that men who are innately bad, notwithstanding the force of a long habit of hypocrisy, will, one time or other, wear their natural complexion.

This, continues he, has been remarkably verified in the conduct of a LATE right honourable COMMONER, just called to another house. He has long dwelt as high in the public esteem as Mr. PULTENEY once did, has been considered to have talents superior to BACON, and supposed to have more integrity than either. The people have adored him to a greater degree, than perhaps any other man ever experienced; and upon repeated and positive assurances of his disinterestedness, they have been led to repose in him the most unlimited confidence. However, there have not been wanting many who have suspected the veracity of those assurances; and, whose penetration being guided by a true knowledge of some parts of his conduct, have frequently asserted, he would one day or other prove an impostor.

A sketch of some parts of his former conduct will not be amiss in this place, as it will remind the public, what hair-breadth escapes he has had of losing his popularity, and will in some measure be found to lead to the causes of his last great manœuvre; the grand criterion by which the public opinion of his boasted fidelity and patriotism, will be for ever fixed upon the solid foundation of indisputable truth.

Our Author now proceeds to give a short sketch of the political conduct of the late GREAT COMMONER, from the time of his declaiming virulently against Sir ROBERT WALPOLE, to the late remarkable period of his life. Most of the facts which he mentions are fresh in the memories of the public, and the reflections naturally arising from them, obvious to almost every understanding.

After giving a short account of the *negotiation* carried on, last year, by a ROYAL PERSONAGE, (now no more), our Author proceeds to the late *negotiation*, carried on by a noble lawyer lately removed from his own department to another high office in the state. The account of this *negotiation* is almost universally believed to be genuine, and to be communicated by Lord T——e; it is as follows:

‘The error last year had been in consulting Lord TEMPLE *first*. This year another method was taken, Mr PITT was *first* applied to; and after that gentleman had had a conference, first with the late lord chancellor, and then with his M. Lord TEMPLE was sent for, who directly after his coming to town, waited on his M. at Richmond. Next day, (July 16, 1766) his lordship received a very affectionate letter from Mr. PITT, then at North-End, Hampstead, desiring to see his lordship there, as his health would not permit him to come to town. His lordship went, and Mr. PITT acquainted him that his M. had been graciously pleased to send for him to form an administration; and as he thought his lordship “*indispensable*,” he desired his M. to send for him, and to put him at the head of the treasury; and that he himself would take the post of privy seal. The Commoner then produced a list of several persons, which he said he had fixed upon to go in with his lordship; and which he added was not to be altered. Lord TEMPLE said, that he had had the honour of a conference with his M. at Richmond the evening before, and that he did not understand from what passed between them, that Mr. PITT was to be *absolute master*, and to form *every part* of the administration; if he had, he would not have given himself the trouble of coming to Mr. PITT upon that subject, being determined to come in upon an *equality* with Mr. PITT, in case he was to occupy the most responsible place under the government. And as Mr. PITT had chosen only a *side-place*, without any responsibility annexed to it, he should insist upon some of his friends being in the cabinet offices with him, and in whom he could confide; which he thought Mr. PITT could have no objection to, as he must be sensible he could not come in with honour, unless he had such nomination; nor did he desire, but that Mr. PITT would have his share of the nomination of *his* friends. And his lordship added, that he made a *sacrifice* of his brother Mr. GEORGE GREENVILLE, who notwithstanding his being entirely out of place, and excluded from all connexion with the intended system, would nevertheless support the measures of their administration: that it was his idea to conciliate all parties, which was the ground that had made Mr. PITT’s former administration so respectable and glorious, and to form upon the solid basis of *union*, an able and responsible administration; to brace the relaxed sinews of government, retrieve the honour of the crown, and pursue the permanent interest of the public: but that if Mr. PITT insisted upon a superior dictation, and did not chuse to join in a plan designed for the restoration of that *union*, which at no time was ever so necessary, he desired the conference might be broke off, and that Mr. PITT would give himself no further trouble about him, for that he would not submit to the proposed conditions.

‘Mr. PITT, however, insisted on continuing the conference; and asked, who those persons were whom his lordship intended for some of the cabinet employments? His lordship answered, that one, in particular, was a noble lord of approved character, and known abilities, who had last year refused the very office now offered to him [Lord TEMPLE]

though pressed to it in the strongest manner, by the Duke of CUMBERLAND, and the Duke of NEWCASTLE; and who being their common friend, he did not doubt Mr. PITT himself had in contemplation. This worthy and respectable person was Lord LYTTLTON. At the conclusion of this sentence, Mr. PITT said, Good God, how can you compare him to the Duke of GRAFTON, Lord SHELBURNE, and Mr. CONWAY? Besides, said he, I have taken the privy seal, and he cannot have that. Lord TEMPLE then mentioned the post of lord president: upon which Mr. PITT said, that could not be, for he had engaged the presidency: but, says he, Lord LYTTLTON *may have a pension*. To which Lord TEMPLE immediately answered, that would never do; nor would he stain the bud of his administration with an accumulation of pensions. It is true, Mr. PITT vouchsafed to permit the noble lord to nominate his own board; but at the same time insisted, that if two persons of that board, (THOMAS TOWNSEND and GEORGE ONSLOW, Esqrs;) were turned out, they should have a compensation, i. e. *pensions*.

Mr. PITT next asked, what person his lordship had in his thoughts for secretary of state? His lordship answered, Lord GOWER, a man of great abilities, and whom he knew to be equal to any Mr. PITT had named, and of much greater alliance; and in whom he meant and hoped to unite and conciliate a great and powerful party, in order to widen and strengthen the bottom of his administration, and to vacate even the idea of opposition; thereby to restore unanimity in parliament, and confine every good man's attention to the real objects of his country's welfare. And his lordship added, that he had never imparted his design to Lord GOWER, nor did he know whether that noble lord would accept of it\*, but mentioned it now, only as a comprehensive measure, to attain the great end he wished, of restoring unanimity by a reconciliation of parties, that the business of the nation might go on without interruption, and become the only business of parliament. But Mr. PITT rejected this proposal, evidently *healing* as it appeared, by saying, that he had determined Mr. CONWAY should stay in his present office, and that he had Lord SHELBURNE to propose for the other office, then held by the Duke of RICHMOND; so that there remained no room for Lord GOWER. This Lord TEMPLE said was coming to his first proposition of being sole and absolute dictator, to which no consideration should ever induce him to submit. And therefore he insisted upon ending the conference; which he did with saying, that if he had been first called upon by the K. he should have consulted Mr. PITT's honour, with regard to the arrangement of ministers, and have given him an equal share in the nomination; and that he thought himself ill-treated by Mr. PITT, in his not observing the like conduct.

In the remaining part of his enquiry our Author rails at Lord B—e, talks of the late GREAT COMMONER's junction with him, and extols the abilities, the firmness, the patriotism, the integrity, &c. of Lord TEMPLE, who is the great hero of his piece.

\* 'Lord Temple afterwards wrote to Lord Gower, to excuse the mention he had made of his name.'

ART. 22. *A Letter to the Right Honourable the E---T---, upon his Conduct in a late Negotiation, and its Consequences. To which*



*is prefixed a curious Dialogue between a certain Rt. Hon. Author, and his Bookseller.* 8vo. 1s. 6d. Bladon.

There is some humour in the dialogue between VAMP and his PATRON, which is prefixed to this letter; we shall insert it for the entertainment of our Readers.

*Patron.* I tell you, Vamp, it must not be—my hand is known at every printing-house in town—I can only furnish the materials. *Vamp.* My L—, you know my expedition in copying—we can get it out in time. *P.* Do you imagine the floridness and sublimity of my stile will not be distinguishable from the common herd of Grubstreet trash that daily issues from the press? *V.* Very true, my L—; but it is not every body that has seen your detached pieces, kept up a correspondence with you, or heard your excellent speeches in the H—e. *P.* Do you think Lord C— or Charles T— will not be able at once to discover the polishing of my periods—the energy of my expression, and the force of my reasoning? *V.* Doubtless, my L—d, they will guess what quarter it came from; but so much the better. *P.* Ay, for you, Vamp, who want to run it through two or three impressions—but consider how I may be attacked by P—s partizans. *V.* We must see and pave the way for it in the public papers; and if we can but get the cry of our side, as you know was the case with Byng, no body will dare defend him. *P.* Well, have you written any thing upon the subject for the papers? *V.* Yes; I have ready three Essays for the Public, two Epigrams for Poets Corner, and a Rebus for the Gazetteer. *P.* Very well; start 'em as soon as you can—You're sure you've rung the changes properly upon P—t and Paltenev, Bath and Chatham. *V.* I'll venture to say there is not a pun in the whole language they are susceptible of, that I have not brought into play. *P.* Suppose we were to say a word or two, by way of a close, about W—kes and Liberty: they are popular subjects, and would make us look as if we were in earnest, and did not pine entirely after the loaves and fishes. *V.* To be sure, my L—d, they are very good subjects, and would do extremely well for a close—but if P—t should take the hint, and obtain his recal, this would be a d—n'd popular step, and might destroy all that we had said against him. *P.* That's true; and so we'll e'en stick close to the Peerage and the Privy-seal:—but be sure we do not contradict ourselves; for if we should lay ourselves open to the critics, they'll certainly be at us; and an Author had better be worried by half a dozen bull-dogs than fall into their clutches. *V.* Leave that to me—no body discovers the right and wrong side of an argument sooner than little Vamp.—I say it, that should not say it; but there is not a bookseller in London that knows better how to touch up an eighteen-penny pamphlet.—Materials or no materials, right or wrong, for or against, it is all the same to little Vamp—Give me but a fair opportunity, and a good motto, and I'll back myself against the whole *Reno* for an eighteen-penny touch. *P.* Hey-day!—where is your vanity leading you to!—What's all this to the purpose?—Have not we got materials?—are not we to publish on Thursday?—is not the title ready?—is not the motto spick and span? what would the man be at? *V.* I beg pardon, my L—d; my vivacity hurried me away too far:—but a man cannot always be blind to his own merits.—Without vanity, no man talks less about his abilities than myself:—but sometimes, my L—d,

L—d, when it is so apropos, a man cannot entirely suppress his sentiments, though they may be to his advantage. P. Egad the fellow's mad:—the sale of the History of the Minority has turn'd his brain—another such hit would entitle him to a place in Bedlam. V. I beg pardon, my Lord, I beg pardon. P. Here are you chattering like a mag-pye, about your cursed parts and abilities, when we should be preparing for the press, pruning our arguments, lopping off the excrescences of our rhetoric, and paring the exuberance of our logic. V. Nobly express'd, indeed my L—d: there's nobody speaks and writes like you, that's certain.—Good God, what a flight! P. Oh! oh! have you recovered your senses; what, you can attend to business, can you? V. My L—d, I'm all attention,—what a noble flight!—do not let's lose it, let me take it down in my common-place book;—we may perhaps introduce it very happily, in the *Inquiry*:—let me see, (*writes*) “pruning our arguments, lopping off the excrescences of our rhetoric, and paring the exuberance of our logic.” P. Ay, that's it:—but I think a transposition there, would round the period more;—and we'll say, “pruning our arguments, paring the exuberance of our logic, and lopping off the excrescences of our rhetoric.”—Now, it will do. V. Finely rounded, my L—d,—very finely rounded, indeed: nobody cou'd ever hit off such a period, but yourself;—They may talk of their P—ts, and their T—ds;—but give me T— for the rounding of a period. P. Why, to be sure, that is my fort:—but to business. If any one should dispute our facts, what proofs can we alledge.—V. Your L—p knows I've always a collection of allegations, assertions, and ipsedixits, ready-made and well assorted, that will serve for any argument:—and let me tell your L—p, a good round assertion goes a great way with the common run of readers. P. It does so; but be sure you take care of your grammar, for you are very apt to slip there. V. Why, to be sure, the d—d Nominative cases do puzzle me sometimes;—but as your L—p will read over the proofs, you may easily correct any little grammatical inaccuracy. P. Do not trust too much to me:—the warmth of the argument, and the energy of the expression, often carry me away so much, that I quite lose sight of the grammar;—therefore, be as correct as you can. V. Well, if we should blunder a little, we can lump it in the errata, and so call it an error of the press, in the next edition:—but, my L—d, how shall we close,—do not you think a little good poetry will be a kind of relief to the dryness of the subject, and leave an agreeable impression upon the reader? P. A very good thought, Vamp:—You are not so dull as I thought for.—Ay, a little good poetry will be an excellent close, and leave that to me.—Some smart lines I penned last night, and intended for the Public, will do admirably. V. There is no doubt but it will make a great noise, and to be sure, it will be answered:—Now, if we could anticipate any good answer by an earlier publication, we might prevent our antagonists hurting us. P. Good again:—be sure you have an Answer ready to put out the next day;—but do not be too hard, touch but lightly,—or we may put words in our adversaries mouths. V. Leave it to me:—they may both go to press together; so that, as soon as the *Inquiry* is published, out comes the Answer; and after that, no bookseller will purchase another, and we shall have the whole field to ourselves. P. Bravo! Admirable! Your fortune's made little Vamp—you'll be an alderman in two years,—and then you may make every motion I

want



want in the city. *V.* Ay, my L—d, any thing to serve your L—, for you have been most cruelly used by that P—tt, who owes every thing to you;—what would he have been without you?—The world does not know what obligations they have to you, though he has all the merit of them.—People do not think that you planned all their successes in the last war, and gave him hints for every good speech he made in the house;—and now to refuse you an equal share in the a———n.—Oh! it is monstrous, barbarous, insupportable. *P.* You fire my indignation at the remembrance.—I cannot bear the reflection:—give me the pen, and I'll have at him this instant.

In regard to the Letter, it is addressed to L. T—e, as being the author, or at least the patron, of the *Enquiry into the Conduct, &c.*

\* Perhaps your Lordship may please to ask, says the Letter-writer, upon what authority I impute this Enquiry to you? To which I answer, The universal voice, and, as I have been told, your own acknowledgment. Besides, there are many passages in it that you must necessarily have communicated, or else they are entire forgeries. In the latter case, it would be doing justice to your own character and the public, to openly disavow it in all the printed News Papers; for no other conviction will serve, so strong is the prepossession of your being its Author. If your Lordship should judge this step expedient, I shall as publicly ask your pardon as I have addressed this Letter to you; and in the next edition (if such should take place) dedicate my epistle to the learned, candid, political, consistent Mr. *P—mp*, who will then derive all the merit of the Enquiry to himself.

**Art. 23.** *A short View of the political Life and Transactions of a late Right Honourable Commoner. To which is added, a full Refutation of an invidious Pamphlet, supposed to be published under the Sanction of a very popular Nobleman, entitled, An Enquiry into the Conduct of a late Right Honourable Commoner.* 8vo. 2s. Griffin.

We have here a short account of the late Right Honourable Commoner's conduct, from his first appearance in a public character, down to the present time. The Author allows that there have been some very palpable inconsistencies in his conduct, and that his behaviour in regard to continental measures is what his greatest partizans must rather think of extenuating, than endeavour to defend. With all his inconsistencies, however, and with all his errors, he has done more for his country, we are told, than any minister since our first existence as a people; and is the ablest and most upright of any that are mentioned in our annals.

\* The gentlemen, says our Author, who are so highly offended with Mr. Pitt because he did not come into some active department of the administration; seem to think that he should be as totally exempted from bodily decays as from mental imperfections; they do not consider that this great man is now in the decline of life, that he has been long sinking under the almost unremitting severity of a dreadful disorder, and that for several times of late he has been carried into the house of commons by his friends, wrapped up in flannels, and totally unable to stand where it was even necessary for him to speak upon the business of his country; they do not consider that rest and relaxation are now entirely requisite to give the short remainder of life some little taste of tranquillity.



lity. They do not recollect, that like other men he must be sensible of pain, and have ideas of pleasure; be desirous to avoid the stroke of adversity, and solicitous to bask a moment in the genial sunshine of content. On the contrary, attentive only to the narrow-minded considerations of their own interest, they will not allow him the smallest interval of repose; and instead of thanking him for the numberless blessings which they have already possessed through his means, they load him with obloquy and reproach, because he will not sacrifice himself entirely in their service, and breathe out his very last in the Herculean labours of a fresh administration.

\* Had the gentlemen, however, who censure Mr. Pitt so highly for accepting only a sinecure in the government, been actuated by any principles either of gratitude or generosity, they would rather on this occasion rejoice than be offended with his determination; they would have been pleased that a man, who had done them such essential services, was now in a condition to reap some advantages for himself, and that in the evening of his days he found an honourable and easy means to provide for the advancement of his family.\*

In our Author's refutation of the *Enquiry into the Conduct, &c.* there are some very smart and pertinent reflections in regard to Lord Temple, who, till his resignation with Mr. Pitt on the first accession of his present Majesty, was looked upon, we are told, merely as an inoffensive, good-natured nobleman, who had a very fine seat, and was always ready to indulge any body with a walk in his garden, or a look at his furniture: but who, if he had not attached himself to Mr. Pitt, and acquired by his affinity such an interest in the history of that great man, might have crept out of life with as little notice as he crept in, and gone off with no other degree of credit than that of adding a single unit to the bills of mortality.

Art. 24. *An Examination of the Principles and boasted Disinterestedness of a late Right Honourable Gentleman.* In a Letter from an old Man of Business, to a noble Lord. 8vo. 1s. Almon.

To this Examination is prefixed the following advertisement:—'It may not be amiss to premise to the reader, that the noble lord to whom this letter was addressed, without waiting for an opinion, which he had very earnestly desired, kissed hands for a lucrative office, a very few hours before the following reasons were sent him. The Writer, though he thinks diffidently of his style, is too well persuaded of the cogency of his argument, not to submit it to the public.'

In regard to the *Examination*, it contains a repetition of the principal things that are mentioned in the *Enquiry into the Conduct, &c.* and is written with the same views. There are some interesting circumstances in it, however, which are not to be met with in the *Enquiry*.

\* After all the declamations, says our Author, with which we have been amused for some years against favouritism, Mr. Pitt has now chosen to exhibit himself to the public in the very popular character of a favourite. What were his repeated complaints against Lord Bute; but that his lordship, in an office of no responsibility in itself, planned every public measure, and left those, who filled the government offices, to answer for those councils which he himself had advised? What is Mr. Pitt doing? Nothing less than taking a more lucrative office, and equally  
unresponsible,

unresponsible, directing every public measure, and naming to every government office (which Lord Bute never did) while he leaves those to answer for the success of his measures, whom he has named to their departments, but with whom he neither can or will concur in taking a share of public blame. If Mr. Pitt is really as necessary to the situation of this country, as his panegyrists have taught him to think, it must be equally necessary, that he should stand forth its *avowed* and *open* minister, amenable to its displeasure, as well as a candidate for its applause.

\* But leaving those gentlemen who chuse to engage upon such disadvantageous ground, it becomes your lordship to consider, whom it is that you are now desired to join. It is the very party, in which Mr. Pitt declared, the latter end of last winter, that he could place no confidence. It is the very party, whose solicitations you refused in the beginning of this spring: though you disclaimed at that time every private engagement that could influence your conduct, yet you wisely thought, that so fundamental a difference subsisted in your public opinions, that it was unfitting for you to lend your name to that administration, whose measures you disapproved. Are you more likely to agree with them, as ———, than you were as ———? Have they altered their conduct? Or do you mean to give up your opinions? What material change is there, as to the ability and experience accruing to government? Is the Duke of Grafton older than Lord Rockingham? Or Lord Shelburne more knowing than the Duke of Richmond? Or Mr. Townshend (whom, however, Mr. Pitt has not thought well enough of, to call to the cabinet) steadier, and more industrious, than Mr. Dowdeswell? They all mean to hang upon their lucrative posts, by knees, by hands, and head, till at length they shall be forced to let them go; but your lordship, who has not that quality of adhesion to gainful office, will leave them to themselves; and their salaries to be paid them out of the money, which the papers have constantly assured us, was left by Mr. Pitt in the treasury; as the entire fees of his post of secretary of state.

\* ——— While I am writing, word is brought me, that the following provisions have been made to the persons respectively undermentioned.

\* To the Earl of N——, an addition of 1000 l. per annum, to the 4000 l. per annum already annexed to the office of president of the council.—To the said Earl of N—— a floating pension of 4000 l. per annum during his life, to commence from the time of his quitting the presidency of the council.—To the said Earl of N—— the reversion of the office of clerk of the hanaper in chancery upon the death of the Duke of Chandos, for the term of any two lives which the Earl of N—— shall please to name.

\* Encouraged by so disinterested and patriotic an example, the Lord High C——, that pattern of all true Englishmen, that unbiassed, un-influenced patriot, the Lord C——n, has got the reversion of the first tellers place in the exchequer that shall become vacant for his son; and that there may be no period of his life in which he shall be unadorned with the *spontaneous* graces of the crown, he has condescended to accept of a pension of 1500 l. per annum upon the Irish establishment, in case he shall quit the seals before any tellership shall be vacant.

\* This is the act of grace; these the medals that were to be scattered about at Mr. Pitt's accession. This licentiate in state medicines seems to think *pensions* the only nostrum for every stage of the public disorder.



Let us see a little what his practice has been during his last administration.—K. of P—— pensioned.—When he himself retired in 1761, a pension of 3000 l. per annum for three lives.

\* Instead of a cabinet-office for Lord Lyttelton, in the late negotiation, Mr. Pitt proposed a pension.—In order to buy out one C——r, three pensions.—In order to buy in another C——r, two pensions.—For two Lords of the T——, in case they had been displaced by Lord Temple, Mr. Pitt proposed pensions.

\* In short, let the emergency be what it will, this Political Bobadil, if there were twenty more, would not fail to cry out *Pension them too*.—Is it not rather singular that the D. of N——, who has been called a corrupt venal minister, should never have attempted any thing like this, and should have twice refused a pension offered to himself, which doubtless might have had the epithet of *spontaneous* tacked to it, and that so unbiassed, so uninfluenced, so incorrupt a minister as Mr. Pitt, should, in his own person, and that of his immediate friends, have loaded the establishment with pensions, which would have been stiled enormous, even by the pensioned parliament of Charles the Second? But is it not rather serious too, that amidst our public distresses, our party feuds, our artificial scarcity, when this country is labouring, throbbing to the heart, and tottering amidst a choice of difficulties, the attention of those, who have ever been esteemed able to support it, should be wholly turned to selfish gain, and private honour and emolument; that *they* should make choice of this hour of difficulty to bedeck themselves with titles, and to secure lucrative allowances; that *they* should behold the calamities of their country with the barbarous joy of the wild Cornish, who consider every gun fired in distress as a signal to them to plunder, who murder instead of assisting the wretched crew, and are only anxious lest the wreck should sink, before they have their share of the spoil?

Art. 25. *A Letter to the Citizens of London, concerning a late created Earl: with a Word to the Author of the Considerations on the Conduct of a late great Commoner, &c.* By R... S... Linen-draper. 8vo. 6d. Bladon.

This Linen-draper is an advocate for L. C——m, but he makes a poor defence. If his shop-goods are not of a better *manufacture* than his pamphlet, he will certainly have few customers.

Art. 26. *Seasonable Reflections on the present State of Affairs; with some Remarks on a Pamphlet, entitled, An Enquiry into the Conduct of a late Right Honourable Commoner.* 8vo. 1s. Cooke.

The Author of these Reflections is likewise an advocate for L. C——m, and his abilities are pretty much upon a par with those of the Linen-draper.

Art. 27. *A Letter from William Earl of Bath, in the Shades, to William Earl of Chatham, at Court.* Folio. 1s. Salter.

A satire on the second person mentioned in the title-page. It recites the particulars of a conversation in the shades, concerning the new peerage; in which the speakers are, the lords Hardwicke, Devonshire, Egremont; the Duke of Cumberland; Churchill the poet; and the old Chevalier.



Chevalier. There is some drollery in the piece; but the best thing in it, is the motto, in the title-page, from Pope: viz.

——— *Ravish'd with the whistling of a name,*

SEE CROMWELL damn'd to everlasting fame.

Art. 28. *A Vindication of the Conduct of the late Great C———r.*  
8vo. 1s. Bladon.

The Author seems to have intended this for an ironical vindication; but whatever was his intention, his performance is a very poor and insipid production.

Art. 29. *A short Account of a late short Administration.* Folio.  
6d. Wilkie.

Designed to give the public a concise view of the truly laudable conduct of those gentlemen who came into employment under the mediation of the Duke of Cumberland, July 10, 1765; and were removed, on a plan settled by the Earl of Chatham, July the 30th, 1766. In that space of time, the following patriotic measures took place:

1. The distractions of the British empire were composed, by the repeal of the American Stamp-act; but the constitutional superiority of Great Britain was preserved, by the act for securing the dependance of the colonies.

2. Private houses were relieved from the jurisdiction of the excise, by the repeal of the cyder tax.

3. The personal liberty of the subject was confirmed, by the resolution against general warrants.

4. The lawful secrets of business and friendship were rendered inviolable by the resolution for condemning the seizure of papers.

5. The trade of America was set free from injudicious and ruinous impositions—its revenue was improved, and settled upon a rational foundation—its commerce extended with foreign countries; by the act for repealing certain duties, and encouraging, regulating, and securing the trade of this kingdom, and the British dominions in America.

6. Materials were provided and insured to our manufactures—the sale of these manufactures was increased—the African trade preserved and extended—the principles of the act of navigation pursued, and the plan improved—and trade for bullion rendered free, secure, and permanent, by the act for opening certain ports in Dominica and Jamaica.

7. That administration was the first which proposed, and encouraged public meetings, and free consultations of merchants from all parts of the kingdom; by which means the truest lights have been received; great benefits have been already derived to manufacture and commerce; and the most extensive prospects are opened for further improvement.

8. Under them, the interests of our northern and southern colonies, before that time jarring and dissonant; were understood, compared, adjusted, and perfectly reconciled, and the foundation laid for a lasting agreement amongst them.

8. Whilst that administration provided for the liberty and commerce of their country, as the true basis of its power, they consulted its interest, they asserted its honour abroad, with temper and with firmness; by making an advantageous treaty of commerce with Russia; by obtaining a liquidation of the Canada bills, to the satisfaction of the proprietors; by reviving and raising from its ashes the negotiation for the Manilla ransom, which had been extinguished and abandoned by their predecessors.

• They

\* They treated their sovereign with decency ; with reverence. They discountenanced, and, it is hoped, for ever abolished the dangerous and unconstitutional practice of removing military officers for their votes in parliament. They firmly adhered to those friends of liberty, who had run all hazards in its cause, and provided for them in preference to every other claim.

\* With the Earl of Bute they had no personal connection ; no correspondence of councils. They neither courted him nor persecuted him. They practised no corruption ; nor were they even suspected of it. They sold no offices. They obtained no reversions or pensions, either coming in or going out, for themselves, their families, or their dependants.

\* In the prosecution of their measures they were traversed by an opposition of a new and singular character ; an opposition of place-men and pensioners. And having held their offices under many difficulties and discouragements, they left them at the express command, as they had accepted them at the earnest request, of their royal master.

\* These are plain facts ; of a clear and public nature ; neither extended by elaborate reasoning, or heightened by the colouring of eloquence. They are the services of a single year.

\* The removal of that administration from power, is not to them premature ; since they were in office long enough to accomplish many plans of public utility ; and by their perseverance and resolution, rendered the way smooth and easy to their successors ; having left their king and their country in a much better condition than they found them.

## M E D I C A L.

Art. 30. *A general Treatise on various cold Mineral Waters in England, but more particularly on those at Harrogate, Thorp-arch, Dorst-hill, Wigglesworth, Nevill-holt, and others of the like Nature. With their Principles, Virtues and Uses. Also a short Discourse on Solvents of the Stone in the Kidneys and Bladder.* 8vo. 5s. Millar.

This general treatise is but an indifferent performance, whether we consider the Author as a writer, a chemist, or a philosopher.—It is an addition to the bulk of what has been already written on mineral waters ; but we apprehend will by no means contribute in the same proportion, either to render more simple and intelligible this apparently complex subject, or to encrease the stock of plain, useful, systematic knowledge.

Art. 31. *Observations on Vapor-bathing and its Effects: With some particular Cases in which it was used with Success.* By John Symons, Surgeon \*. Bristol printed. 8vo. 1s. 6d. Sold by White, &c. London.

The diseases in which the Author particularly recommends the use of vapour-bathing are, inflammatory and nervous fevers, peripneumony, angina, cholic, gout, rheumatism, impaired motion of the limbs, anchiloses, obstructions of the catamenia and of the intestines, fluor albus, and venereal disease. He endeavours to establish his doctrine by a number of quotations, from Van Swieten, Boerhaave, Huxham, &c. corro-

\* Of Bath.



dorating their opinions by the recital of cases which have fallen within his own practice. That vapour-bathing may be used with advantage in many of the disorders above specified, we readily agree, provided it be applied under the direction of a rational physician, who, being perfectly acquainted with its effects, considers it merely as a relaxing, attenuent, emollient, antispasmodic application. In disorders where these are required, which proceed from spasm, constriction, inspissation or induration, it may be very beneficial: but at the same time, we are apprehensive that, like all fashionable remedies, it may do much mischief by a too general application, under the direction of people who are even ignorant of the meaning of the word *pathology*.

Art. 32. *Elements of Midwifery, containing the most modern and successful Method of Practice in every kind of Labour; with a short History of the Art of Midwifery, and an Answer to a casuistical Letter on the Conduct of Adam and Eve at the Birth of their first Child.* By J. Astruc. Translated by S. Ryley, Member of the Corporation of Surgeons in London. 8vo. 4s. Crowder.

The ladies of this kingdom, encouraged by the example of those whom in fashions they are ever fond to imitate, having at length overcome the idle scruples to which they have often fallen a sacrifice, the obstetrical art is become a necessary part of the study of physicians, surgeons, and apothecaries. It is therefore no wonder that of late so many pens have been exercised on this subject. Whilst the practice of man-midwifery was chiefly confined to France, it was the custom for our young pupils in this branch to resort to that kingdom for instruction, and to look for information principally in French authors. At present, however, the case is somewhat altered. The obstetrical art is well taught both in London and Edinburgh, and we are not without books written by our own countrymen, and in our own language, which are far from being inferior to those of any other nation. Indeed, after a perfect knowledge of anatomy, the principles upon which this art is founded, when divested of unnecessary multiplications, are so plain, and the possible cases so few, that one would wonder it should afford matter for more than a few pages. Nevertheless authors have found means to scribble a great deal upon the subject.

With regard to the treatise now before us, the Author informs us in his preface that it is composed from the lectures which he read some years ago at Paris to women who intended to practice midwifery; which lectures were compiled from a variety of authors, and that it is designed for the use of country midwives: nothing new therefore is to be expected in this performance. We do not however condemn it as entirely useless. It is certainly of advantage for every one to be acquainted with all the various modes of practice in the art he professes; and as this book may serve to give an idea of the state of midwifery in France, it merits the perusal of those whom it may concern. The Author's serious answer to the ludicrous question concerning the navel-string of Adam's first child, is truly ridiculous.

Art. 33. *Observations on the Gout and Rheumatism, exhibiting Instances of Persons who were greatly relieved in the Gout, and of others who were cured of the Gout in the Bowels; of obstinate Rheumatism, &c.*



*of some Medicines and Ways of curing Diseases used by the native Indians, &c.* By Henry Flower, an American. 8vo. 6d. Cooke.

Mr. Flower seems to be one of those natural physicians, who, having received, by inspiration, that knowledge which costs your regular-bred folks so much labour to acquire; now kindly offers his service to the public, by means of this advertisement, which appears in the shape of a sixpenny pamphlet.

## L A W.

Art. 34. *Precedents of Process and Writs in the King's Bench and Common Pleas; with Instructions for suing them out.* By a Practiser in both Courts. 8vo. 1s. 6d. Owen.

These forms, though printed in his late Majesty's reign, were never before published. The usefulness of such a directory is too obvious to need farther mention.

## P O E T I C A L.

Art. 35. *An extraordinary Ode to an extraordinary Man, on an extraordinary Occasion.* Folio. 6d. Cooke.

Odes to great men, are usually penned in the panegyric strain; but this extraordinary ode is intended only to *mortify* the Right Hon. personage to whom it is addressed, on his late promotion: viz. the new made Earl of Chatham. The last stanza in the piece will shew what manner of spirit this Writer possesses:

Here then, O P—t, thy empire ends,  
And Britain's genius, with her friends,  
Will better days restore;  
For Enoch's fate and thine are one  
Like him translated, thou art gone,  
Ne'er to be heard of more.

Art. 36. *An Elegy on the Death of the late Right Hon. W. . . . .*  
P. . . . , Esq; 4to. 1s. 6d. Kearsly.

The muse hath here joined the politician, to execrate the name so lately idolized, and so universally celebrated;—In the solemn, pathetic strain of elegy, but with the spirit of the keenest and most biting satire, the *memory* of the late Mr. Pitt is here most severely treated.—It would, perhaps, be deemed cruelty, in us, were we to select any of the most angry, glowing, resentful stanzas, by way of specimen: let the following, expostulatory lines, therefore, suffice;—and, in truth, so they ought; for they are fraught with vengeance enough to harrow up the soul of any human being:

—Tell us, Pynsent, is there ought in state,  
In ermin'd pomp, or coronetted glare;  
To sooth the sharp severity of fate,  
And shield the rankling bosom from despair?

Can the poor toy that glitters o'er a crest,  
Or all the illustrious baubles of a throne,  
Be one breast,

Hast thou, and tell us generously now,  
 Since that curst hour on infamous record;  
 When the green laurel with'ring on thy brow,  
 Beheld thee vilely dwindling in a Lord!  
 Hast thou (nor dare, with conscience in thy eye,  
 To breathe a sound or accent insincere)  
 Once seen the blessed morn without a sigh,  
 Or hail'd the sober eve without a tear?  
 Has the drear darkness of the midnight hour,  
 E'er kindly blest thy pillow with repose;  
 Or the soft balm of sleep's refreshing power,  
 Once taught those lids in tenderness to close?  
 Or say, if sleep once fortunately stole,  
 When life's low lamp could scarcely shed a gleam,  
 Did not some demon harrow up thy soul,  
 And stab the short, the momentary dream?  
 Did not wide Fancy's all-exploring clue,  
 Bid Time's deep womb be accurately shewn;  
 And raise such baleful images to view,  
 As scar'd thy coward consciousness to stone?  
 O! Pynsent, what had empires to bestow,  
 That e'er thy worth or character could raise,  
 Teach wond'ring worlds more gratefully to glow,  
 Or add a single particle of praise?  
 Did not whole senates hang upon thy voice,  
 And suppliant climes solicit thee for laws;  
 Nay, did not fame, obedient to the choice,  
 Still give the wreath as thou would'st give applause?  
 Say, could Ambition's most exalted fire,  
 Misguided man! be gratified with more  
 Than awe-struck senates always to admire,  
 And echoing realms to wonder and adore?  
 What then, quite withering on the stalk of age,  
 Diseas'd, emaciate, sinking in the grave;  
 Cou'd drag thee now to totter on the stage,  
 Or load the wretched skeleton with slave?  
 Trembling on life's most miserable verge,  
 Nay, even now just numbering with the dead;  
 Why would'st thou thus in infamy immerge,  
 And pluck a kingdom's curses on thy head?

The above are some of the mildest stanzas in this Elegy; but will not  
 the compassionate reader be apt to pronounce, that the *tender mercies* of  
 such a writer, are *cruelties* indeed?

#### RELIGIOUS and CONTROVERSIAL.

Art. 37. *A Collection of Tracts, published between the Years 1729  
 and 1759, in the Defence and Explanation of Christianity and its  
 Evidence.* By Henry Stelbing, D. D. late Chancellor of  
 Sarum.

Sarum. Improved and prepared for the Press by the Author, and now republished: by Henry Stebbing, D. D. Morning Preacher to the Hon. Society of Gray's-Inn. 8vo. 6s. Townsend.

The Editor of these tracts tells us, in his preface, that they are printed exactly as they came from the hand of the Author; who corrected them not long before he died, with an inclination that they should some time or other be re-published. The Editor further tells us, he has reason to believe, that the Author, had he lived longer, would have put them to the press himself.

The Author himself gives his reasons for re-publishing and collecting them into one volume, in a short preface, which is as follows: 'I have put these tracts together to rescue them from the common fate of small pamphlets published separately. At the time when they were written, Christianity had been fiercely attacked, by its open, professed enemies; and the clergy found themselves under a more than common call to exert themselves in its defence. Many hands were employed in this work, and many excellent pieces were published which will be of lasting use. I challenge no more than my share in this common stock of merit, whatsoever it may be that the public shall think I deserve.

'The author of *The Divine Legation of Moses*, &c. may not, perhaps, like his company; but he has no right to complain. I point not at the MAN as to his real internal character (of which I know nothing) but I censure his WORKS, which hurt the cause he endeavours to support. Whatever excuse such writers may be entitled to, their errors certainly deserve correction; for the mischief is the same, as the danger of an arrow or cannon-ball is the same, whether it comes from the enemy with intention to destroy, or from the ill-pointed direction of a friend and ally.

'In reprinting these pieces I have not followed the example of the author, in cramming the margin of my book with *second* thoughts, commonly worse than the *first*. I have left them to rest on their original strength, and my business has been rather to contract than enlarge. To this purpose I have struck out several passages which I thought might well be spared; and the CONCLUSION of *The History of Abraham justified*, &c. which is for the most part personal, I have, in decency to his EPISCOPAL character (since acquired) entirely suppressed.

'June 2, 1761.

'HENRY STEBBING.'

The tracts contained in this collection are these following:—1. A Defence of Dr. Clark's Propositions, on the Use and Necessity of Revelation; 2. A Defence of the Scripture History, relating to some of our Saviour's Miracles; 3. A Discourse on our Saviour's Power of Healing; 4. An Examination of Mr. Warburton's second Proposition in his *Divine Legation*; 5. Considerations on the command to Abraham to offer up his son Isaac; 6. The History of Abraham justified; 7. A Letter to the Dean of Bristol.

Art. 38. *The Causes and Reasons of the present Declension among the congregational Churches in London and the Country.* In a Letter addressed to the Pastors, Deacons, and Members of those Churches. By one of that Denomination. Interpersed with



with Reflections on Methodism and Sandimanianism. 8vo. 1s. Johnson and Co.

This Letter-writer, who signs himself AN INDEPENDENT, ascribes the declension of which he complains, in the congregational churches (by which he means the dissenters of his own persuasion) to the incroachments of the Methodists and Glassites, or Sandimanians. The causes of this prevalence of the new sectaries over the Independents, he attributes to the many defects among the latter, both in doctrine and discipline; and especially to their departure from the holy scriptures, for the sake of following the inventions of men, the cant of fanatics, and the nostrums of systematic divines:—the particulars of all which he points out, with great plainness, and with no small degree of severity, and even of ridicule. The edge of his satire, indeed, is not extremely fine; but many of his strictures are shrewd, sensible, and just.

Art. 39. *A Letter to the Rev. Mr. John Wesley, concerning his Inconsistency with himself. Occasioned by the Publication of his Sermon, entitled, The Lord our Righteousness.* 8vo. 6d. Keith.

This Letter-writer is an advocate for what is called The Doctrine of the IMPUTED RIGHTEOUSNESS OF CHRIST;—a doctrine, which (it seems) Mr. Wesley has at one time *maintained*, and at another *condemned*. In support of this assertion, several quotations are given, from different parts of Mr. Wesley's works: of which the following may serve as sufficient specimens:

'The RIGHTEOUSNESS that CHRIST WROUGHT, is made ours by IMPUTATION.'—Quoted, from the *Christian Library*, at p. 2. of this letter.

'To all believers the RIGHTEOUSNESS OF CHRIST is imputed.'—*Serm.* p. 14.

'There is no true faith, that is justifying faith, which hath not the righteousness of CHRIST for its OBJECT.'—*Serm.* p. 15.

'The scriptures no where countenance any such IMPUTATION of the RIGHTEOUSNESS OF CHRIST.'—Quoted, from *Treatise on Justification*, at p. 3. of this letter.

'The righteousness of CHRIST cannot be imputed to any other man for his righteousness.'—*Treatise on Just.* quoted at p. 3.

'Neither is the righteousness of CHRIST the OBJECT of faith as justifying, nor doth the scripture, where it speaks of faith as justifying, make the least mention, or give the least intimation of such a thing.'—*Treatise on Just.* p. 17.

After the foregoing, and some other like quotations, the Letter-writer asks the following question:—'Do there not appear most flagrant contradictions, and palpable inconsistencies, in these extracts; not in appearance only, but in reality; not barely in expression, but in sentiment also?'—A question, which we shall leave to Mr. Wesley himself to answer.

Art. 40. *Another Defence of the Unity, wherein St. John's Introduction to his Gospel, and his Account of the Word's being made Flesh, are considered. With a few Remarks on some very late notable*

table Publications, particularly those of Dr. Benjamin Dawson, and Dr. Kennicot. 8vo. 1s. Longman.

The Author of this Defence endeavours to establish, first, the true sense of the *Logos*, or Word; secondly, of its being made flesh, and dwelling among us; thirdly, wherein the glory of the only-begotten of the Father did consist; fourthly, what St. John meaneth, when he says, *and we beheld his glory?*

The term *Logos*, or word, he says, is used by the evangelist, for the manifestative will of God, however, or whenever made.—After giving what he takes to be St. John's meaning, in his introduction, he makes several observations; the first of which is as follows:

'St. John's account of the *Logos* or word, will, by no means, allow us to conceive of it as any part of the person of Jesus Christ; but only as residing in or with him; and becoming divinely oracular throughout his public ministrations. Which, at once, removes all obscurity, and secures us from the unpleasing perplexity of vulgar interpretations. We can now conceive of the same divine being, who gave existence to the universal system, as manifesting his will, by creation, by preservation, and by that government which he exercises over his rational and moral offspring; as also in the finishing of his plan, becoming *speechified*, or as dwelling in the man Christ Jesus; and thereby making himself most graciously familiar with mankind!—

'There is therefore no manner of occasion for the childish and absurd invention of a *trinity in unity*; or, an *hypostatical* union of a duplicity of natures, in the person of Christ. Nor are we led to speak of him, sometimes as God, at other times as man. Opinions which confound, but do not convey any one rational, just, and instructive idea of the *Logos*, or word of God.

'But when we affix this sense to the term, as expressive, or as manifestative of the will of God, whether under the idea of creator, of preserver, or governor and redeemer, we are then able to conceive of it, as in the beginning, as with God, and even as God; because the will of the deity imports supreme authority; and is every where to be so revered, even as God.'

It is of the utmost importance, our Author says, to preserve an idea of the *Logos* or word, as distinct from the person of Jesus Christ; otherwise we cannot understand him when he is absolutely disclaiming all divine perfections, and when he is ascribing all that wisdom and power, which did attest his mission, to communications of divine ability from the Father.

He goes on to observe, that the sense in which he understands the *Logos*, quite annihilates the idea of Christ's pre-existence; that the opinion of more than one person in the godhead is unscriptural, &c.—but we must not enlarge.

Art. 41. *The Protestant; or, the Doctrine of Universal Liberty asserted, in Opposition to Dr. Lowth's Representation of it, in his late celebrated Letter: with a few Words on some recent Publications.* 8vo. 1s. 6d. Flexney, &c.

Civil and religious liberty are such inestimable blessings, that those who shew a warm and generous concern for preserving them, and have a watchful eye over those who are supposed to be either luke-warm friends, or real enemies to them, are certainly entitled to the favourable regards

of the public. In this view we have read the performance before us with no small pleasure, as the Author appears to be a sincere friend to the liberties of his country, to freedom of enquiry, and to the rights of private judgment: but we differ widely from him, in our opinion of Dr. Lowth, who, from his writings and character, appears to us to have a sincere abhorrence of persecuting principles of every kind.

Consequences, we are sensible, may be drawn, (and from what writings may they not be drawn?) from some things which the Doctor has advanced, that may seem to justify the opinion our Author entertains of him; but they are such consequences as do not necessarily follow from what he has said, and which we are persuaded he would disavow. The passages in his writings, wherein he shews his love of liberty, and abhorrence of persecution, are strong, clear, and explicit; if there are any others that may seem to be inconsistent with these, the inconsistency can only be in appearance; and, according to all the rules of fair interpretation, the doubtful passages in every work ought to be explained by those that are clear.

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FOREIGN ARTICLE omitted in our last APPENDIX, for want of room: viz.

*Collection des Lettres sur les Miracles. Ecrites à Geneve, et à Neufchatel, &c.* That is, a Collection of Letters concerning Miracles. Written at Geneva and Neufchatel. 8vo. Neufchatel, 1765. Imported by Becket and De Hondt.

**M**OST of the letters contained in this collection are said to be written by Voltaire, and indeed they are much of a piece with several of his late productions, wherein he treats the Christian religion with the most outrageous abuse, and in such a manner as to render himself extremely contemptible even in the eyes of a considerate and impartial deist. He advances nothing on the subject of miracles that has not been a thousand times repeated; and were it not for the reputation of the writer, a reputation in many respects well merited, what he says would neither excite curiosity nor attention.—His manner is generally this; he selects those miracles of the Old or New Testament which he thinks are fittest for the display of his talent for ridicule, leaves out, very dextrously, the principal circumstances, mixes a grain or two of wit and pleasantry with the remainder, throws in a sufficient quantity of ribaldry, and holds up this curious composition to the public to laugh at.—If any plausible arguments have been produced by deists against miracles in general, he is sure to mention them; and, to shew his judgment and impartiality, he gives you, at the same time, the weakest answers that have been given by Christian divines.—It would be a very easy task to produce many instances of this manner of proceeding, from his late writings, but it is quite unnecessary, as most of our Readers are sufficiently acquainted with them.

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☞ The article relating to Mr. Cumming's treatise on Clock and Watch-making, was prevented from being continued the month, according to our promise, by the sudden indisposition of the Author.



The introduction contains a geographical account of the duchy of Mecklenburg, its present form of government, and the division of the ducal family into the line of Schwerin and Strelitz: it concludes with a particular account of the reigning dukes, and the several branches of their families now living; their marriages and issues. Let us now turn to the history itself.

The subject opens with the origin of the Vandals, whom our Author supposes to have been a tribe of the Suevi, who, on account of their multitudes, being obliged to spread themselves into distant provinces, were called Vandals, from the German *wandeln*, to wander. Before these migrations, the inhabitants of each district were particularly named from the town or tribe they belonged to, and they all formed one and the same nation with the Teutones and the Cimbri. Procopius, however, makes them the same nation with the Goths; but this is a matter which cannot be determined with any certainty. The customs, manners, and religion of the Vandals, being supposed to agree with those of the other Germans, are taken chiefly from Cæsar and Tacitus. Their government, the Doctor thinks, was, in the most early period, democratical, but that in process of time it assumed an aristocratic form. All that part of their history which precedes their irruption into the Roman provinces under the reign of Antoninus the philosopher, is both unentertaining and uncertain. From that time they figure in the Roman history; sometimes affording the emperors matter for triumphs and titles of honour; at other times wasting their most fruitful provinces, and at length penetrating even to their metropolis. Their history begins to be important early in the fifth century, when myriads of these barbarians, urged by famine and hopes of plunder, broke first into France, soon after made themselves masters of Spain, and from thence were invited into Africa by Count Bonifacius, who commanded the Roman troops in that province. Here, under Genseric, they founded a kingdom, which, after having subsisted above a century, was entirely overthrown by that great commander, Belisarius, A. D. 533. The particulars of these events take up the greatest part of the first book: the remainder treats of those Vandals who were left behind in their own country on the coasts of the Baltic. These in the 6th century were either subdued by the Venedi, or, as the Doctor rather thinks, gradually coalesced with them into one nation, but still in subjection to the princes of the antient royal line: this opinion, which our Author adopts from the historians of Mecklenburg, is grounded only on slight conjectures, and seems to have been entertained by those writers only with a view to compliment their sovereigns with a longer line of progenitors: however that be, as the nation of the Vandals was some how lost in that of the Venedi; we are, by a natural

tural transition, led to the history of this latter people, which is the subject of the second book.

The Venedi or Slavi (two different names for the same nation) came from European Sarmatia beyond the Vistula, and gradually filled up the chasm made by the migration of the Vandals, Burgundians, Longobardi, and other tribes of the northern parts of Germany: among the rest, the expedition of the Anglo-Saxons into Britain (by which large tracts of country was left vacant) was a circumstance very favourable for establishing their power and enlarging their territory.

The Venedi had no writers amongst them, consequently their history must be obscure and imperfect, till interwoven with that of more civilized nations. The sources from whence our Author professes to draw his materials, during the darker ages of this people, are, first the annals of the Franks, and afterwards that of the Saxon writers; of these latter, however, there were none before the 10th century.

As the manners of this people were never softened, either by literature or true religion, we cannot expect the gentler virtues to have flourished greatly amongst them: accordingly they are represented as monsters of cruelty, by the Danish and Saxon writers; but the Doctor warns us to read their accounts with caution, as coming from persons who were declared enemies both to their country and religion. 'It was then the fashion, says he, (and I wish it did not still prevail) to draw such pictures of those who were not orthodox believers, as should render them supremely odious, and raise the reputation and merit of such as endeavoured at their conversion.' Though there be too much truth in this remark, our Author cannot deny that cruelty was one of the reigning vices of this martial people; but this was, in some measure, balanced by their strict regard to the rights of hospitality: a virtue which their greatest foes cannot deny them to have possessed, in a very high degree. Their religion was gross idolatry: the Doctor describes the chief of their idols, and a plate is annexed which exhibits the figures of three of them, Prowe, Radegert, and Siva, from an old Saxon chronicle; but the representation of them in the print does not entirely answer the verbal description. Of the several tribes into which this nation was divided, that of the Obotrites was the principal; to this tribe our Author supposes the rest to have been subordinate; and it is the history of their kings or chiefs which is given in the following chapters. One of these, named Witran, who lived in the middle of the eighth century, was an auxiliary to Charlemagne in his wars with the Saxons. The history of this latter nation being henceforth blended with that of the Venedi, the Doctor has given a short account of their origin, and of the wars they were engaged in with the Franks, which every one knows

ended in an entire subjection to Charlemagne, notwithstanding the vigorous efforts of that brave people to maintain their independency. The Venedi, after having contributed to the enslaving the Saxons, sell themselves gradually into a state of subjection to the monarchy of the Franks; but the perpetual dissensions of the Carlovingian family gave them an opportunity of recovering their liberty, which yet they did not long retain; for Henry the Fowler brought them under the imperial yoke, obliging them to pay an annual tribute, and to embrace Christianity. It is hard to say which of these they had the greater aversion to. They took the first opportunity of throwing off both. This was afforded them during the commotions of the empire, in the beginning of the reign of Otho the Great. Billung was at that time king or chief of the Obotrites; and his whole life was one continued struggle for liberty; at first with some success, but in the end he was obliged to submit to the superior force of his enemies. It is from the reign of this Billung (who died near the close of the 10th century) that the history of the nation and its princes begins to be properly authenticated. 'This is that memorable period with which Adam and Helmondus begin their account of the kings of the Slavi, the undoubted progenitors of the serene princes of the house of Mecklenburg: from this period the succession of these princes may be easily deduced, and no longer depend on family-tradition; but is firmly supported by historical monuments.' We cannot follow our learned Author in the detail of those many wars which this brave people supported, one while with the Danes, and at other times with the Saxons, to preserve themselves a free and independent state. Though equal to their enemies in valour, they were commonly inferior in point of number and military skill. Almost every war, therefore, ended with their subjection; and one of the terms to which they were constantly obliged to submit, was the profession of Christianity: on the other hand, whenever they threw off the yoke of civil bondage, they as constantly renounced that religion which had been by violence obtruded upon them; practising at the same time inhuman barbarities on its teachers and ministers. By thus associating the ideas of Christianity and slavery, they were confirmed in that insuperable hatred which they bore to it.

Another cause of their aversion to Christianity (or rather to what in these dark ages went by that sacred name) was the insatiable avarice of the clergy. They found it to be an institution attended with an expence which they could not support. Bishoprics were to be erected with large revenues, monasteries to be endowed, and an annual tribute under the name of tythes to be paid by the whole country. How far this affected them, appears from the remonstrance of the princes of the Venedi, to

Bernard



Bernard Duke of Saxony, to whom the clergy had applied for satisfaction on account of certain ecclesiastical revenues which the nation had resumed. The princes alledged, 'That their subjects were extremely poor, and unable to bear any heavy burden, such as providing for the maintenance of priests, and especially for the dignity and parade of mitred prelates; that they were fully determined to suffer any extremity, even to abandon their country and state, rather than submit to so tyrannical an oppression.' This firm and vigorous opposition which they made, not to the doctrine of the gospel, but to church-tyranny, ended however in their destruction. The croisade begun against the Saracens, was after extended to the pagans in the north of Europe. 'The method of propagating religion by the sword seems to have been first devised by the impostor Mahomet—the example was followed by Charlemagne, who converted the Saxons by a bloody war, or, more properly, a horrid persecution, which lasted near 30 years; and what shews the unaccountable caprice of mankind, the Saxons afterwards practised the same inhuman methods against the Venedi. This way of converting people was found so compendious and effectual, that it was afterwards adopted by the Danes and Swedes; and indiscriminately used against all the enemies of the Latin church, whether Pagans or Mahometans, or those who were stigmatized by the odious appellation of heretics.' The final issue of this war was the utter extirpation of this unhappy people, by Henry Duke of Saxony, surnamed the Lion, who was the church's champion on this occasion. The shocking cruelty with which he disgraced his victory, is pathetically described by this ingenious writer; after which he subjoins some humane and sensible remarks on the rights of conquest; part of which we shall lay before our Readers:

'When we contemplate this scene of misery and devastation with a philosophic eye, at a period of time in which the veil of prejudices arising from national antipathy and religion is removed, we cannot help dropping a few tears on the melancholy fate of the gallant but unfortunate nation of the Venedi. Few revolutions in history were attended with such circumstances of barbarity, or proved more destructive to the ancient inhabitants. Civilized nations, and especially such as pretend to Christianity, have seldom or never carried their rights of war or conquest so far as to extirpate their enemies. Even Charlemagne, after he had subdued the Saxons by a long and bloody war, did not attempt to destroy their whole race, but only transplanted a part, and the remainder he endeavoured to reconcile to his empire by the establishment of Christianity. But the Saxons, by far more cruel than the Franks, were of all conquerors the most destructive, extending the utmost rigour of the sword against those who

dared to contend with them for liberty or empire. In the same ferocious manner their ancestors some centuries before had behaved in Britain, where they either massacred or expelled the greatest part of the natives, who had invited them over to their assistance. None of the other northern nations that over-ran the Roman empire, behaved with such cruelty to the conquered inhabitants, or were inflamed with such rancour and animosity, as to attempt to convert those provinces into deserts. The Goths, the Burgundians, the Lombards, instead of massacring the Romans in cold blood, and endeavouring to extirpate their whole race, enacted very just laws in favour of those people, in consequence of which the Romans and those fierce barbarians their conquerors were considered in the same light as fellow-citizens. Theodorick king of Italy, a Gothic prince, upon sending an army into Gaul, makes use of these words to his general, which deserve to be inscribed on pillars of brass. "Let other kings delight in the plunder and devastation of the towns they have subdued; we are desirous to conquer in such a manner, that our new subjects shall lament their having fallen too late under our government."

"Little indeed is human nature indebted to those civilians, who, from the example of tyrants rather than good princes, have presumed to establish a contrary doctrine, and to extend the right of conquest to the destruction of the inhabitants. It is the felicity of this enlightened age, that such cruel maxims are now entirely exploded, and princes are trained in juster notions, founded in reason and humanity. They are taught, that the rights of war are none but such as can be defended upon the principles of strict justice; that kings have no more right than individuals to kill or destroy, but in the case of self preservation and natural defence; that the power of the sword was given to preserve and not to exterminate; to repel unjust attacks, and not wantonly to sport with the lives of their neighbours; that the end of conquest is the acquisition of territory, and of course the preservation rather than the ruin of the inhabitants; and that when they have completed their conquest, it is barbarous and tyrannical to put those to the sword who have no power to make any opposition, and from whom they are of course in no danger of receiving the least injury."

The Doctor then investigates the several causes which wrought up the Saxons to such an implacable rage against the Venedi, as nothing could satisfy but the utter destruction of the whole nation: this inquiry he concludes in the following manner:

"The last cause of the prejudice of the Saxons against the Venedi, a cause indeed in which all the rest may be said to concenter, was the difference of religion between the two nations. This, as we have seen in the foregoing history, was ever made  
a pretext



a pretext to harass and oppress, and at length finally to extirpate those unfortunate people. When we reflect on this extraordinary circumstance, that a religion established by the prince of peace; a religion which seems to inspire no other passion but that of universal harmony and love; a religion, in fine, which inculcates the doctrine of forgiveness of injuries, should be perverted to the horrid purposes of destruction, we are greatly concerned at the melancholy effects of bigotry and enthusiasm. But when we farther consider that the instruments of this ruinous scheme were the very ministers of that mild and humane institution, we cannot help being seized with a just indignation at the intemperance of their zeal, and at the barbarity of their conduct. Under what colour or pretence they could attempt to justify the propagating of religion by the most destructive violence, may be a proper subject of disquisition in the present age, when the prejudices of bigotry seem to subside, and subjects are allowed to use freedom of judgment and debate, with regard to matters in which their most important interests are concerned.

The Christian religion was originally propagated without the aid of force, or any other support than that of argument and persuasion. It must therefore subsist on the same principles on which it was founded, or entirely lose its weight and authority. Religion is an assent of the mind produced by rational evidence, but can never spring from force, which, at the most, will only occasion an outward conformity. Hence it is manifest, that they who made use of the sword as a means of promoting Christianity, had recourse to a method altogether repugnant to the design of the sacred founder of that mild institution. Compulsion may make hypocrites, but not sincere converts; and surely religion can gain no advantage by the hypocrisy and dissimulation of its professors. Besides, when violence is once established as a means of propagating Christianity, it unhinges the principle of rational assent, and affords a pretext, or an argumentum ad hominem, to express myself in the scholastic phrase, to justify the persecutions either of Pagan or Mahometan princes. Persecution is the offspring of bigotry; princes, while under its influence, will imagine they have a right to destroy, when the Deity commands; and then it is impossible for human wisdom to restrain their fury. And can any thing be more furious and absurd than to command people to give their assent to doctrines which they apprehend to be false? or to punish, much less to destroy them with fire and sword, for opinions which, however erroneous, they believe to be founded in truth? Is difference in opinion a sufficient reason to divest mankind of their property, or to make them expire under the most excruciating tortures? What a scene of tyranny would be displayed, were such notions to obtain, notions diametrically opposite to reason, sense, and humanity?



humanity? Pagans have been justly condemned, if the accusation be true, for the barbarous practice of offering up human sacrifices to their deities; but is not the practice of propagating religion by the sword infinitely more cruel, when, at the direction of Christian priests, whole nations of human victims are solemnly devoted to the slaughter? Better were it indeed, as a great and learned writer observes, "there were no revealed religion, and that human nature were left to the conduct of its own principles and inclinations, which are much more mild and merciful, much more for the peace and happiness of society, than to be actuated by a religion which inspires men with so wild a fury, and prompts them to commit such outrages."

These reflections are very pertinent and judicious; containing sentiments worthy a rational Christian, and a friend to mankind; and at the same time exhibit to the reader a specimen of the clear and nervous style, in which our Author expresses himself. Pribislaus, the prince of this unfortunate people, survived the fatal battle of Demmin, and the extermination of his subjects; and was, some time after, restored to his dominions by the unexpected friendship of his conqueror. The particular circumstances of this extraordinary turn of fortune is reserved for the second part of this work; which, if composed with equal care, fidelity and spirit with that before us, cannot fail of being highly acceptable to the public.

We shall conclude this article with acquainting our Readers, that the volume we have been considering is furnished with genealogical tables, and maps, and embellished with a few copper-plates. In his appendix the Author clears up some difficulties relating to the genealogy of the house of Mecklenburg; treats slightly of the coins of Vandalia, and the Saxon laws; and ends with a catalogue of the chief writers of the Mecklenburg history.

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*Dissertations on Subjects relating to the Genius and the Evidences of Christianity.* By Alexander Gerard, D. D. Professor of Divinity, in the Marischal College of Aberdeen. 8vo. 6s. Millar, &c.

**C**HISTIANITY is so excellent an institution, so admirably adapted to raise human nature to its highest perfection, to promote the happiness of individuals, and the welfare of society, that every attempt to illustrate the evidences of its divine original is justly entitled to a favourable reception from the public. The subject, indeed, has been often treated with great strength and perspicuity of reasoning; and many readers, no doubt, will be inclined to think that it is exhausted; but as the judicious Author of these *Dissertations* observes, there has

*Genius and Evidences of Christianity.*

never yet arisen a defender of Christianity, possessed of genius, who has not thrown additional light upon its evidences.

‘Some of the latest writers, says he, have confirmed even its direct and principal evidences, by arguments which were not formerly urged, and have set their force in the clearest light, by happy illustrations which had not occurred to their predecessors. The collateral evidences of the gospel, open a field much more untrodden; and several late writers have shown, that it gives ample scope for the exercise of invention: they have discovered many presumptions of the truth of our religion, which had wholly escaped the observation of preceding writers; and they have prosecuted others with great accuracy, which before had been but occasionally hinted, and evinced that they have much greater force than they could have been expected to have. I may add, that authors of penetration, have suggested topics which may be improved into conclusive and striking arguments for the truth of Christianity, even when they have been examining subjects, and pursuing designs, very different and seemingly unconnected: *The Spirit of Laws*, is a treatise which affords many instances of this. All the collateral evidences of the truth of Christianity are in one sense *internal* evidences: they all arise from some particulars in the nature of this religion, from some circumstances which have attended its reception, or sprung from it, or from some remarkable facts connected with it, and related in the gospel history.’

The introduction to these *Dissertations* contains many just and pertinent remarks concerning the nature and evidences of Christianity.—‘The evidences of the Christian religion, says Dr. Gerard, may very properly be distinguished into two kinds, the *direct* and the *collateral*. It is on the former of these that Christian writers have bestowed the greatest part of their attention. They are commonly reduced to two heads, *internal* and *external* evidences. Both have been fully illustrated, and frequently urged. The external evidences of Christianity are, miracles, and prophecy: these are the directest proofs of its divinity. Its internal evidence, however, has likewise considerable force; much greater force, it might easily be shown, than some Christian writers have allowed it. This evidence arises from its excellence. But when its excellence is urged as a *direct* proof of its truth and divinity, it will be proper to consider that excellence in reference to the main and principal end of Christianity. The want of attention to this, has often led Christians into gross perversions of the doctrines of their religion; and has given occasion to many of the objections of infidels against it, which would be shown at once to be frivolous and impertinent, by only ascertaining the *kind* of excellence which it is reasonable to demand in Christianity. We talk at random concerning the excellence



cellence or the defects of any system, till we have first discovered the precise end and design of that system: excellence always consists in the fitness of a thing for answering some determinate end of real importance. It is sufficient for rendering any Institution excellent in its kind, that it be adapted to the end which it in fact proposes, though there may be many other ends, very valuable in themselves, which it has no tendency to promote. The end which Christianity professedly aims at, is the spiritual improvement of mankind, the present virtue and comfort, and the future perfection and happiness, of all who yield themselves up to its power. It keeps this end continually in view; it represents all its doctrines and all its precepts as means of promoting this end; it is careful to set them in that attitude in which they may most directly and powerfully contribute to it. Christians have not always considered the gospel in this light; they have not searched it with a design only to find food by which their souls may be nourished unto eternal life; but they have sought for what may gratify their curiosity, give an occasion for displaying their ingenuity, or countenance refinements into which they had previously run: and, while they were intent on drawing from the gospel imaginary benefits which it was never designed to afford, they have too often lost sight of the real and important advantages of which it is naturally productive. A misapprehension of the proper and ultimate end of Christianity, and a desire, consequent on that misapprehension, of applying it to purposes remote from its intention, is the source to which we may trace up most of the subtle and intricate discussions imposed on the world, in all ages, as the doctrines of Christ, and most of the frivolous and abstruse controversies, which have been agitated as questions very essential to religion. When Christians have thus overlooked the design of that religion which they profess to believe, it is no wonder that infidels have mistaken it too. Their mistake concerning it, is the only foundation of many of their objections. When they hear it asserted, that Christianity is excellent, they suppose that it ought to contribute something to every end that is valuable in any sense, however foreign to its professed design: and if they can think of any purpose which they are pleased to reckon desirable, but to which Christianity contributes not, they take it for granted, that this is contrary to excellence, that it is a defect, and an objection against a divine original. But as the professed end of Christianity is indisputably most important, and what ought to be the ultimate end of all religion, so it is solely by examining its fitness for promoting this end, that we ought to determine, whether it is excellent or not. If it contains powerful means of virtue, if it affords solid grounds of joy, suited to the condition of human creatures, it is excellent; it not only is such a religion as may have been revealed by God, and ought to be received on a positive proof that it was revealed



vealed by him; but its very structure indicates that it actually is divine, in a manner similar to that in which the benign and wise contrivance of the world, proves it to be the work of God. Admit, that it throws no new light upon any of the sciences, that it corrects not the errors of the vulgar concerning the constitution of nature, that it gives no decision in many questions which speculative men have raised concerning religion and morality, that it affords not the means of gratifying idle curiosity with respect to all the circumstances, and motives, and uses of the very dispensation which itself brings to light, that it is in no degree subservient to many purposes very desirable to mankind; a thousand objections of this sort, are of no weight: they are wholly beside the purpose; they amount only to this, that Christianity promotes not ends which it never had in view: it is sufficient, that it is exactly adapted to its own end: it is from the importance of this, and from its fitness for promoting it, that the proper excellence of Christianity arises. Whatever does not either belong to its excellence considered in this light, or fall under the heads of miracles wrought on purpose to attest it, or of prophecies fulfilled; and yet affords a proof, or any real presumption, of its truth and divinity, is a *collateral* evidence for it. The use of such arguments is, either to rouse the inattentive and the prejudiced to a careful and impartial examination of the more direct evidences of the gospel, or to strengthen the conviction which these evidences have already produced. To keep it steadily in view, that this is their proper use, is necessary for prosecuting arguments of this kind to the greatest advantage.

Our ingenious Author further observes on this subject, that, though the direct evidences of the Christian religion are, no doubt, the most important, no real evidence for it ought to be neglected; that every new probability, when it is set in a proper light, and viewed in connexion with the other proofs, adds brightness to the evidence upon the whole; that nothing can contribute more than a multitude of evidences, arising from various and dissimilar views of Christianity, to settle us in that full assurance of faith, which will operate most certainly on the heart, and to prevent our being thrown into doubts, by every minute objection which we cannot immediately answer to our entire satisfaction.

In his first dissertation, Dr. Gerard draws an argument for the truth of Christianity from the *manner* in which its evidences were originally proposed. The nature of the principal evidences of Christianity has been often explained, and their strength fully illustrated and vindicated, but the *manner* in which they were proposed by Christ and his apostles has not, we are told, been so carefully attended to. Infidels have insinuated, that this manner is in some respects exceptionable: it is however truly  
such,

such, our Author says, as adds weight to the evidences themselves, and contains several separate presumptions of the truth of Christianity; accordingly he bestows a full and particular examination upon it. Many readers of just discernment will probably think that he treats his subject too minutely, that his manner is too diffusive, and that the same ideas recur too often; be this however as it may, every candid reader, who has a relish for serious subjects, will, we are persuaded, be highly pleased with the manly and liberal spirit which appears in his dissertations, and will think the cause of Christianity indebted to him, not only for the *manner* in which he defends it, but likewise for the new light which he has thrown upon its evidences.

‘Both Christ and his apostles, says he, proposed the evidences of their mission, in two very different situations: they proposed them to those who had not yet expressed prejudice against the gospel, or against the proofs of its divinity which were offered: and they proposed them to those who were already engaged in opposition, and had actually moved objections. In these opposite situations, they proposed them in different manners, which it will be necessary to examine separately. Each was proper in the circumstances in which it was used. Each has peculiar advantages, by means of which it affords collateral evidence of the truth of the gospel. When we consider both together, we shall perceive, that the evidence of our religion was proposed in a manner which is absolutely complete, and which bears the strongest marks of a divine original.’

He begins with examining the manner in which Christ and his apostles proposed the evidences of the gospel to those who had not yet opposed it, or expressed prejudice against it. In addressing those who did not raise objections against the gospel, it was their uniform method, he says, to satisfy themselves with barely exhibiting its evidences. They did not labour to prove by argumentation, that these evidences were sufficient; they were not at pains either to prevent or to remove every objection which might be started; they did not explain minutely the particular manner in which each evidence supported their mission.

The excellence of Christianity, is alone a sufficient evidence of its divinity. Our Saviour *exhibited* this evidence in its full strength; but he never *urged* it, except when he was led to urge it, by opposition. He delivered doctrines which were really excellent, and bore clear marks of truth and divinity: but he did not studiously point out their several perfections; he did not multiply assertions, either that they were excellent, or that their excellence proved their divinity. He left his hearers to *feel* the excellence of his religion, and from their feelings of its energy, to conclude for themselves, that it was of heavenly original. It was not by means of his encomiums, but by means of their

own perceptions, that great numbers discovered the features of divinity in his discourses.

He exhibited the proof of his mission arising from miracles, with equal simplicity. He made no commentary on the very first miracle, which he wrought in Cana; he left it to *manifest forth his glory* (*John ii. 11.*) merely by its natural force. When he entered more professedly upon his ministry in Galilee, his manner was entirely similar: *he taught in their synagogues, and preached the gospel of the kingdom, and cast out devils, and healed all manner of sickness, and all manner of diseases among the people.* He published his doctrine, he performed miracles sufficient for proving that it was from God: but we are not informed that he employed arguments for evincing that his miracles were proper and conclusive evidences. He did miraculous works of the most various and the most stupendous kinds: he satisfied himself with having done them; he entered into no laboured detail of the circumstances which shewed their reality, into no nice reflections on the strength of these circumstances, into no subtle explanations of the connexion between miracles and doctrines: he left his miracles to speak for him in their own language, and to support both their reality and their force by their own internal characters of truth and divine power.

He directed his disciples to use the very same method. When he sent forth the twelve apostles, he commanded them to deliver their doctrine, and simply to work miracles in confirmation of it: his instructions to them were, *preach, saying, the kingdom of Heaven is at hand, and heal the sick, cleanse the lepers, raise the dead, cast out devils.* When the seventy disciples were sent out, he gave them similar instructions. The *working* of miracles was all the evidence which he directed them to produce. Instead of teaching them arguments by which they might prove that this evidence was sufficient, he commands them, if the miracles themselves did not convince those who saw them wrought, to be satisfied that they had done their part notwithstanding, and to pronounce the unbelievers inexcusable. They executed the commission with all the simplicity of manner that had been prescribed: *they departed and went through the towns, preaching the gospel, and healing every where.*

After Christ's ascension into heaven, continues our Author, his apostles began, in execution of the commission which they had received from him, to preach the gospel every-where. Before this time, the Jews had raised many cavils and objections against its evidences: and the crucifixion of its author had produced a new prejudice against it, and thrown a dark shade over all its proofs. On this account, the apostles were obliged very frequently, to prove the truth of Christianity by more formal arguments than had been generally used by their Master. Yet they



they appear to have had recourse to that method, only when it was absolutely necessary. They were contented with simply exhibiting its evidences, unattended with any parade of argument, whenever the occasion could at all bear it, whenever some very immediate and particular opposition did not require their doing otherwise. They alledge the miracles which Jesus wrought; they insist particularly on his resurrection from the dead; they relate occasionally the circumstances which attended them, and which needed only to be related, in order to put their reality out of doubt: they do not philosophise on the moment of these circumstances, or on the force of the miracles themselves: they speak of them as of what they knew to be true, and as of what they doubted not but sincere inquirers would likewise find to be true; and they seem to reckon this enough. The apostles performed many miracles themselves; they healed diseases, cast out devils, raised the dead, exercised the several gifts which the effusion of the Holy Ghost had conferred upon them: they gave their miracles a connexion with the gospel, by working them with a professed design to confirm the doctrine which they preached, and by declaring, as often as it was necessary, that they wrought them in the name of Jesus Christ. They were satisfied with this; they did not call in the aid of subtile arguments, to enable their miracles to work conviction. In relating their miracles, and the effects produced on men, both by miracles, and by the other evidences which they exhibited, the same historical simplicity is constantly preserved, which, we have already seen, takes place remarkably in the histories of the miracles of Jesus. The apostles often appeal to the prophecies of the Old Testament; and often they do no more but appeal to them.

Such is the manner in which Christ and his apostles *originally* proposed the evidences of the gospel. They barely exhibited proper evidences; they did not indulge themselves either in nice reasonings, or in rhetorical declamations, on their credibility, or their force; they left them to speak for themselves, and to produce conviction in the minds of men, by their own operation upon the natural principles of belief. We cannot affirm, that they would never have proposed the evidences of the gospel in another manner, if no objections had been raised: but we may affirm, because it is clear from the New Testament, that in fact they never did deviate from the manner which has been explained, except when some particular objection or immediate opposition rendered it necessary. It seems to be the only manner which they ever used of choice.

We may add, that they propose, even in this manner, only principal and most direct evidences of Christianity. There many presumptions of its truth, many collateral evidences  
of

of its divinity, which they do not urge in any manner. They only give a handle for men's observing them: they furnish the materials out of which an argument may be wrought up; they mention circumstances from which an attentive person may deduce it; but it is generally incidentally that they mention them, with a view to some other end than confirming the gospel, and without drawing an argument from them, for its truth. Thus, the character of our Saviour, the characters of some of his apostles, the quick and extensive progress of the gospel, and many other topics, have been successfully improved into arguments for the divinity of our religion. The New Testament contains what may naturally suggest these arguments; but they are scarce ever professedly urged in it. The inspired writers are so far, for instance, from insisting on all the arguments for a divine mission, which may be deduced from our Saviour's character, or those of his apostles, that they never draw their characters, but leave us to collect what they were upon the whole, from scattered hints, and from some of their particular actions. The progress of the gospel is frequently mentioned: sometimes it is predicted; sometimes it is related in a historical way; sometimes persons are exhorted to thankfulness, because the knowledge of it had been extended to them: but it is seldom, if ever, applied to the proof of the divine original of Christianity.

In the third section of his first dissertation, our Author considers the propriety of the manner in which the evidences of Christianity were originally proposed, and answers some objections urged by the author of *Christianity not founded on Argument*. With this part of his work the philosophical reader will be pleased; it contains many pertinent and solid observations, which merit particular attention. He shews, very clearly, that the method in which our Saviour and his apostles proposed the evidences of the gospel, was not only *sufficient* for bringing men to believe the gospel, but the *fittest* for this purpose, and the most suitable to the character of Jesus as a divine teacher.

He proceeds, in the fourth section, to consider the manner in which the evidences of Christianity were proposed by Christ and his apostles, in consequence of objections raised against them. This subject he treats at full length, and examines the objections of infidels, as they come incidentally in his way. He concludes the section in the following manner:

‘We have now seen, in what manner Christ and his apostles supported the truth of Christianity in consequence of opposition made to them, and objections raised against them. In this situation, they did not satisfy themselves with simply exhibiting the evidences of their mission. Christ himself asserted both his mission and his dignity, in the most unreserved manner: he not only gave a more ample exhibition of excellent doctrine, but he

likewise affirmed, both that his religion is excellent, and that its excellence proves it to be divine: he urged his miracles as illustrious vouchers of his being sent from God, he vindicated them from the exceptions that were taken against their force, and he appealed to them as direct proofs of his particular doctrines, as facts which shewed an actual exertion of the very powers which these doctrines ascribed to him: he took occasion to strengthen the evidence of his being a divine teacher, by giving many plain instances of supernatural knowledge: he shewed that the ancient prophecies were accomplished in himself; he pointed out some whole predictions, and some important circumstances in other predictions, which they overlooked, and by overlooking which they were led into mistakes, and hindered from perceiving that he was the Messiah; by these means he accounted for such circumstances relating to himself, as gave them offence, and shewed that, though they suited not the idea which they had formed of the Messiah, yet they were plainly foretold by the prophets, from whom they ought to have derived their idea of him; he evinced that no essential character of the Messiah was wanting in him, and that it was, in some instances, their inattention to him, and in others their ignorance of the true sense of the prophecies, that led them to imagine it: finally, he collected the several evidences of his mission, joined them into one proof, and enforced this proof upon his hearers. The apostles exactly copied the example of their master, when they found proper opportunities.

Our Author goes on, in the fifth section, to point out the advantages which redound to Christianity, from Jesus and his apostles having sometimes departed from their original manner of proposing the evidences of the gospel, and adopted the more argumentative manner; and concludes his dissertation with shewing the *perfection* of the manner in which the evidences of Christianity were proposed.—This manner may be considered, he says, either in reference to those whose conviction was intended, or in relation to the character which the employing it shews Jesus to have been possessed of. In both respects, we are told, it is proper and perfect.

\* Jesus began with simply exhibiting the evidence of his mission. This was sufficient for convincing the attentive and the unprejudiced, provided the evidence was in its nature solid: it was in addressing those who had not yet shewn themselves destitute of these characters, that he contented himself with this. He saved them the labour of attending to exceptions which had no weight with them, and solutions for which they had no need; he led them to faith by the direct road. But all were not of that disposition; many neglected the evidence which he gave, or called its force in question: whenever they did, the  
evidences



evidence was pointed out, and shown to be conclusive. Objections were formed against the evidence: immediately they were answered, and that in such a manner, that men would never have repeated them, if they had, as was certainly incumbent on them, first refuted the answers already made. The exhibition of the evidence of the gospel, without any illustration, convinced many of its truth; by this, that evidence proved itself to be very strong, and strictly natural. Had it been always illustrated when it was exhibited, there would have been no opportunity given for its shewing in this way, how strong it really was; it would have been taken for granted, that its weakness or obscurity absolutely required all this illustration, in order to make it to be perceived. But many causes may hinder the strongest evidence from producing belief in individuals; they did hinder the evidence of the gospel from bringing all to whom it was exhibited, to believe: in this case, it was shewn by just reasoning, that the evidence was notwithstanding strong, and that its not prevailing universally, was owing only to the indispotion of men's minds. A simple exhibition of it, succeeded in convincing many; here its strength was exerted, and, by the exertion, displayed: on occasion of the incredulity of others, its strength was examined, and, by the examination, justified. If its strength had not been real, it could in neither way have appeared so conspicuous. The generality of mankind are not capable of entering into long trains of argument; they are perplexed by a series of reasons, objections, and answers; they are rendered incapable of determining any thing. In order to obtain a rational conviction of the truth of Christianity, they need not attempt what they are unequal to; plain evidence is presented to them; there is no need of intricate reasoning to enable them to perceive it: they are desired only to attend to it; if they do, they will sustain no loss by not entering into the labyrinths of controversy; if they be but honest, it will by its own power force their assent. But some are prone to argumentation, ready to start difficulties, fond of canvassing them, and disposed to suspend their assent, till they be cleared. Christ often met with such persons; he listened to every difficulty which they proposed, he gave a patient hearing even to the merest cavils; he offered solutions of them all; the solution had always solidity enough to silence the acutest, and to convince the impartial that all ought to have been satisfied: at the same time, the argument exceeded not the comprehension of the most ordinary man; it never failed to have a surprising, and almost singular degree of conciseness and perspicuity. If Christ had found no opportunity for this, his revelation would have given Christians no direct assistance in answering objections which might have been afterwards raised against it. The defect would not

have been of very fatal consequence : if the evidence was real, it is enough that it was addressed to reasonable creatures ; they had already, by the constitution of their nature, faculties proper for distinguishing real evidence from spurious, and for detecting the fallacy of such cavils as prejudice or scepticism may oppose to the former. But even so immaterial a defect adheres not to the Christian revelation. Jesus had opportunities, of preventing objections which might have had a specious appearance, if room had been left for them ; of answering others, and, in answering them, of producing principles so extensively applicable, that we have not only examples which we may imitate, but also materials which we may successfully employ, in the defence of our religion. There are very different characters among men ; but Christ proved his mission in a way suited to them all : the manner in which he originally proved it, is the fittest possible for the conviction of the attentive, the candid, and men of ordinary capacity ; but he proposed it likewise in a way fit to satisfy the speculative, the inquisitive, the captious, and the prejudiced. His manner is nicely adapted to universal conviction ; the objections must be very strong, which can shew that there was no real evidence given, where a manner so suitable to very bright evidence was preserved, and pursued through all its natural variations ; there is scarce a possibility that there should be such objections. That the evidences of the gospel were given in a way so fit, in all respects, for producing faith, is a very strong presumption, that they are sufficient, that Christianity is true, and that infidelity is not excuseable in persons of any turn of understanding.

‘ It is not the only excellence of the manner in which Christ proved his mission, that it is equally adapted to the conviction of the most opposite sorts of men : it is moreover a natural expression of that character which he assumed. He spontaneously and readily exhibited evidence in the greatest abundance. To have done otherwise, would have been a strong presumption that he could produce none ; it would have left his claim without any real foundation ; it would have betrayed, either a consciousness of imposture, or such an indifference to success, as is not consistent with a real mission for any important purpose. By readily giving evidence, he shews, that he was conscious of the truth of his mission, and of his power to support it ; and that he desired to support it only by the most legitimate means, that he sought to bring men to believe, only by a copious and undisguised address to the natural principles of belief ; he shews, that, with the condescension essential to true greatness, he was willing to do every thing really necessary for promoting the end of his coming. He never of his own accord laboured to set off the evidence which he had given. This shewed his sense of the strength

strength of that evidence; it shewed that he understood well in what way the bulk of mankind ought to be addressed; it shewed that he was free from the artifice by which persons of a subtilizing and disputatious turn, often confound plain men, and hide the want of evidence from others; it shewed that he was remote both from the meanness of ostentation, and from the suspiciousness attendant upon falsehood and cunning. But whenever the evidence of his mission was called in question, he readily defended it, illustrated it, and frequently too made an addition to it. This was a new and well-placed expression of conscious sincerity: it was in this situation that reasoning and disputing became consistent with dignity of character; here indeed, true dignity required it; and in the manner of all his reasonings, dignity was uniformly preserved. Impostors act a part in all respects the reverse of this. In exhibiting evidence, they are very sparing; by this alone they forfeit all right to credit, and betray their falsehood; to require that we should believe, and yet not to give evidence, is to mock us, and insult our understandings. They attempt to justify their sparingness, by pretending that they disdain to gratify the perverse and incredulous: this is a mere affectation of dignity intended to conceal their inability to satisfy a rational enquirer; it can proceed from no better source, for dignity is so ill put on, that haughtiness is mistaken for it. In asserting that they ought to be believed, in magnifying any appearances of evidence which they think they have given, they are liberal, they are immoderate. It is in despising this, that true dignity would have expressed itself: this is the greatest meanness; it is the filliest vanity, it is the most disingenuous artifice. They support their cause, not by reasoning, but by declamation; they employ it most when they are not among those who oppose them: when they are pressed with objections, they sometimes divert men's attention from the real question as well as they can, and sometimes their haughtiness returns, and assuming the name of majesty becoming a divine messenger, forbids them to condescend to answer. Jesus has not a single feature which is not the opposite of theirs: is it possible that he should nevertheless be one of them? Every part of his manner gives some evidence of the divinity of his mission, as every point of the sun emits a ray of light: when we take in his whole manner at one view, the indications of divinity resulting from it, act on the understanding with an irresistible force, like rays collected into a focus, against the heat of which no combustible materials can be proof.

[*To be concluded in our next.*]



*An Inquiry into the Merits of a Method of inoculating the Small-pox, which is now practised in several Counties of England.* By George Baker, M. D. F. R. S. and Physician to her Majesty's Household. 8vo. 1s. 6d. Doddsley.

**P**REJUDICE, misrepresentation, and falshood, have in a neighbouring state been very industriously employed, to throw an odium on the practice of inoculation. Nay, to such a length has this singular species of persecution been urged, that inoculation is marked out as a most destructive *evil*, which should be checked by the interposition of government.—In our own country, a more candid attention to the weight and authority of *facts*, has placed this subject on a more respectable footing. Inoculation is considered as a salutary practice; powerful in preventing that dreadful havoc which has frequently been made by the accidental infection; and consequently of some moment to a state, even with respect to population.—Such are the contradictory conclusions of the friends and enemies of this disputed practice: and yet the question is about a plain matter of fact.—In the name of common sense then, if there be any remaining doubts, let them be cleared up, by an unprejudiced, rational enquiry! Let them be fairly referred to the determination of a still more extensive and decisive experience!

The bold and successful practice of Mr. Sutton, the Essex-inoculator, has for some time engaged the curiosity of the public. There are some things in the method of this practitioner, new, singular, and daring:—the account, as collected by Dr. Baker, we shall give our Readers in the Doctor's own words:

‘ Having heard various and very surprising accounts of inoculation, as it is at present practised by several adventurers in this way, I had been desirous of procuring some satisfactory information with respect to their management and its success. Such an opportunity of information hath lately presented itself to me. A gentleman, whose accuracy in observing, as well as veracity in relating what he observed, may be relied on, hath favoured me with the following particulars, which he himself collected while his own child was under inoculation. I will not however take upon me to answer for this account being, in every part of it, absolutely perfect. If it be so in the general outlines, it will be sufficient for my purpose; which is principally to shew what advantages in the small-pox are derived from a cool regimen and free air, and what dangers may be apprehended from a contrary management.

‘ All persons are obliged to go through a strict preparatory regimen for a fortnight before the operation is performed. During this course, every kind of animal food, milk only excepted, and all fermented liquors and spices are forbidden. Fruit of all  
sorts

forts is allowed, except only on those days when a purging medicine is taken. In this fortnight of preparation a dose of a powder is ordered to be taken, at bed-time, three several times; and on the following mornings a dose of purging salt. To children only, three doses of the powder are given, without any purging salt. The composition of this powder is industriously kept a secret. But that it consists partly of a mercurial preparation, is demonstrated by its having made the gums of several people sore, and even salivated others.

‘ The months of May, June, July, and August are preferred as the most seasonable for inoculation. But healthy people are inoculated at any season of the year indifferently. The autumn is held to be the worst season; and an aguish\* habit the least proper for this operation. No objection is made to any one on account of what is vulgarly called a scorbutic habit of body, or bad blood. The appearance of the blood is not looked upon to be of any consequence, or to be a certain criterion of a good or bad state of health.

‘ The person, who is to be inoculated, on his arrival at the house, used for this purpose, is carried into a public room, where very probably he may meet a large company assembled, under the several stages of the small-pox. The operator then opens a pustule of one of the company, chusing one where the matter is in a crude state; and then just raises up the cuticle on the outer part of the arm, where it is thickest, with his moist lancet. This done, he only presseth down the raised cuticle with his finger, and applieth neither plaster, nor bandage. What is extremely remarkable, he frequently inoculates people with the *moisture* taken from the arm before the eruption of the small-pox, nay within four days after the operation has been performed. And, I am informed, at present he gives the preference to this method. He has attempted to inoculate by means of the blood; but without success. If the operator happeneth not to be at home when the new patient arriveth, this

\* Tuesday, May the 6th, 1760, four children of the same family were inoculated.—The youngest a boy about two years old, a few hours after the operation, was attacked with an ague fit. The paroxysm returning on the 8th, and again on the 10th, formed a regular tertian.—On considering that the next paroxysm would interfere with the variolous fever, it was judged most expedient, to put a stop to the intermittent: accordingly, as soon as the paroxysm of the 10th was over, a gentle emetic, and afterwards the bark, were administered.—The ague was removed, the variolous fever came on early the 8th day from the inoculation, and the patient went through a very favourable disease.—This history we relate from our own experience, for the perusal of those who may be surpris’d with an intermittent in the same circumstances.

is looked upon as a matter of no importance\*. And so far is he from any apprehension of accumulating infection, that it is very common for persons, just inoculated, to lye in the same bed with a patient, under any stage of the disease, as it may happen; nay sometimes in a room, where four or five people are sick.

On the night following the operation the patient takes a pill. This medicine is repeated every other night, until the fever comes on. All this time moderate exercise in the air is strongly recommended.

In twenty-four hours after the inoculation, the operator can often distinguish whether or no the patient be infected. He every day examines the incision; and from thence seems to prognosticate, with some degree of certainty, concerning the degree of the future disease. In three days after the operation (provided that it has succeeded) there appears on the incision a spot, like a flea-bite, not as yet above the skin. This spot by degrees rises to a red pimple; and then becomes a bladder full of clear lymph. This advanceth to maturation like the variolous pustules, but is the last which falleth off. In proportion as the discoloration round the place of incision is greater, the less quantity of eruption is expected. And therefore whenever only a small discoloured circle is observed, purging medicines stronger than ordinary, and more frequently repeated, are held to be necessary. There never is any sore in the arm†, or discharge; but constantly and invariably a large pustule.

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\* The facts here mentioned are truly of a very extraordinary nature. —The vulgar fears and prejudices with respect to a double infection; and that the same patient may at the same time be under two different stages of the disease, in consequence of being inoculated after having received the infection in the common way: we allow are quite groundless, unphilosophical, and contradicted by experience. —But where can be the propriety or advantage of thus introducing the persons to be inoculated to the company of those who are under various stages of the disease, and if the operator happens to be abroad, being heedless as to their receiving any previous infection? —This is a strange, daring, wanton experiment, and which can at best answer no good purpose. —But if the fact be as related by Dr. Baker, it is a proof, that the infection, transmitted into the habit by raising the cuticle as just now mentioned, is quicker in its operation, than when it is received into the mouth and nostrils in the accidental way.

† This we apprehend to be no inconsiderable advantage. — In the common way of performing the operation, the part on which the incision is made, before or at the approach of the fever, begins to be red, hard, horny, and painful; and these inconveniences sometimes encrease to such a degree as to form a very troublesome phlegmon on each arm. —These inflammations, especially in young and irritable habits, must interfere with, and aggravate the inflammatory fever which precedes and accompanies the eruption. — We remember



‘ The preparatory diet is still continued. If the fever remains some hours without any tendency to perspiration, some acid drops are administered, the effect of which is to bring on a profuse sweat. But in some cases, where the fever is very high, a powder, or pill, still more powerful, is given. Indeed while my friend continued in the house, no such pill or powder was given; and he never saw the acid drops administered more than twice. In general during the burning heat of the fever the inoculator gives cold water. But, the perspiration beginning, he orders warm baum-tea, or thin water-gruel. As soon as the sweat abates, the eruption having made its first appearance, he obliges every body to get up, to walk about the house, or into the garden. From this time to the turn of the disease he gives milk-gruel *ad libitum*.

‘ On the day following the first appearance of an opaque spot on the pustules, to grown people he gives one ounce of Glauber’s purging salt. To children he gives a dose of it proportioned to their age. Then, if the eruption be small, he allows them to eat a little boiled mutton, and toast and butter, and to drink small beer. But, in case of a large eruption, he gives them, on the third day after their having taken the first dose, another dose of the same salt, and confines them to the diet ordered during the preparation. Imagining this not to be the

remember to have seen an infant of three months old, inoculated in each arm, and the incisions made deeper than what was requisite:—the eruption was inconsiderable, and the disease of a very mild nature; but the incisions were untoward;—ill conditioned ulcers were produced;—the necessary directions for checking the inflammation, softening the tense and horny parts, and promoting a proper discharge, were not duly attended to, or administered:—the evil influence of these local affections was soon extended to the whole nervous system;—restlessness, watchings, subsultus, and the usual train of nervous symptoms, hurried on;—and to our inexpressible concern, we were witnesses to a case, in which the little patient fell a sacrifice, not to the disease, but to the manner in which that disease was communicated.——In young subjects, where there is a great degree of irritability and sensibility, a large and painful phlegmon is in itself a very troublesome disease;—why thus then add one disease to another?—Would not the practice of rubbing in the variolous matter, or the slight method of communicating it, mentioned by Dr. Baker, be preferable?—We know the popular prejudice in favour of issues, is very strong: and in answer to this objection we must refer to the great success which has attended a different practice, as related by Dr. Baker;—to other histories likewise, where the friction was employed;—and we must farther observe, that the incisions are not generally formed into issues till after the turn of the small-pox, when for the most part all difficulties are over;—and should there occur any symptoms which demanded the assistance of issues, they may then be formed with much less pain, and with sufficient expedition.

that the benefit, arising from preparation, is from a sudden change of diet, and  
He says, he never found any ill effects;  
reduced very low; and that generated,  
the more favourable is the disease.  
“The same person has several times  
This he does by wetting his lancet  
to flow plentifully in that disease from  
“What follows is extracted from  
and sensible, as well as learned of the  
neighbourhood of the person, of whom  
to give some account.—“You see  
allowing his patients a free use of  
sufficient air is allowed. But the  
neral, are never in a situation to receive  
tainly his preparation, which disposes  
infection so slightly. I inclose to  
gave for my children. Four days  
ing that the infection had taken place  
pills for them. The youngest took  
evening; the eldest one. The  
purge; but I hear, many find no  
eldest child, I imagine, took one  
cause the several doses of powder,  
had upon her stronger effects, than  
taking the first dose her breath became  
inflamed, and continued so, till she  
after the disease was at an end.

“My children began to complain

and that, I believe, not through necessity; for in the evening I walked with him in the fields. All, who follow the directions strictly, come off in this easy manner. Now and then it hath happened, that a patient hath suffered by his irregularity, that is, hath had a plentiful eruption. But danger seems out of the question; and, in ten years practice, our operator hath not lost one patient."

August 11, 1765.

"Since the date of this letter, as I am informed by the same gentleman, two persons have died under the care of this inoculator; first — Cole, an hard drinker, who had been just cured of an ague, which he had had between five and six months. This he kept a secret. The second was a lady, who had wilfully neglected every direction; and, among other irregularities, had taken large quantities of spirits of hartshorn during the disease.

"What is above written is to be considered as relating only to the practice of one gentleman. There are, in different parts of the country, several other inoculators, some of whom are said to have surpassed this person in the boldness of their practice. We have heard of patients, who have been carried into the fields, while shivering in a *rigor*; of their having been allowed no liquor, except what they have been able to procure for themselves at the pump, while the fever has been upon them; and of their having been indiscriminately exposed to the air, in all sorts of weather and in all seasons, during every period of the eruption. This and more hath been related upon good authority: and indeed it is certain that many thousands of all constitutions and ages, even to that of seventy years, have within these few years been inoculated according to the general method above described; and in general have gone through the disease almost without an unfavourable symptom. According to the best information, which I can procure, about seventeen thousand have been thus inoculated; of which number no more than five or six persons have died."

Such is the account of Sutton's method of inoculation; 'the principal advantage of which, says our Author, seemeth to be derived from the free use of cold air, in which these gentlemen have indulged their patients, through the whole process of the disease, in a much greater degree, than what has generally been allowed.' — The remaining part of the pamphlet is chiefly employed in confirming this opinion by the authority of Sydenham, who cautiously introduced and gradually promoted a practice in many respects similar to this. — Dr. Baker likewise produces other authorities to the same purpose. — 'I have good information, says the elder Monro, of one hundred and twelve people being inoculated in the middle of winter, in some of our most northern isles, where there was scarce fuel enough to prepare



prepare victuals, and many of the inoculated went abroad barefooted in snow and ice; and yet not one of the whole number died.'—And Dr. Pultney, at the conclusion of his letter to our Author, informs us, 'that at the time of the fire at Blandford, June 1731, upwards of 150 persons were ill of the natural small-pox. All these, on account of the rapidity of the flames, were obliged to be carried instantly into the fields, where many of them remained several days and nights. Beds were laid for them under the hedges, and under the arches of bridges, where, at that season, the ground was dry; and yet, notwithstanding this sudden exposure to the air, it is a fact, which many people well remember, and can testify, that one person only died, viz. a young woman, who was almost expiring at the time when she was removed.'

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*Sermons preached on public Occasions.* By John Burton, D. D. Vice-provost of Eton-college. 8vo. 2 Vols. 10s. T. Payne.

THE sermons contained in the first of these volumes were all preached before the university of Oxford, on public days appointed for fasts and thanksgiving, and some of them we have had occasion to take notice of in our Review, particularly those entitled *University-politics*, or, *The Study of a Christian, Gentleman, and Scholar*. They are, upon the whole, sensible, judicious discourses; and though the Author's manner differs from the present fashionable mode of preaching, few readers, of just discernment, we apprehend, will be displeased with it.

The Doctor's own account of them is as follows:—'I have been often honoured, says he, by a call to appear before the university upon some public occasions, which, as long as my abilities and the favourable opinion of my audience subsist, I will obey with pleasure. In the mean while with regard to my performances in this or any other way—I would have them considered by the reader, as chiefly calculated for the use of our academical youth, for instruction or example; in this view I hope they will come better recommended to the favourable acceptance of the public.

'It may perhaps be expected that I should premise somewhat in behalf of this first volume of occasional discourses: but in truth I have not much to offer on this head; at least not that plea which preachers often alledge that they were written in haste—and with ease: I affect not this praise, but rather say that I have taken some pains, and with labour of thought endeavoured to do justice to the importance of the subject, and to answer the expectation of my audience. I shall not therefore make any apology for that uncommon prolixity, which I hope will

will not abuse the patience of a serious reader—nor for that unfashionable shape, in which they appear, with an analysis or synopsis prefixed; that compendious view of matter and method, which obtrudes on the reader's apprehension what he is to expect in the following sheets. As I have often been desirous to find such a directory prefixed to other mens sermons, I would by no means have it wanting to my own. I could indeed wish that the practice was universal: but I fear, that many an applauded performance would be disfigured or annihilated by the application. An affected spruce brevity,—an elegant negligence in the composition—miscellaneous reflections—and a total *disimulation* of all order and method, are circumstances more agreeable to the present popular taste. But I profess myself a friend to the old fashion, as being a way of fair and honest dealing in the literary world, and most conducive to edification: and with good reason I prefer the old-fashioned methodical elaborate sermon with all its formalities, to the modern plausible loose essay, and the fallacious praise of writing with ease; which I consider in no other view, than as a plea for idleness. I think this scheme of analysis of great use for the direction both of the reader and the writer; that the former, seeing the several parts and their connection, may be better enabled to judge of the whole composition; and that the latter may be admonished to observe the method he hath prescribed to himself, and carry on his reasoning with greater accuracy and consistency.

\* I am indeed sensible that the taste both of the writer and reader will in some measure vary together with the humour and fashion of the times. But it is to be remembered that, however modes of instruction may be altered, yet the same end is to be aimed at in the different ways of pursuit. The learning of our ancestors was conveyed by way of system: and divinity, as well as philosophy, spoke the barbarous language of the schools. But the taste of the present age is quite different: systems and scholastic learning are now out of vogue; and our youth, it seems, acquire knowledge in, I know not what, more compendious and easy way. But surely some caution is here to be observed in a case where there is danger of abuse: they explode the pedantry of the schools: must then the rules of logic and art of reasoning on that account be totally neglected?—they cannot relish the formality of definitions, divisions, &c.—must they then be allowed to think and write without precision, and without method or connection? They also dislike the drudgery of going through any system, or formal course of instruction: and what is the consequence? under the notion of excluding prejudices, they really set out without any principles at all, and, being destitute of a proper guide, wander about at random in the vast field

field of science. Such are the obvious abuses occasioned by this false taste. But after all, I don't see how any sciences can be taught to good purpose but in this systematical way: a collection of general principles digested in order is of great use to the learner; by this directory he is led on to draw various conclusions, and in proportion to the extent of these his knowledge is encreased.

'What is here remarked concerning sciences in general I more especially apply to the study of divinity; withal expressing my sincere wish that some competent provision was made for the public instruction of our youth in this most important branch preparatory to the pastoral office. For it is observable that, amidst the variety of academical institutions, this one thing most needful is still wanting.'

To the second volume is prefixed the following advertisement:—'Upon a review of what is here offered to the public in this second volume, the author finds reason to bespeak the patience and candor of the reader, on account both of the prolixity and the unfashionable dress in which some of these discourses make their appearance. These may indeed be considered rather under the notion of literary dissertations, than popular sermons; and more especially so, since what was subjoined by way of note or reference is now incorporated into the text. But he desires it may withal be observed that they were preached before the university: and in this view he thinks it needless to offer an apology for any singularity in matter or manner, which might excite the curiosity and engage the attention of that learned audience. He claims no other merit than that of having taken pains to do justice to the subject of which he treats, and to answer the expectations of that venerable body, to whom his best services are dedicated. He enjoys the reflexion that he hath ever approved himself a wellwisher and friend to their true interests, the common cause of religion and learning: and, if his endeavours shall be thought to have contributed to this purpose, his highest ambition is gratified, and his pains sufficiently rewarded.'

This volume concludes with a homily on the fifty-third chapter of Isaiah, preached before the university of Oxford, on Palm-Sunday 1764. To this homily is prefixed a very sensible preface, wherein the Author ventures to recommend the old-fashioned manner of preaching called *homily*, in preference to the commonly received way of set discourses, or formal harangues, on some particular point, as being of more general use for the edification of the people.

By *homily* he means a species of discourse, as to the manner of address, plain and familiar, adapted to the ordinary capacities of a Christian audience; and, with regard to the matter, a cursory



cursorily exposition of some portion of scripture, setting forth the state of the doctrine therein contained, with the application of it to practical uses. This, he says, was the primitive manner of preaching, and successfully practised by the ancient fathers of the church. He gives his reasons why he thinks it the most proper and rational manner, submits them to the judgment of the reader, and goes on to make some observations on the principal variations that have taken place in the mode of preaching. Part of what he says upon this subject will be agreeable to our Readers.

‘ But what shall we say to the taste of the present times, of this polite and enlightened age? Upon a general view there appears a want of *seriousness* and attention in our people: they do not take heed how they hear, so as to receive the word in an honest and good heart. The motive of hearing seems rather that of *curiosity* than a desire of *edification*; of amusement rather than instruction; and their business rather to judge of the preacher’s abilities, than to make *improvement* in Christian knowledge: every laboured proof of doctrines is esteemed a tedious dull work, which tireth their patience; and the quoting chapter and verse in a polite audience is an instance of intolerable *pedantry* or ill manners, and seems to upbraid their ignorance of what they would be supposed to know, and too wise to consider.

‘ On the whole, we may in some measure apply to them St. Paul’s censure of the Corinthians on this head, viz. that they paid more regard to the *enticing words of man’s wisdom*, than to the simplicity of the gospel: or that of the Athenians, noted by the sacred historian, that they met together for no other purpose than to tell or hear some new thing.

‘ Since then such is the corrupt taste of the audience, it is less to be wondered that a preacher, who affects popularity, should accommodate his manner to the prevailing fashion of the times. This we see often done with success: and many a one has made a considerable figure in his profession, without much study or knowledge of divinity; and the plausible superficial harangue has been too often preferred to the solid edifying discourse. A decent appearance in the pulpit, a courtly address, and prophesying smooth things, are circumstances which bespeak favour and engage attention: the preacher’s purpose is answered if he can thus recommend himself to the eyes and ears of his people, without striking at their hearts, or informing their understandings. It seems the old fashion of expounding and stating doctrines—application of casuistry, &c. is thought to be too troublesome and importunate: the audience must be entertained with some *novelty* in the matter or manner; and, so nice is the taste of elegance, such the aversion to *scholastic* pedantry, that definition of terms, the distribution of the subject into its several branches,

rightly

rightly dividing the word, and whatsoever hath the appearance of a logical formality, is so industriously avoided, that no method at all is observed in the composition, and we in vain seek for connexion and coherence in the applauded harangue: some text of scripture by way of motto is prefixed, and introduces the ingenious discourse, perhaps some spruce essay philosophical or moral, diversified by many smart reflections, and pertinent allusions: the audience is agreeably amused; the preacher displays his eloquence to advantage, and acquires the reputation of an excellent orator: nor is it the smallest praise of the performance, that it did not exceed twenty minutes.

‘I have given a small sketch of what you may too often see drawn out in a larger proportion. Now this is certainly an abuse of an office, which should be directed to better purpose, being intended not merely for amusement or gratification of the hearer’s curiosity, or preacher’s vanity, but rather for the use of edifying, and improvement in Christian knowledge and virtue. This is the supreme end, which the preacher should always keep in view, however the application of the means may occasionally be varied, in proportion to the several necessities or capacities of the people. These are indeed very material circumstances, which deserve the serious consideration of the teacher, and call for the proper exercise of his abilities. If then it shall appear, that the generality of people are really ignorant of what they are most concerned to know, if they are really found to be unprincipled in the grounds of religion, for which they would be thought to have a zealous regard, in such case it surely is to be wished that the ordinary course of instruction was rather adapted to the relief of their real wants, than conformed to the caprice of the corrupt taste and fashion of the times: so that they may be taught the way of God more perfectly, taught to understand God’s word properly such; that doctrines of the gospel may be stated, duties inculcated, matter most important conveyed in a manner best suited to their apprehension. Such is that of homily, or cursory exposition and application of scripture, or that of catechetical lecture, schemes of instruction, more conducive to good moral purposes than all the excellency of speech, and the most accomplished essay of merely human wisdom.’

By what our Author advances in recommendation of homilies, he does not mean to condemn the use of elaborate, set discourses, or to discourage the study of eloquence in preachers; what he intends is—to direct the attention of the preacher to an accurate study of the scriptures, to a critical examination of text, context, and parallel passages, that he may expound the word of God with judgment and ability, and apply it to the best purposes in a plain familiar manner of address, such as is most agreeable to the capacities of his audience.

*London and Westminster improved, illustrated by Plans. To which is prefixed a Discourse on Public Magnificence; with Observations on the State of Arts and Artists in this Kingdom, wherein the Study of the Polite Arts is recommended as necessary to a liberal Education: Concluded by some Proposals relative to Places not laid down in the Plans. By John Gwynn. 4to. 9s. in boards. Doddsley, &c.*

**H**OWEVER individuals in the middling and lower stations of life, which compose the bulk of the people, may be distressed by taxes, by the high price of provisions, and by their own luxuries; it is evident, from the many public undertakings and noble improvements, not only projected but carried into execution, in the metropolis and elsewhere, that the nation is collectively rich.

Every one who walks through the streets of London and Westminster, and compares the state of those which are paved and regulated under the new plan, with those which yet remain under the old disadvantages, must be struck with the contrast; and will admire the superior convenience and beauty of the former, even though stigmatized with epithets dictated by national and vulgar prejudice.

When a laudable spirit of improvement so industriously exerts itself, as soon as an interval of peace affords opportunity for the arts of public devastation to give place to the arts of public utility; it is to be lamented that its powers should be checked by unsurmountable obstacles. Cities of progressive growth, which usually owe their birth to advantages in point of situation, consult present convenience long before they have leisure to attend to general improvements. Before their commerce called for the assistance of carriages, the more closely and compactly artizans could lodge themselves, the greater saving there was in rent, in the conveyance of goods, and convenience of mutual intercourse: but when tradesmen multiplied, and not only required carriages for their goods, but also luxurious vehicles for themselves; then the advantages of open spacious streets became more and more evident; though before that period, the extension such ways require, would have retarded rather than facilitated, the infant traffic then carried on. This method of arguing is offered only as an apology for our forefathers, who, though often accused with some appearance of justice; will perhaps not seem altogether so absurd, when the antient and present modes of building are considered with reference to the circumstances of their respective times.

After a city formed in this manner has continued for some length of time, thriving and growing in size; and the property of houses and lands in situations which begin to appear inconvenient,



venient, has been long fixed by prescription of time, and secured by law; private interest and hatred of innovation, will ever oppose the overturning their paternal inheritances and old neighbourhoods, for alleged schemes of public conveniency. The only time for effecting a general reformation in building, is such a scene of general calamity as happened, (if it was not preconcerted for that end) by the great fire of London in 1666. This occasion, it is well known, was in great measure lost, from the before-mentioned causes; and as another of the like kind is not now within the compass of probability, so neither is such an one again to be wished.

That general symmetry and correspondence of parts, however, which cannot be effected as to the interior of London; ought surely to be consulted in new erections: especially, as every one must remark with Mr. Gwynn, that 'the rage of building,' (which in another place by an unlucky chosen epithet, he calls a *ruinous practice*) 'has been carried to so great a height for several years past, as to have increased the metropolis in a surprising manner.'

The cause of this amazing extension, is a curious subject of speculation; and Mr. Gwynn starts several hints toward accounting for it, without deciding, excepting as to the probable consequences of it. 'To give any probable reason, says Mr. Gwynn, why such a prodigious increase of building has been encouraged in this metropolis, may perhaps be esteemed no part of the Author's business; but whether it proceeds from the migration of foreigners, or from so many convenient roads being made from all parts of the kingdom; whether it be owing to our own people's deserting their native homes and quitting their innocent country retreats for the sake of tasting the pleasures of this great city; whether the profits of a successful war has enabled some to keep houses who were formerly contented with lodgings; whether it is owing to the arrival of others, who, having acquired fortunes in the plantations, come to spend them here; or to the monopolizing of farms, that is, making one large farm out of three or four small ones, and thereby compelling the farmers who are turned out of them to seek their bread in this metropolis; are all considerations well worth enquiring into; as it is certain that notwithstanding the amazing increase of buildings, houses are still procured with difficulty, and the rents of most are perpetually increasing: but these are questions which it is hoped some more able persons will think it worth their while to answer. There is the greatest probability that in time the prodigious increase of buildings must give relief to the tenants, as it will be impossible for them all to be inhabited, and at the same time that the landlords of old houses should continue to raise their rents.'

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The Author points out in many particulars the inconveniences and deformities in the disposition of the new buildings, owing to the want of restricting private undertakers by some public regulations. He then adds, 'In the cities of Paris, Edinburgh, Rotterdam and other places, the government takes cognizance of all public buildings both useful and ornamental; and where any thing absurd or improper is proposed to be done, the legislature seasonably prevents the intrusion of deformity in their capital, which would undoubtedly find its way if the whim and caprice of their builders was suffered to go on without this check.'—To this it may be added, that if the beauty of Roman edifices excites our admiration and imitation; it ought to be remembered that building in Rome was subject to the regulation of the magistrate.

With regard to the principal view of this treatise, our Author remarks, 'For want of such a public direction, those very buildings which might have been easily rendered its greatest ornament; are a melancholy proof of the necessity there was of adopting a well regulated plan. The violent passion for building having continued to increase, and it appearing that no such plan was likely to be undertaken by any body else, he has therefore published four plates of the principal part of his design; and if they should meet with approbation, his intention is to render it a compleat work, by extending his thoughts to every part of the whole city and suburbs.'

These plates shew the streets and places according to their present disposition, and also the proposed alterations; the latter of which are distinguished by red lines: but as these latter, tho' in general, beyond all comparison preferable, frequently cross the former in all directions; it may with some reason be questioned, whether it might not be more feasible to plan out, execute, and translate the inhabitants to, a new metropolis on another spot of ground, where the planner would be entirely free from any necessity of accommodating himself to a previous disposition; than to demolish much more than the memorable fire consumed, to make way for the admission of the present scheme.

But though Mr. Gwynn's ingenious plan should prove an impracticable one, on the whole, his work is a truly valuable performance: and the many critical remarks he offers on our most celebrated public edifices, and on building in general, shew him to be a thorough master of his subject; and may prove of great service whenever opportunity affords for putting any of them in practice, in particular spots.

When we observe that the generality of the new streets consist rather of palaces, than of houses suitable to the middling ranks of people, the following remark of Mr. Gwynn's will appear to be urged with peculiar propriety:

'In settling a plan of large streets for the dwellings of the  
REV. Sept. 1766. P rich;

rich, it will be found necessary to allot smaller spaces contiguous, for the habitations of useful and laborious people, whose dependence on their superiors requires such a distribution: and by adhering to this principle, a political advantage will result to the nation; as this intercourse stimulates their industry, improves their morals by example, and prevents any particular part from being the habitation of the indigent alone, to the great detriment of private property.'

The disregard of this judicious distribution is so notorious, as to be particularly urged in the *Case of the County of Middlesex*, which was printed at the time of the dispute concerning the gaol of Newgate: where it was observed that—'in all the improvements which of late years have been made of the city estates by building, the citizens have constantly had an eye to the accommodation of the merchants and other principal traders; and seem to have forgot, that as well the poor as the rich, need houses to dwell in.'

To the main purpose of this work, the improvement of the disposition of the streets and buildings of London, our Author has added a chronological review of the progress of the arts of painting and sculpture in this country: with some observations on their present state. In the latter indeed, he appears rather a satyrist than a panegyrist; and introduces several fly stories, as instances of the ridiculous pretensions of mechanics, to theoretic knowledge and designing.

His opinion of the general state of the arts may be seen in the ensuing passage; in which, respecting architecture, our superstitious adherence to Greek and Roman models, the products of far different climates, is justly remarked; as well as the effect this veneration of keeping them inviolate, must have to the cramping all the powers of genius, and invention, in *modern* artists of our own country.

'From what has been already said it will appear, that the polite arts are very far from being in that flourishing state with us, which might naturally be expected in a country abounding in riches, and in which no expence is spared in whatever is intended by persons of distinction, either to suit their convenience or gratify their vanity. It might be imagined, that these motives alone would be sufficient to have raised the arts, because the arts, in every country but our own, are considered as the means of gratifying every desire of this nature: unfortunately, however, painting is discouraged in every branch, except that of portraits; sculpture, from a want of knowledge in those who should encourage it, seems to be in a very declining way; and architecture, instead of gaining ground, seems to be retreating backward so very fast, that, in a few years it may be expected, when a nobleman wants a design for a palace, one may be offered him according to the primitive, simple and truly antique taste,



taste, composed of nothing but sticks and dirt. In support of such a supposition, let the present taste of architecture be considered impartially, and it will be found that nothing is left for invention, nothing for improvement; the models of Greece and Rome are the standard of English architecture, unalterably fixed as such, and the inhabitants of this climate must be contented to peep out of such holes as were contrived by those people to screen them from the influence of the sun, which in ours is scarcely seen half the year. However this method, and the ornaments dependent thereupon, are *simple, chaste* and in *the true stile*, and it would be considered by a person of *virtu*, as little less than blasphemy, to propose the least innovation.'

This, however, and much other miscellaneous matter, we cannot pretend to enter farther into, as they would lead us into a field of speculation, too far distant from our boundaries. To bring the article, therefore, toward a conclusion, we will introduce his animadversions on the conduct of the society for the encouragement of arts, &c. which are contained in the ensuing passage; and which appear to be well founded:

'It has been said (in this work) that the society in the Strand, have made some feeble efforts towards the encouragement of the arts, and as some may possibly think this expression was meant as a reflection upon that society, it becomes necessary to explain its meaning. That the society meant to encourage the polite arts, cannot admit of a doubt, but that the method they took to bring about so noble and desirable an event was ill judged and badly conducted, will not perhaps be so candidly admitted. The great source of complaint among the artists of this kingdom has ever been the want of encouragement, not a deficiency of numbers. There have always been ingenious men, but there has not always been employments for them suitable to their genius and abilities. The great error of the society therefore was this, they set out as if there really had been no artists at all existing in England; they (if the expression may be allowed) beat the drum for recruits and immediately raised an army of raw unexperienced soldiers, who like those raised from the serpents teeth sown by Cadmus, were to cut one another to pieces, and if any survived, the plunder of the war (which was the premiums) being adjusted, they were of course to be disbanded and left to shift for themselves. The society instead of giving pecuniary rewards, for the study of historical painting, should have bestowed honorary ones, and endeavoured by some method to have promoted the sale of the productions of the present professors, who by being thus encouraged would not have failed of bringing up a sufficient number of pupils to succeed them, of whose abilities they would undoubtedly have been the best judges.

'What must have been the consequence if historical pai

ing, (the promoting of which seems to have been the chief aim of the society) had been closely pursued by these young artists? What churches, what public buildings, what stair-cases, are now painted, by which they might have procured employment? Pictures are banished from the former, and the two latter are filled with stucco or covered with paper. It may be urged, that to pursue the study of historical composition is to become a master in every other branch of painting, as that alone comprehends all the rest. But why should we multiply artists? If there was not encouragement for a few before, will the study alone of historical composition prove the means of providing for ten times their number? By the method the society took for the encouragement of the polite arts, it will appear that by the confluence of those who might be seduced, by the expectation of pecuniary rewards from the society, the polite arts instead of being benefited would be only rendered subservient to the mechanical\*, as those who could not possibly subsist by

\* 'What melancholy consequences would follow from such a dependence, cannot perhaps be better illustrated than by the following fact, relating to the ingenious professors of coach-painting. It seems that the tyranny of the coach-makers, over this body of artists is insupportable. That fraternity, not content with a moderate profit upon a part they are unable to execute themselves, make a common practice of doubling and sometimes trebling the charge to their employers, and at the same time continue by all possible methods to reduce and undervalue the productions of these ingenious people; who, exclusive of their labour, furnish oil, gold and colours, for the several purposes of coach-painting. Nay some of them have gone so far as to employ inferior artists in their own houses, and demand the same exorbitant price for their work as they charged upon that of the ablest performers. That it may not be said all this is mere assertion, it is necessary to give one instance out of many, which is a fact that cannot be invalidated.—A person of distinction having given orders to his coach-maker to make him a carriage, at the same time directed him to employ a person whom he named; the coach maker obeyed his command, and the work being completed, he ordered the painter to bring in his bill; which, upon being produced, amounted to twelve pounds. It is impossible to describe the coach-maker's rage; he exclaimed bitterly against the exorbitancy of the charge, and gave the painter to understand, that he would not have dared to make such a demand but upon the presumption of his being a preferred man. But mark the end. The painter being acquainted in the nobleman's family, and rather curious to know what this moderate man would demand for his labour, obtained a sight of the coach maker's bill; who charged the nobleman, *thirty pounds* for painting and gilding. This was some satisfaction to the artist, however, as he thereby discovered the motives which had so greatly disturbed the coach-maker, which amounted only to this, that he had got something less by the job than he expected. Certainly the greatest emolument ought to arise to that profession where the greatest abilities are required, if this

by the one to fly for relief to the other. In fact the society in respect to its present plan, so far as it regards the polite arts, may be very justly compared to a green-house, in which every plant thrives and flourishes, but upon being transplanted into the open air becomes instantly chilled, and is destroyed by the severity of the climate. The ladies of Great Britain have alone done infinitely more for the professors of miniature painting, than the society have done for all the branches of painting together; because, by wearing bracelets, they have at once promoted the art and rewarded the labour of the artist. This reflexion indeed naturally leads to another extremely displeasing, which is that whenever the fluctuation of fashion requires this ornamental part of dress should be laid aside, though some may stand their ground, many very ingenious persons will be obliged to seek other means for subsistence.'

On the whole, this performance of Mr. Gwynn cannot but be esteemed not only a valuable, but a seasonable, present to his country, at a time when public improvement seems to engross the attention of those persons of fortune, whose sober and generous turn of mind, by a kind of happy contagion, exalts them above the *horse-course*, *gaming-table*, and *bagnio*; and rather points the employment of their leisure toward the good of the public, than to the ruin of their private fortunes and constitutions. At such a time, and for such purpose, the communications of intelligent artists must be considered as valuable aids.

was but rightly considered, it would be a great advantage to the public as well as to many ingenious persons who are now dejected, and whose works would be more elegant and better executed.'

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*A critical History of the Life of David: in which the principal Events are ranged in order of Time; the chief Objections of Mr. Bayle, and others, against the Character of this Prince, and the Scripture Account of him, and the Occurrences of his Reign, are examined and refuted; and the Psalms which refer to him, explained.* By the late Rev. Samuel Chandler, D. D. F. R. and A. S. S. Octavo, 2 Vols. 10s. 6d. Buckland, &c.

IN a short advertisement prefixed to this history, the Editor tells us, that the whole of it was printed in Dr. Chandler's life-time, excepting the five last sheets, and that these were prepared by him for the press. Those who have read the Doctor's *Review of the History of the man after God's own heart*, (see our Rev. for March 1762.) will be able to judge how well he was qualified for a work of this kind. His design in the history now before us, is, (to use his own words) *by a full and impartial representation, to do justice to an injured character; and to confute*



*the falsehoods, and expose the misrepresentations, which have been employed to make an excellent Prince, and a man of real and great virtue and piety, appear a base hypocrite, and a Nero for cruelty and tyranny.* He omits every thing of personal controversy, and applies himself to settle the chronology of the chief events of the reign of King David, to vindicate his character, and the scripture account of the dispensations of divine providence towards him, against the unjust aspersions and unreasonable cavils of Mr. Bayle and others, and to throw light on the *Psalms* which relate to his character and conduct.

Those who enquire after truth with candor and impartiality; who are competent judges of the subject, and have a critical knowledge of the Hebrew language, will, we doubt not, be highly pleased with this history, which does no small honour to the Author's learning, judgment, and abilities as a Scripture-Critic. He is very kind, indeed, to David's virtues, and treats his vices and frailties, on some occasions, with perhaps too great tenderness. When a great and good character, however, such as David's, upon the whole, seems to have been, is grossly calumniated, and loaded with unmerited infamy; when real crimes are aggravated, and imaginary ones imputed to it, it is natural, surely, for a generous advocate to incline to the more favourable side, and, in doubtful cases, to give the most charitable interpretation.

In order to form a just estimate of David's character, what our Author says in his preface deserves to be carefully attended to. 'The history of David, says he, in many of the transactions of his life, is very short, and extremely imperfect. Facts are sometimes but barely mentioned, without the causes of them, or circumstances attending them; in all which cases it must be difficult to pass the proper judgment on them, and here, I think, the historian should equally refrain from much encomium and invective.

'Allowances also should be made for the different circumstances of times and nations, their particular constitutions and forms of government, the usual conduct of princes and kingdoms to each other, in times of peace and war, or the laws of nations, as then authorised by the general consent or practice; the nature of their treaties and compacts with each other, and other things of like kind; which when considered and applied to particular transactions, will give a very different view of them, from what they will appear in, if we judge of them only by the state of things in our own times, in which almost all nations have their peculiar establishments, their governments fixed upon certain fundamental laws, and the rights of each nation defined and limited by special and mutual treaties. The want of attending to which must necessarily lead men into very great mistakes,

mistakes, and hath occasioned many injurious reflections on the conduct and character of David.

‘ The perpetual wars between the Hebrews and the neighbouring nations, the Ammonites, Moabites, Edomites, Amalekites, Philistines, and others, who reciprocally invaded one another, may seem strange to those who are ignorant of the circumstances of those people. But it should be considered, that they were mortal enemies to the Jewish nation, had all in their turns exercised the most cruel tyranny over them, were perpetually endeavouring to harass and enslave them, and never quiet, whilst they had power to molest and invade them. This perpetually kept up the jealousy and hatred of the Hebrews towards them, made them greedily seize on every opportunity to retaliate their cruelties, often put them to the necessity, for self-defence, of exercising great severities towards them, that by getting rid of their implacable enemies, they might enjoy their possessions without fear and molestation. Nor doth there appear the least trace of any solemn treaties of peace between them, but living in a kind of state of nature with each other, they made no scruple to execute their revenge, whenever they had opportunity and power. This was quite a different situation of things from what is now to be seen in these parts of the world; where solemn leagues and treaties tie up the hands of states and governments, and cannot be violated without the most criminal breach of the public faith and honour; a crime, that, as to any thing that appears to the contrary, can never be charged on David, in any one of the wars that he made; even in those in which he was the aggressor; in which he engaged to retaliate former injuries, to prevent the hostile invasion of his enemies, and to secure to his subjects the blessings of continued prosperity and peace.

‘ The considerations I have offered in the following sheets, in vindication of David's conduct in this respect, I must leave to the judgment and candor of the world. I have offered nothing but what I think I can support. I have made no forced criticisms contrary to the nature and genius of the original language. Impartial men will candidly consider circumstances and times, and be governed, not by reproachful invectives, which prove nothing but the bad heart, and ill nature of those who use them; but by the appearance of truth, and the probability of things.

‘ The writings of the Old Testament are the only books from which we can form an idea of the character and conduct of the Jewish nation. In regard to the latter, there appears the most perfect consistency, and no great crimes, and been very far from being the cause of any

him. Let these be examined with freedom, Not the most rigid severity, if fair and honest, in such examination, can displease me. But let not little, undisciplined, unfledged, ignorant sciolists, enter into these matters, which are really above them; who, by pretending to criticize, and explain, and alter the sense of ancient passages, do but betray their own vanity and folly; and who, though they throw the charge of bigotry upon others, for not renouncing all the venerable principles of revelation, are themselves the weakest and most credulous bigots, they know not way nor wherefore, to all the absurdities of the most irrational infidelity. The objections of sober men deserve consideration, and no decency towards them can be too great in the answers that are given to them; and let the actions of David be fairly scrutinized, as they are recorded by the biblical writers, and allowances be made, as in equity they ought to be made, for the times and circumstances, the manners and customs, private and publick, of the age he lived in; and I am in hopes he will yet appear to such, to be a great and good man; and that though we are not to suppose that *the height of purity is intended*, yet that the christian world, without being ashamed of it, or afraid of the charge of impiety to the majesty of heaven, will continue to regard and honour him, in the genuine sense of the expression, as *THE MAN AFTER GOD'S OWN HEART*.'

A regular abstract of this work will not be expected from us; it is indeed, in a great measure, rendered unnecessary by what the Author has already written on the subject, and which the generality of our readers cannot be supposed to be unacquainted with. We cannot however deny ourselves the pleasure of inserting the Doctor's paraphrase of the sixty-eighth Psalm, which he has illustrated in a masterly manner, and, by the division he has made of it into its several parts, rendered the whole a regular, well connected composition.

The learned are sensible of the difficulties attending this Psalm, and will be highly pleased, we doubt not, with our Author's critical notes and observations upon it, which are followed by a short paraphrase.

'I hope my Reader, says he, will not be displeased, if I give him a short and easy paraphrase of this excellent composition.

*When the Ark was taken up on the shoulders of the Levites.*

'Ver. 1. Arise, O God, of Israel, and in thy just displeasure execute thy vengeance upon the enemies of thy people, and let all who hate them be put to flight, and never prevail against them.

2. 'Drive



2. "Drive them before thee, and scatter them, as smoke is dispersed by the violence of the wind, and let all their power and strength die away and dissolve, as wax melts away before the fire.

3. "But let thy righteous people be glad, exult in the presence and under the protection of thee their God, and in the triumph of their joy cry out:

"Sing psalms of thanksgivings to God. Celebrate his name and glory with songs of praise. Prepare ye his way, and let all opposition cease before him, who rode through the deserts, and guided his people with the cloud by day, and the flame of fire by night. His name is JAH, the tremendous being. And O exult with joy before him.

5. "He is the orphan's father, who will protect and provide for him. He is the judge and avenger of the widow, will vindicate her cause, and redress her injuries, even that God, who is present with us in his holy sanctuary.

6. "He it is who increases the solitary and desolate into numerous families, restores to liberty, and blesses with an abundance those who are bound in chains, but makes those who are his refractory implacable enemies, dwell as in a dry and desert land, by destroying their families and fortunes, and utterly blasting their prosperity.

*When the procession began.*

7. "How favourably didst thou appear, O God, for thy people in ancient times! How powerful was that protection, which thou didst graciously afford them! when thou didst march before them at their coming out of Egypt, and guidest them through the wilderness!

8. "The earth shook, the very heavens dissolved at thy presence, even Sinai itself seemed to melt, the smoke of it ascending as the smoke of a furnace, when thou the God of Israel didst in thine awful majesty descend upon it.

9. "Thou, O God, didst rain down, in the most liberal manner, during their passage through the desert, bread and flesh as from heaven, and didst thereby refresh, satisfy, and confirm thine inheritance, fatigued with their marches, and in the utmost distress for want of food.

10. Such was the abundance provided for them, that they dwelt in the midst of the manna and quails, in heaps surrounding them on every side. Thy poor and distressed people were thus liberally supplied by thy wonderful and never-failing goodness.

11. "And not only were they thus miraculously fed by thy benevolent hand, but made to triumph over all their enemies, who molested and opposed them. For thou gavest for the order

to

to attack. Thou didst assure them of success, leddest them forth against their adversaries, and their victories were celebrated by large numbers of matrons and virgins, who shouted aloud, and sang these joyful tidings.

12. "The kings of armies fled away. They fled away utterly discomfited, and they who abode with their families in their tents, received their shares in the spoils of their conquered enemies.

13. "Though when you were slaves to the Egyptians, and employed in the servile drudgery of attending their pots and bricks, you appeared in the most sordid and reproachful habits, and took up your dwellings in the most wretched and miserable huts; yet now you are enriched with the gold and silver of your conquered enemies, possessed of their tents, and arrayed with garments shining and beautiful, you resemble the dove's feathers, in which the gold and silver colours mixed with each other, give a very pleasing and lovely appearance."

14. "When the Lord thus scattered and overcame kings for the sake of his inheritance, how were thy people refreshed! how great was the joy thou gavest them in Salmon, where they obtained, beheld, and celebrated the victory!

*When the procession came in view of Mount Sion.*

15. "Is Bashan, that high hill, Bashan with its rough and craggy eminences, is this the hill of God, which he hath chosen for his residence, and where his sanctuary shall abide hereafter for ever?

16. "Why look ye, O ye craggy hills, with an envious impatience? See, there is the hill, which God hath chosen and desired to dwell in. Assuredly the Lord will inherit it for ever.

17. "The angels and chariots of God, who attend this solemnity, and encompass the ark of his presence, are not only, as at the giving of his law, ten thousand, but twice ten thousands, and thousands of thousands. God is in the midst of them, as formerly on thee, O Sinai, and will constantly reside in his sanctuary on Mount Sion, and as the guardian of it, by his almighty power continue to defend it.

*When the Ark ascended Sion, and was deposited in David's tabernacle.*

18. "Thus hast thou now, O God, ascended the heights of Zion's hill, and taken possession of it, as thy future favourite dwelling, after having subdued our adversaries, and delivered our captive brethren from the power of their enslavers. Thou hast received gifts from men, even from our inveterate enemies, by enriching us with their spoil, subjecting them as tributaries  
to

to my crown, and enabling me by them to provide an habitation for our God, and in this joyful manner to attend thine entrance into it.

19. ' O blessed be Jehovah. From day to day he supports his people, and like a father bears them up, and protects them from all all destructive evils.

20. ' He is that God, to whom we owe all our past salvations, and from whom alone we can expect all we may hereafter need. For under his direction are all the outgoings of death, so that he is able to preserve his people from the approaches of it, when their inveterate enemies meditate and resolve their destruction.

21. ' But vain and impotent shall be their power and malice. God will avenge himself on their devoted heads, and their strength and craft shall not be able to protect them from his indignation, if they continue wickedly to disturb me in the possession of that kingdom, to which he hath advanced me.

22, 23. ' For this end he raised me to the throne, and assured me that I should deliver his people from the Philistines, and from the hand of all their enemies. Let them therefore begin their hostilities when they please, God will appear for me, as he did in former times for our forefathers, and my victories over them shall be as signal and compleat, as that over Pharaoh and his army, who were destroyed in the sea, through which he safely led his people; or as over Og the king of Bashan, the slaughter of whose army was so great, as that our victorious troops were forced to trampie over their slaughtered and bloody bodies, and even our very dogs licked up their blood, and feasted on the carnage.

#### P A R T V.

*Whilst the sacrifices were offering, which concluded the whole solemnity, they closed the anthem with the following verses.*

24. ' Thy people have now, O God, seen thy marches, the triumphant marches of my God and king, present in his holy sanctuary, into the tabernacle prepared for it, amidst the loudest acclamations of the whole assembly.

25. ' The procession was led by a chosen band of singers, the players on instruments came behind them, and in the midst of them a virgin train, who accompanied their timbrels with the harmony of their voices, and sung:

26. " O celebrate the praises of God in this united congregation of our tribes. Celebrate the praises of Jehovah, all you who are descended from Israel, your great and fruitful progenitor."

27. ' Even Benjamin himself was present, who, though the smallest of our tribes, had so far the pre-eminence over the rest



as to give the first king and ruler to the people; even he was present, and rejoiced to see the honour done to Jerusalem, and the crown established on my head. Here the princes of Judah attended, with the supreme council of that powerful tribe; with the princes of Zebulun, and those of Naphthali; who from their distant borders joined the procession, all unanimously consenting that Jerusalem should become the seat of worship, and capital of my kingdom.

28. 'It is thy God, O Israel, who hath thus advanced thee, as a nation, to thy present state of dignity and power. Strengthen, O God, the foundation of our happiness, and by thy favour render it perpetual.

29. 'As the ark of thy presence is now fixed in Jerusalem, protect it by thy power, and let the kings of the earth bring their gifts, present their offerings, and pay their adoration at thy altar.

30. 'O rebuke and break the power of the Egyptian crocodile, his princes and nobles, who pay homage to their bulls, and all his people, who stupidly worship their calves, and dance in honour of them to the tinkling sounds of instruments and bells. Trample under feet their silver plated idols, and utterly disperse the people who delight in war.

31. 'Let the princes of Egypt come and worship at thy sanctuary, and the far distant Ethiopia accustom herself to lift up her hands in adoration of thy majesty.

32. 'O may all the kingdoms of the earth celebrate, in sacred songs, the majesty of our God. Let all sing the praises of our Jehovah.

33. 'He is the omnipresent God, the proprietor and Lord of the heavens of heavens, which he spread out of old. He makes the clouds his chariot when he rides through the heavens, and storms and tempests, thunders and lightnings, the instruments of his vengeance against his enemies. When he sends forth his voice in the mighty thunder, how awful and astonishing that voice!

34. 'Ascribe to him that almighty strength which belongs to him. Though his empire is universal, his kingdom is peculiarly exalted over Israel, by whom alone he is acknowledged as the true God, and who manifests the greatness of his power in the clouds of heaven.

35. 'O God, the God of Israel, how terrible is thy majesty, when thou comest forth from thy heavenly and earthly sanctuaries, for the destruction of thine enemies, and the defence of thy people. It is he who inspires them with strength and courage, and renders them a mighty and powerful nation. Eternal blessing and praise be ascribed unto our God.'

Our

Our Author observes very justly, that if the antient hymns of the most celebrated poets to their Deities, are compared with this psalm of David, they fall infinitely short of the grandeur and sublimity which appears in every part of it. There is not one circumstance or expression in it, he says, derogatory to the majesty and honour of the supreme Being, or that can convey a single sentiment to lessen our esteem and veneration for him.

The Doctor concludes his work with the following recapitulation:— 'A shepherd youth, David, the youngest son of Jesse, was chosen of God to be king of Israel, and at his command anointed to this dignity by the hands of Samuel, a venerable prophet, in the room of Saul; who had been rejected for his disobedience to the divine orders, in feloniously seizing to his own use, the prey of an enemy, which God, the supreme king of Israel, had devoted to destruction. —He is introduced to court as a man expert in music, a mighty valiant man, a man of war, prudent in matters, a comely person, and one favoured of the Lord. —By his skill in music he relieved Saul under a melancholy indisposition that had seized him, was highly beloved by his royal master, and made one of his guards. —In a war with the Philistines he accepted the challenge of a gigantic champion, who defied the armies of Israel, and being skilful at the sling, he slew him with a stone, returned safely with his head, and thus secured to his prince an easy victory over his country's enemies. —The reputation he gained, by this glorious action, raised an incurable jealousy and resentment against him, in the mind of the king his master; who, after two unsuccessful attempts to murder him, married him to his youngest daughter, that she might be a snare to him, and that he might cause him to fall by the hands of the Philistines; sending him upon an expedition against them, to bring in an hundred of their foreskins, in which he hoped he would have met with his own destruction. —In this exalted station, and amidst the dangers that encompassed him, he behaved with singular prudence, so that he was in high esteem both in the court and camp. —The modesty and prudence of his behaviour, and his approved courage and resolution, gained him the confidence and friendship of Jonathan, the king's eldest son, who *loved him as his own soul*, became his advocate with his father, and obtained from him a promise, confirmed by an oath, that he would no more attempt to destroy him. —But his jealousy returned by a fresh victory David gained over the Philistines; who, finding the king was determined to have his life, retired from court, and was dismissed in peace by Jonathan, after a solemn renewal of their friendship, to provide for his own safety. —In this state of banishment, there resorted to him companies of men, who were uneasy in their circumstances, oppressed by their creditors, or discontented with

Saul's tyrannical government, to the number of six hundred men, to protect him from the violence of his unreasonable persecutor; whom he kept in the most excellent order, exercised in the most friendly services, and by whose valour he gained signal advantages for his country; but never employed them in opposition to, or rebellion against the king, or in a single instance to distress or subvert his government.—Such was the veneration he paid him, and so sacred the regard he had for his life, such the generosity of his temper, that though it was thrice in his power to have cut him off, he gloriously spared him, and was absolutely determined never to destroy him, whom God had constituted the king of Israel.—His friendship with Jonathan, the king's son, was a friendship of strict honour, whom he never seduced from his allegiance and filial duty; in him Jonathan had so firm a confidence, that as he knew he would be king, he promised himself he should be the next person in dignity and authority under him; and with his friend David covenanted by oath, that *he would not cut off his kindness from his house for ever*.—Being provoked by a churlish farmer, who evil-treated and abused his messengers, he, in the warmth of his temper, swore he would destroy him and his family; but was immediately pacified by the address and prudence of a wife, of whom the wretch was unworthy; her he sent in peace and honour to her family, and blessed for her advice, and keeping him from avenging himself with his own hand.—Being forced to banish himself into an enemy's country, he was faithful to the prince who protected him; and, at the same time, mindful of the interest of his own nation, he cut off many of those, who had harraffed and plundered his fellow-subjects.—When pressed by the king, into whose dominions he retired, to join in a war against his own country, and father-in-law, he prudently gave such an answer as his situation required; neither promising him the aid demanded of him, nor tying up his hands from serving his own prince, and the army that fought under him; only assuring him in general, that he had never done any thing that could give him just reason to think he would refuse to assist him against his enemies.—Upon the death of Saul, he cut off the Amalekite who came to make a merit of having slain him; and by the immediate direction of God, who had promised him the succession, went up to Hebron, where, on a free election, he was anointed king over the house of Judah; and after about seven years contest, he was unanimously chosen king by all the tribes of Israel, *according to the word of the Lord by Samuel*, upon the death of Ishbosheth, who was treacherously murdered by two of his own captains; whom David justly cut off for their perfidy, treason, and parricide.

‘ As king of Israel, he administered justice and judgment to  
all



all his people, was a prince of courage, and great military prudence and conduct; had frequent wars with the neighbouring nations, to which he was generally forced by their invading his dominions, and plundering his subjects; against them he never lost a battle; he never besieged a city without taking it, nor, as for any thing that can be proved, used any severities against those he conquered, beyond what the law of arms allowed, his own safety required, or the cruelties of his enemies rendered just, by way of retaliation; enriching his people by the spoils he took, and providing large stores of every thing necessary for the magnificent temple he intended to erect, in honour of the God of Israel.—Having rescued Jerusalem out of the hands of the Jebusites, he made it the capital of his kingdom, and the place of his residence; and being willing to honour it with the presence of the ark of God, he brought it to Jerusalem in triumph, and divesting himself of his royal robes, out of reverence to God, he clothed himself in the habit of his ministers, and with them expressed his joy by dancing and music; condemned only by one haughty woman; whom, as a just punishment of her insolence, he seems ever to have separated from his bed.—Though his crimes were heinous, and highly aggravated, in the affair of Uriah and Bathsheba, he patiently endured reproof, humbly submitted to the punishment appointed him, atoned for his sins, as far as he could, by a sincere repentance, and obtained mercy and forgiveness from God, though not without some severe marks of his displeasure, for the grievous offences he had been guilty of.—A rebellion is raised against him by his son Absalom, whose life he commanded the general to spare.—When forced by it to depart from Jerusalem, he prevented the just punishment of a wretch who cursed and stoned him.—When restored to his throne, he spared him upon his submission, and would not permit a single man to be put to death in Israel, upon account of it.—He, with a noble confidence, made the commander of the rebel forces general of his own army, in the room of Joab, whom he intended to call to an account for murder and treason.—After this, when obliged, by the command of God, to give up some of Saul's family to justice, for the murder of the Gibeonites, he spared Mephibosheth, Micah, and his family, the male descendants of Saul and Jonathan, who alone could have any pretence to dispute the crown with him, and surrendered only Saul's bastard children, and those of his daughter by Adriel, who had no right or possible claim to the throne, and who could never give him any uneasiness in the possession of it; and thus shewed his inviolable regard for his oaths, his tenderness to Saul, and the warmth of his gratitude and friendship to Jonathan.—In the close of his life, and in the near prospect of death, to demonstrate his love of justice, he charges Solomon to punish with death Joab, for the

the base murder of two great men, whom he assassinated under the pretence of peace and friendship; and to manifest his care of his successor's safety, and prevent any disturbances in the beginning of his government, he charges him to have an eye on the conduct of an old turbulent rebel, and, except cutting him off, to deal with him according to his prudence, and not to spare him if he found any thing in him worthy of death.—And as if one thing more was wanting to compleat the catalogue of his noble actions, he professed the greatest regard for every appearance of virtue and holiness, and gave the most shining and indisputable proofs of an undissembled reverence for, and sincere piety to God; ever obeying the direction of his prophets, worshipping him alone throughout the whole of his life, and making the wisest settlement to perpetuate the worship of the same God, throughout all succeeding generations.

‘ And as to his psalms, they breathe the genuine disposition of piety; they are wrote with a true spirit of poetry; the sentiments to be found in them are often the most grand and sublime, which have nothing in pagan poetry to exceed, or equal them; and which, had they been wrote on any other subjects but those of religion, would have been regarded as the proofs of a most excellent genius; and his admirers would have wondered at the calmness and sedateness of his temper, who, amidst the multiplicity of his affairs, the variety of the persecutions he suffered, the imminent dangers that surrounded him, and the numerous wars he was engaged in, could find any leisure hours, or tranquil dispositions, for the polite and delicate entertainments of poetry and music.

‘ These, Christians, are the out-lines of a Jewish prince, whom you justly extol as *a man after God's own heart*; whom God himself called to be king over Israel, who faithfully answered the purposes for which God raised him; in whose family he established the throne; with whom he made an everlasting covenant; and who was the great progenitor of the Messiah himself, who now reigns over all, and *shall reign till all his enemies are put under his feet*.

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*A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a charge delivered at a Visitation in July 1766. By T. Rutherford, D. D. F. R. S. Archdeacon of Essex, King's Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. 8vo. 6d. Cadell, Bathurst, &c.*

**I**N this charge, the Author does not enquire into the force and meaning of the subscription to the XXXIX articles, when it is applied to these articles in particular, but only endeavours to

to vindicate the general right, which the governors of our own; or of any other protestant church, have to enjoin, that all those who are admitted to the office of public teaching in it, shall subscribe to the truth of some confession of faith and doctrines.

The universal church of Christ, we are told, is a society; which he instituted, and of which he is the head, including in it all those, who profess to believe in his name, and have been received by baptism into the number of his disciples. The end and purpose, for which this society was instituted, is to lead men to eternal life by the preservation and advancement of true religion. It is therefore the duty of those, who are appointed under him to superintend and govern particular churches, which are only parts of the universal church, to secure and promote, as far as they are able, the true faith and doctrines of the gospel.

Now the only legitimate means, of advancing and preserving the true religion of Christ, are instructions in the faith and doctrines, which he, and his Apostles in his name, delivered to mankind, with exhortations and admonitions to attend to them, to embrace them, to persevere in them, and by a pious and virtuous life and conversation to bring forth the proper fruits of them. Since therefore it is the duty of church-governors to take care, that the people should be instructed in the truth of the Gospel; they have a right, our Author says, to require, that all those, whom they appoint to be pastors and teachers, should first give them sufficient assurance of the soundness of their faith and doctrines. This is all, that they do, we are told, when they require them to subscribe to an established confession: for no church has a right to make use of its confession as a law, to compel the candidates for holy orders to assent to the propositions contained in it, but only as a test to discover, whether they do assent to them or not.

Our Author now goes on to make some remarks on some passages of the CONFESSIOAL.—“The Writer, says he; who led me to employ your thoughts on the subject of subscriptions, allows, that \* “where the methods of promoting christianity are matter of scripture-precept, or are plainly recommended by scripture-precedents, they should be strictly followed.” Now St. Paul in his epistle to Titus, † when he had left him in Crete to ordain elders there, directs, that they should be such as held fast the faithful word agreeably to what they had been taught: and in another of his epistles ‡ he gives the like charge to Timothy about the ordaining of deacons; they were to be such, as held the mystery of the faith in a pure conscience. There is no occasion to enquire, whether Timothy

\* Confessional. p. 29.

† Tit. i. 5. 9.

‡ 1 Tim. iii. 9.

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and Titus, in trying the faith and doctrines of the several candidates, required them to subscribe their names to a formal confession. However this might be, the precept of the apostle is as much in point, as can be desired. For to a man, who has no design to deceive or to prevaricate, when he finds, that, if he had applied for holy orders to Timothy or Titus, they could not have ordained him consistently with the commands of St. Paul, unless he had first made an explicit declaration of his faith and doctrines, and they had judged them to be agreeable to the gospel of Christ, it can be of no importance, whether he should have been at liberty to make this declaration in words of his own, or have been obliged to use a form dictated by them; whether he might have been allowed to speak it only, or must have left it upon record by making it in writing. His words and expressions, if he had chosen them himself, must have been such, as would have left them no more room to doubt of his meaning, than if they had prescribed them to him; and his declaration, if he made it by speaking, would have been as binding upon his conscience, as if he had given it under his hand.

\* But might not these primitive church-governors \* “be contented with a solemn declaration on the part of teachers and pastors, that they received the scriptures as the word of God, and would instruct the people out of them?” As I can see no distinction, worth an honest man’s regarding, between a subscription and a solemn declaration, so one or two instances of what happened very early in the church will serve to shew us, whether a general profession of believing whatever is contained in the scripture, or of adhering to the doctrine of the apostles, was likely to satisfy Timothy or Titus, that they, who made it, “held fast the faithful word, as they had been taught, the mystery of faith in a pure conscience.” We learn from St. Peter, that there were in his time † unlearned and unstable men who wrested the epistles of St. Paul, and the other scriptures likewise, to their own destruction; and from St. Paul, that there were some, who, ‡ “taking occasion from the doctrine of *free grace*, slandered the apostles as having taught, that men might do evil, that good might come.” After the epistle to the Romans had been published throughout the whole church, as it possibly might have been, when those to Timothy and Titus were written, the apostolical doctrine on this head was so plainly declared, as not to admit of such a misrepresentation. But the instance nevertheless comes up to my purpose; as it shews, that the meaning of those words and expressions, which were

\* Confessional. p. 16.

† 2 Pet. iii. 16.

‡ Confessional. p. 80. Rom. iii. 8.

made use of by the apostles to declare their doctrines to the world, are liable to be misrepresented.

“ I made choice of this latter instance the rather; because the writer, to whom I just now referred, proposing the example of the apostles to the imitation of protestant churches, asks, “ What course they took in this exigency? whether they framed a new creed or confession, or inserted into an old one a new article importing, that no man should do evil, for the sake of procuring the greatest imaginable good?” and then answers, “ No, they left the calumny to be confronted by the gospel-history, and the tenor of their own writings and conversation, and gave themselves no farther trouble about it.” We find however, that St. Paul was led by it to write thus to the Romans; “ If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner; and not rather, as we be slanderously reported, and as some affirm, that we say, let us do evil that good may come? whose damnation is just.” Care therefore was taken by the apostles explicitly to condemn this doctrine, and to insert an article in opposition to it, if not into any creed or confession distinct from the scriptures, yet into the scriptures themselves.

“ When those, who allow, that † “ such methods of promoting christianity as are plainly recommended by scripture-precedents, ought to be strictly followed, complain of it as an unwarrantable encroachment on Christian liberty,” that subscriptions should be required to be made to religious propositions expressed in any other than scripture-language; one is apt to suspect, that by a scripture-precedent they mean a precedent of a confession recorded in the scriptures, and expressed there in unscriptural words. But without looking for such inconsistencies, it is enough for us to find, that St. Paul, when he commanded Timothy and Titus to examine into the faith of all those whom they should receive into the ministry, gave them no directions to use only scripture-language: for we may reasonably conclude from hence, that they were left at liberty to propose their questions in any words, which would ascertain their meaning.

“ Do we therefore say, that † “ new and unscriptural words will better fix the sense of scripture-doctrine, than the words of Christ and his apostles?” To take off the invidiousness of this question, I will beg leave, before I answer it, to ask another. Do not they, who object this to us, hold, that § pastors and teachers by familiar, clear, and usual forms of speech can make the sense of scripture more plain to their hearers, than if they

\* Confessional. *ibid.* compare Rom. iii. 7. 8.

† Confessional. p. 29. 19.

‡ Confessional. p. 19.

§ Confessional. p. 41.

were to read it to them in the words, which Christ and his apostles made use of? They must, if they think otherwise, maintain, that all preaching and interpreting of the scriptures is entirely useless, and that the public teachers in protestant churches have nothing else to do for the instruction of their congregations, but to read the bible to them. I do not mean from the utility of preaching or interpreting the scriptures in Christian assemblies \* to infer the utility of established confessions, but to remind the opposers of such confessions, that what they hold in one case is exactly similar to what they imagine would bring an odium upon us, if we were to say it in the other. For if the sense of scripture may be expressed more plainly, why not more precisely, than in the words of Christ and his apostles? To pass over the ordinary mutability of language; every sect, which has sprung up since the first planting of christianity, has had an interpretation of scripture peculiar to itself; and much pains have all along been taken by the several leaders of these numberless contending parties to give such a sense to the words of Christ and his apostles, as might appear most suitable to their own favourite opinions. Thus by † the perverse disputings of men of corrupt minds a variety of meanings has been found out for those scripture-expressions, which were originally intended to convey but one; and nothing is more common, than to extract very unscriptural doctrines from scripture-language. The governors of the church have therefore found it necessary to introduce what are called new and unscriptural words and expressions, not to fix the sense of scripture-doctrines, but to fix the sense, in which scripture-expressions are understood by those, who are candidates for the office of public teaching, and whose faith and doctrines they have therefore a right to examine into and ascertain.

When these objectors come to explain themselves; they do not seem to mean, that the sense of scripture cannot, but that it ought not, to be more exactly fixed, than it is in the words of scripture. For they sometimes make it matter of complaint, that any church should ‡ “require assent to a certain sense of scripture exclusive of all other senses;” because this cannot, they say, be done “without an unwarrantable interference with the rights of private judgment, which are manifestly secured to every individual by the scriptural terms of Christian liberty.” But can any one imagine, that Christ and his apostles purposely delivered their doctrines in such expressions, as would admit of different interpretations, that each particular person might interpret them for himself, and might, in determining what his faith should be, have a variety to chuse out of? If this

\* Confessional. p. 41.

† 1 Tim. vi. 5.

‡ Confessional. p. 32.



was not their design; if they intended, as certainly they did intend, not to leave any such ambiguities in their discourses or writings, but to deliver a fixed and certain religion to all mankind, and to oblige all those to have § one faith, who profess to have one Lord; though the cunning craftiness of designing interpreters may have found out a variety of senses for any passages of scripture, yet the terms, which secure to each Christian the right of interpreting them for himself, cannot without impropriety be called the scriptural terms of Christian liberty: they should rather be called the natural terms of an accidental liberty, which belongs to Christians in their present situation. But whatever names we may make use of, the question is, whether this liberty, call it how we will, is not unwarrantably interfered with by requiring Christians to assent to any certain sense of scripture, where they are persuaded, that it will admit of other senses, and have a right to judge for themselves, which is the true one? The answer is obvious. No Christian is required to subscribe to such confessions, as I am speaking of, who is not in his own private judgment convinced, that they are agreeable to the word of God. On the contrary, as they are designed to be tests, by which the governors of the church may find out, whether they, who desire to be appointed pastors and teachers, assent to the faith and doctrines contained in them, or not; whoever subscribes to them, when he does not assent to them, frustrates the purpose, for which they were established.

These are the principal remarks which the Doctor makes upon the *CONFESSIOAL*. It would be no difficult task to reply to what he has advanced; but the Author of the *CONFESSIOAL* is best able to defend his own cause, and we hope his will is equal to his ability. The subject, though often handled, is still important, as the grievances, so long and so often complained of, are not yet redressed.

§ Ephes. iv. 5.

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*A comparative View of the State and Faculties of Man with those of the Animal World.* The third Edition\*. 12mo. 3s. Doddsley.

IT gives us no small pleasure to find that the opinion we formed of this very ingenious and entertaining work is so amply confirmed by the public approbation, which has encouraged the Author to correct, and considerably enlarge this third edition. In a very sensible and modest preface, he gives an account of the general train of sentiments that gave rise to his work; our Readers will be pleased with what he says:

\* See our account of this work at its first publication, Rev. Vol. XXXIII. p. 356.

‘ By an advertisement prefixed to the first edition of this book, says he, the public was informed that it consisted of some discourses originally read in a private literary society, without the most distant view to their publication. The loose and careless manner in which they are written, is too strong an internal evidence that they never were intended for the public inspection. But, for what purpose they were originally composed, and how they came into the world, are questions which a Reader will never ask: he has an undoubted right to censure them with all the severity which their faults deserve, and to censure likewise the Author of them, unless he could pretend they were published without his knowledge. The unexpected favour he has met with from the public has encouraged him to correct and enlarge this edition; but when he attempted to treat his subject with that fullness and accuracy which its importance required, he found it run into so great an extent; that he was obliged to abandon it, being necessarily engaged in business and studies of a very different nature. He would gladly have suppressed some sentiments freely thrown out in the confidence of private friendship, which may be liable to misconstruction; but he was afraid that, by too anxious an attention to guard against every objection, he should deprive the book of that appearance of ease and nature in which its only merit consisted. When we unbosom ourselves to our friends on a subject that interests us, there is sometimes a glow of sentiment and warmth of expression that pleases, though there is nothing in what is said, particularly ingenious or original.

‘ The title of the book does not well express its contents. The public is too well accustomed to books that have not much correspondence with their titles, to be surprized at this. But it would have been an imposition of a worse kind to have changed the title in this new edition. The truth is, the subjects here treated, are so different, that it was impossible to find any title, that could fully express them. Yet unconnected as they seem to be, there was a certain train of ideas that led to them, which it may not be improper to explain.

‘ When we attend to the many advantages which mankind possess above the inferior animals, it is natural to enquire into the use we make of those advantages. This leads us to the consideration of man in his savage state, and through the progressive stages of human society. Man in his savage state is, in some respects, in a worse condition than any other animal. He has indeed superior faculties, but as he does not possess, in so great a degree as other animals, the internal principle of instinct to direct these faculties to his greatest good, they are often perverted in such a manner as to render him more unhappy. He possesses bodily strength, agility, health and what are called the  
animal

animal faculties, in greater perfection, than men in the more advanced states of society, but the nobler and more distinguishing principles of human nature lie in a great measure dormant.

\* There is a certain period in the progress of society, in which mankind appear to the greatest advantage. In this period they have the bodily powers and all the animal functions remaining in full vigour. They are bold, active, steady, ardent in the love of liberty and their native country. Their manners are simple, their social affections warm, and though they are greatly influenced by the ties of blood, yet they are generous and hospitable to strangers. Religion is universally regarded among them, though disguised by a variety of superstitions. This state of society, in which nature shoots wild and free, encourages the high exertions of fancy and passion, and is therefore peculiarly favourable to the arts depending on these; but for the same cause it checks the progress of the rational powers, which require coolness, accuracy, and an imagination perfectly subdued and under the controul of reason. The wants of nature, likewise, being few and easily supplied, require but little of the assistance of ingenuity; though what most effectually retards the progress of knowledge, is the difficulty of communicating and transmitting it from one person to another.

\* This state of society seldom lasts long. The power necessarily lodged in the hands of a few for the purposes of public safety and utility, comes to be abused. Ambition and all its direful consequences succeed. As the human faculties expand themselves, new inlets of happiness are discovered. The intercourse in particular with other nations brings an accession of new pleasures, and consequently of new wants. The advantages attending an intercourse and commerce with foreign nations are, at first view, very specious. By these means the peculiar advantages of one climate are, in some degree, communicated to another, a free and social intercourse is promoted among mankind, knowledge is enlarged and prejudices are removed. On the other hand, it may be said, that every country, by the help of industry, produces whatever is necessary to its own inhabitants; that the necessities of nature are easily gratified, but the cravings of false appetite, and a deluded imagination, are endless and insatiable; that when men leave the plain road of nature, superior knowledge and ingenuity, instead of combating a vitiated taste and inflamed passions are employed to justify and indulge them; that the pursuits of commerce are destructive of the health and lives of the human species, and that this destruction falls principally upon those who are most distinguished for their activity, spirit and capacity.

\* But one of the most certain consequences of a very extended commerce and of what is called the most advanced and polished



lished state of society, is an universal passion for riches, which corrupts every sentiment of taste, nature and virtue. This at length reduces human nature to the most unhappy state in which it can ever be beheld. The constitution both of body and mind becomes sickly and feeble, unable to sustain the common vicissitudes of life without sinking under them, and equally unable to enjoy its natural pleasures, because the sources of them are cut off or perverted. In this state money becomes the universal idol to which every knee bows, to which every principle of virtue and religion yields, and to which the health and lives of the greater part of the species are every day sacrificed. So totally does this passion pervert the human heart, that it extinguishes or conquers the natural attachment between the sexes, and in defiance of every sentiment of nature and sound policy, makes people look even upon their own children as an incumbrance and oppression. Neither does money, in exchange for all this, procure happiness, or even pleasure in the limited sense of the word; it yields only food for a restless, anxious, insatiable vanity, and abandons men to dissipation, languor, disgust and misery. In this situation, patriotism is not only extinguished, but the very pretension to it is treated with ridicule: what are called public views, do not regard the encouragement of population, the promoting of virtue, or the security of liberty; they regard only the enlargement of commerce and the extension of conquest. When a nation arrives at this pitch of depravity, its duration as a free state must be very short, and can only be protracted, by the accidental circumstances of the neighbouring nations being equally corrupted, or of different diseases in the state ballancing and counter-acting one another. But when once a free, an opulent and luxurious people, lose their liberty, they become of all slaves the vilest and most miserable.

‘ We will readily acknowledge, that in a very advanced and polished state of society human nature appears in many respects to great advantage. The numerous wants which luxury creates, gives exercise to the powers of invention in order to satisfy them. This encourages many of the elegant arts, and in the progress of these, some natural principles of taste, which in more simple ages lay latent in the human mind, are awakened and become proper and innocent sources of pleasure. The understanding likewise, when it begins to feel its own power, expands itself, and pushes its enquiries into nature with a success incredible to more ignorant nations. This state of society is equally favourable to the external appearance of manners, which it renders humane, gentle and polite. It is true, that these improvements are often so perverted, that they bring no accession

of

of happiness to mankind. In matters of taste, the great, the sublime, the pathetic, are first brought to yield to regularity and elegance; and at length are sacrificed to the most childish passion for novelty and the most extravagant caprice. The enlarged powers of understanding, instead of being applied to the useful arts of life, are dissipated upon trifles, or wasted upon impotent attempts to grasp at subjects above their reach; and politeness of manners comes to be the cloak of dissimulation. Yet still these abuses seem in some measure to be but accidental.

‘It was this consideration of mankind in the progressive stages of society, that led to the idea, perhaps a very romantic one, of uniting together the peculiar advantages of these several stages, and cultivating them in such a manner as to render human life more comfortable and happy. However impossible it may be to realize this idea in large societies of men, it surely is not impossible among individuals. A person without losing any one substantial pleasure that is to be found in the most advanced state of society, but on the contrary in a greater capacity to relish them all, may enjoy perfect vigour of health and spirits; he may have the most enlarged understanding and apply it to the most useful purposes; he may possess all the principles of genuine taste, and preserve them in their proper subordination; he may possess delicacy of sentiment and sensibility of heart, without being a slave to false refinement or caprice. Simplicity may be united with elegance of manners; a humane and gentle temper may be found consistent with the most steady and resolute spirit, and religion may be revered without bigotry or enthusiasm.

‘Such was the general train of sentiments that gave rise to the following treatise. But the Reader will find it prosecuted in a very imperfect and desultory manner. When it was first composed, the Author thought himself at liberty to throw out his ideas without much regard to method or arrangement, and to enlarge more or less on particular parts of his subject, not in proportion to their importance, but as fancy at the time dictated. He would with pleasure have attempted to rectify these imperfections, which he has reason to be ashamed of in a work offered to the public; but the circumstances which he formerly mentioned put that entirely out of his power.’

In the course of the work, the Reader will find several considerable additions, which shew the taste, good sense, and benevolent disposition of the Author.

*The Divine Legation of Moses demonstrated.* In nine Books. The fifth Edition, corrected and enlarged. Vol. I. and II. 8vo. 10s. Millar and Tonsen.

WE think it incumbent upon us to give a short view of the principal alterations and additions that are made in this new impression, of the first and second volumes of the *Divine Legation*, as few of our Readers can be supposed to have any inclination to purchase this new edition, merely on account of the improvements or alterations that are made in it.

On comparing the fourth edition, published last year, with that now before us, the first thing that struck us was the omission of the following note in p. 20th of the *Dedication to the Free-Thinkers*;—See this matter, and what else relates to *ridicule, as a test of truth*, explained at large, and in a very just and elegant manner, by Mr. Brown, in his *first Essay on the Characteristics*.

What can be the meaning of this omission? If this note was proper in 1765, does it cease to be so in 1766? There is certainly some mystery in the affair, and how to account for it in a satisfactory manner, we really know not. It occurred to us at first, that his Lordship might possibly be offended with Dr. Brown on account of his letter to Dr. Lowth, and that therefore—but this supposition carried in it something so little, so mean, and so illiberal, that we immediately rejected it: we therefore leave it to our more sagacious Readers to account for this matter.

In the 21st p. of the same dedication, we have the following note.—‘The Author of a late book called *Elements of Criticism*, speaking of men’s various opinions concerning the *use of ridicule*, proceeds against what is here said, in the following manner—“This dispute has produced a celebrated question, *Whether ridicule be, or be not, a test of truth?* Which (says he) stated in accurate terms, is, *Whether the sense of ridicule be the proper test for distinguishing ridiculous objects from those that are not so?* To answer this question with precision, I must premise that ridicule is not a subject of reasoning but of *sense or taste*.” Vol. ii. p. 55. The critic having thus changed the question, which he calls *stating it in accurate terms*; and obscured the answer, which he calls, giving it *with precision*, he concludes, that *ridicule is not only the best, but the only, test of truth*.

‘But what is all this to the purpose? is the dealer in ridicule now debarred the liberty of doing what he has so often done, putting his object in a false light; and, by that means, making truth appear like error? As he is not, I inferred, against Lord Shaftsbury, *that ridicule is not a test of truth*. How does our critic address himself to prove the contrary? not by shewing,



ing, that *ridicule* is such a test: but that *the taste of ridicule is the test of what is ridiculous*. Who doubts that? It is the very thing complained of. For when our *taste* for *ridicule* gives us a sensible pleasure in a ridiculous representation of any object, we do not stay to examine whether that representation be a true one, but conclude it to be so, from the pleasure it affords us.

His second change of the question is a new substitution, viz. *Whether ridicule be a talent to be used or employed at all?* Of which he supposes me to hold the negative. What else is the meaning of these words? "To condemn a talent for *ridicule*, because it may be converted to wrong purposes, is not a little ridiculous. Could one forbear to smile if a talent for reasoning was condemned, because it also may be perverted?" p. 57. He has no reason to smile sure, at his own misrepresentation. I never condemned a talent for *ridicule* because it may be abused; nor for any other reason. Though others, perhaps, may be disposed to smile at his absurd inference, that we may as well condemn a talent for reasoning. As if reason and *ridicule* were of equal importance for the conduct of human life.

He may then perhaps ask, "If I do not condemn the use of *ridicule*, on what employment I would put it, when I have excluded it from being a test of truth?" Let him not be uneasy about that. There is no danger that the talent for *ridicule* should lie idle, for want of proper business. When reason, the only test of truth I know of, has performed its office, and unmasked hypocrisy and formal error, then *ridicule*, I think, may be fairly called in, to quicken the operation. Thus, when Dr. S. Clarke had, by superior reasoning, exposed the wretched sophistry which Mr. Collins had employed to prove the soul to be only a quality of body; Dr. Arbuthnot, who very rarely misemployed his inimitable talent for *ridicule*, followed the blow, and gave that foolish and impious opinion up to the contempt and laughter it deserved, in a chapter of the *Memoirs of Scriblerus*. But to set *ridicule* on work before, would be as unfair, indeed as scandalous, as to bestow the language due to convicted vice, on a character but barely suspected.

This dedication is followed by a *Postscript* of about 12 pages, wherein his lordship considers what the Author of the *Pleasures of the imagination* has advanced concerning the use and abuse of *ridicule*. The discerning Reader will be at no loss to account for this attack upon Dr. Ak——de, when he recollects a late short publication of the Doctor's.

The first volume concludes with an appendix of 48 pages, wherein his lordship considers what Lord Bolingbroke has advanced concerning the moral attributes of the Deity; but the whole of this is taken, with little or no variation, from the view of Lord Bolingbroke's *Philosophy*, Letter 2d.

In *Book 2d. Sect. 6th.* we have the following addition.—  
 ‘ On this occasion, it may not be improper, once for all, to expose the ignorance and malice of those, whom the French call *philosophers*, and we English, *free thinkers*; who, with no more knowledge of antiquity, than what the *modern sense* of a few Latin and Greek words could afford them, have his *odium humani generis* perpetually in their mouths, to disgrace the chosen people of God, or rather the author of their religion. Their favourite author, Tacitus himself, by extending the abuse, discountenances it. He makes this *odium humani generis* the characteristic both of *Jews and Christians*; and by so doing, shews us, in what it consisted. Nor do the ancients in general, by affixing it as the common brand to these two *inhospitable* religions contribute to this calumny, any otherwise than by the incapacity of our *philosophers* to understand them. Diodorus Siculus speaking \* of Antiochus’s profanation of the *Jewish Temple*, and his contemptuous destruction of the *sacred books*, applauds the tyrant’s exploits, as those books contained *τα μισόξενα νόμιμα*, laws which bore hate and enmity to all the rest of mankind. This pretended *odium humani generis*, we find then, was not any thing in the personal temper of the Jews, but in the nature and genius of their law. These laws are extant and lie now before us; and we see, the only hate they contain is the hate of idols. With regard to the race of mankind, nothing can be more endearing than the Mosaic account of their common original; nothing more benign or salutary than the legal directions to the Jews concerning their treatment of all, out of the covenant. Whatever there might be of this odious temper fairly ascribed to the Jews, by our *philosophers*, it received no countenance from the law, and is expressly condemned by the Almighty author of it, when it betrayed itself amongst certain corrupt and apostate members of that nation. These, indeed, the Prophet Isaiah describes, as saying to all others,—*Stand by thyself, come not near me; for I am holier than thou* †. And lest this should be mistaken for the fruits of the *inhospitable genius of the law*, he takes care to inform us these men were the rankest and most abandoned apostates.—*A rebellious people who sacrifice in gardens, and burn incense upon altars of brick—who remain amongst the graves, and lodge in the monuments, which eat swine’s flesh, &c* ‡. that is, a people thoroughly paganized.

In Section 4th. Book 3d. we find the following addition.—  
 ‘ Against all this force of evidence, weak, indeed, as it is against the force of *prejudice*, the learned Chancellor of Gottingen has opposed his authority, which is great, and his talents of reason-

\* Eclog. 1. ex Deod. Sic. l. 31.

† If. c. 65. v. 5. ‡ v. 2—4.

ing and eloquence, which are still greater. “*Magnam non ita pridem (says he) ut antiquiores mittam, ingenii vim et doctrinæ copiam impendit, ut in hanc nos sententiam induceret Gulielmus Warburtonus, vir alioquin egregius et inprimis acutus, in celeberrimo et eruditissimo libro, quem, The Divine Legation of Moses demonstrated, inscripsit Lib. iii. Sect. 4. Jubet ille nos existimare omnes philosophos, qui animorum immortalitatem docuerunt, eandem clam negasse, naturam rerum revera Dei loco habuisse atque mentes hominum particulas censuisse ex mundi anima decerptas, et ad eam post corporum obitum reversuras. Verum, ut taceam, Græcorum tantum philosophos eum testari, quum aliis tamen populis sui etiam philosophi fuerint, a Græcorum sententiis multis modis semoti, ut hoc, inquam, seponam, non apertis & planis testimoniis causam suam agit vir præclarus, quod in tanti momenti accusatione necessarium videtur, sed conjecturis tantum, exemplis nonnullis, denique consuetudinibus ex institutis quibusdam et dogmatibus philosophorum quorundam ductis—*”

*De rebus Christ. ante Constantinum Magnum, p. 18.* Here the learned critic supposing the question to be, —What the philosophers of the antient world in general thought concerning a future state? charges the author of the *Divine Legation* with falling short in his proof, which reaches, says he, only the Greek philosophers, though there were many other in the world besides, who dogmatized on very different principles. Now I had again and again declared, that I confined my inquiry to the Greek philosophers. We shall see presently, for what reason. What then could have betrayed this great man into so wrong a representation? It was not, I am persuaded, a want of candour, but of attention to the author, he criticized. — For, seeing so much written by me against the principles of those ancients who propagated the doctrine of a future state, he unwarily concluded that it was in my purpose to discredit the doctrine, as discoverable by the light of nature; and, on that ground, rightly inferred that my business was with the whole tribe of antient philosophers: and that to stop at the Greeks was mistaking the extent of my course. But a little attention to my general argument would have shewn him, that this inquiry into the real sentiments of a race of sages, then most eminent in all political and moral wisdom, concerning this point, was made solely to shew the vast importance of the doctrine of a future state of reward and punishment to society, when it was seen that these men, who publicly and sedulously taught it, did not indeed believe it. For this end the Greek philosophers served my purpose to the full. Had my end been not the importance, but the discredit of the doctrine (as this learned man unluckily conceived it) I had then, indeed, occasion for much more than their suffrage to carry my point.



‘ In what follows of this learned criticism I am much further to seek for that candour which so eminently adorns the writings of this worthy person. He pretends I have not proved my charge against the *Greek philosophers*. Be it so. But when he says, I have not attempted it by any clear and evident testimonies; but only by conjectures; by instances in some particulars; by consequences deduced from the doctrines and institutes of certain of the philosophers; this, I cannot reconcile to his ingenuous spirit of criticism. For what are all those passages given above, from Timæus the Locrian, from Diogenes Laertius, from Plutarch, Sextus Empiricus, Plato, Chrysippus, Strabo, Aristotle, Epicetetus, M. Antoninus, Seneca and others, but *testimonies, clear and evident*, either of the parties concerned, or of some of their school, or of those who give us historical accounts of the doctrines of those schools, that none of the theistical sects of *Greek philosophy* did believe any thing of a future state of rewards and punishments.

‘ So much for that kind of evidence which the learned person says I have not given.

‘ Let us consider the nature of that kind, which he owns I have given, but owns it in terms of discredit. —In tanti momenti accusatione—*conjecturis tantum, exemplis nonnullis denique conjectariis ex institutis, &c.* —

‘ 1. As to the *conjectures* he speaks of—Were these offered for the purpose he represents them; that is to say, directly to inforce the main question, I should readily agree with him, that in an *accusation of such moment* they were very impertinently urged. But they are employed only occasionally to give credit to some of those particular *testimonies*, which I esteem *clear and evident*, but which he denies to exist at all, in my inquiry.

‘ 2. By what he says of the *instances or examples in some particulars*, he would insinuate that what a single philosopher says, hold only against himself, not against the sect to which he belongs: though he insinuates it in defiance of the very genius of the Greek philosophy, and of the extent of that temper (by none better understood than by this learned man himself) which disposed the members of a school

*jurare in verba magistri.*

‘ 3. With regard to the *inferences deduced from the doctrines and institutes of certain of the philosophers*; by which he principally means those deduced from their ideas of God and the soul, we must distinguish.

‘ If the *inference*, which is charged on an opinion be disavowed by the opinionist, the charge is *unjust*.

‘ If it be neither avowed or disavowed, the charge is *inconclusive*.

\* But if the *consequence* be acknowledged and even contended for, the charge is *just*: and the evidence resulting from it has all the force of the most direct proof.

\* Now the *consequence* I draw from the doctrines of the philosophers concerning *God* and the *soul*, in support of my charge against them, is fully and largely acknowledged by them. The learned person proceeds, and assures his reader that, by the same way of reasoning, he would undertake to prove that none of the Christian divines believed any thing of that future state which they preached up to the people. “Ego quidem mediocris ingenii homo et tanto viro quantus est Warburtonus longe inferior, omnes Christianorum theologos nihil eorum, quæ publice tradunt, credere, et callide hominum mentibus impietatis venenum afflare velle, convincam, si mihi eadem eos via invadendi potestas concedatur, qua philosophos vir doctissimus aggressus est.”

\* This is civil. But what he gives me on the side of *ingenuity*, he repays himself on the side of *judgment*. For if it be, as he says, that by the same kind of reasoning which I employ to convict the philosophers of impiety, the fathers themselves might be found guilty of it, the small talent of ingenuity, which nature gave me, was very ill bestowed.

\* Now if the learned person can shew that *Christian divines*, like the *Greek philosophers*, made use of a *double doctrine* — that they held it *lawful to deceive*, and say one thing when they thought another — that they sometimes owned and sometimes denied a future state of reward and punishment — that they held *God could not be angry nor hurt any one* — that the *soul was part of the substance of God* — and avowed that the *consequence of these ideas of God and the soul was, no future state of rewards and punishments* — When, I say, he has shewn all this, I shall be ready to give up the *divines*, as I have given up the *philosophers*.

\* But if, instead of this, he will first of all misrepresent the force of my reasoning against the philosophers, and then apply it, thus misrepresented, against the divines; bringing vague *conjectures* in support of the main question; making the *case* of particulars (Synesius for instance) to include the whole body; or urging *consequences* not seen, or abhorred when seen, (such as Polytheism from the Trinity:) If, I say, with such kind of proof (which his ingenuity and erudition may find in abundance) he will maintain that he has proved the charge in question as strongly against *Christian divines* as I have done against the *Greek philosophers*; why then — I will agree with the first sceptic I meet, that all enquiries concerning the opinions either of the one set of men or of the other, is an idler employment than picking straws: for when logic and criticism will serve no longer to discover truth, but may be made to serve the wild vagaries, the blind prejudices and the oblique interests of the *disputers*

puters of this world, it is time to throw aside these old Instruments of vanity and mischief.

In section 5th, book 3d. we have the following note.—‘ As what is here said relates entirely to the revolutions in the state of religion here at home, strangers will not be able to see the force of it, without some further account of this matter.—*Justification by faith alone*, built upon the doctrine of *the redemption of mankind by the death and sacrifice of Christ*, was the great gospel-principle on which *protestantism* was founded, when the churches of the north-west of Europe first shook off the yoke of Rome: by some perhaps pushed too far, in their abhorrence of the Popish doctrine of *merit*; the *Puritan* schism amongst us being made on the panic fancy that the church of England had not receded far enough from Rome. However, *justification by faith alone* being a gospel-doctrine, it was received as the badge of true *protestantism* by all; when the *Puritans* (first driven by persecution from religious into civil faction, and thoroughly heated into enthusiasm by each faction, in its turn) carried the doctrine to a dangerous and impure *antinomianism*. This fanatic notion soon after produced the practical virtues of these modern saints. The mischiefs which ensued are well known. And no small share of them has been ascribed, to this impious abuse of the doctrine of *justification by faith alone*; first by *depreciating morality*, and then by *dispensing* with it.

‘ When the constitution was restored, and had brought into credit those few learned divines whom the madness of the preceding times had driven into obscurity, the church of England, still smarting with the wounds it had received from the *abuse* of the great gospel-principle of *faith* very wisely laboured to restore *morality*, the other essential part of the Christian system, to its rights, in the joint direction of the faithful. Hence, the encouragement, the church gave to those noble discourses which did such credit to religion, in the licentious times of Charles II. composed by these learned and pious men, abused by the zealots with the nick-name *latitudinarian* divines. The reputation they acquired by so thoroughly weeding out these rank remains of fanaticism, made their successors fond of sharing with them in the same labours. A laudable ambition! but, too often mixed with a vain passion for *improving* upon those who have gone, successfully, before. The church was now triumphant. The sectaries were humbled; sometimes oppressed; always regarded with an eye of jealousy and aversion; till at length this gospel-principle of *faith* came to be esteemed by those who should have known better, as wild and fanatical. While they who owned its divine original found so much difficulty in adjusting the distinct rights and prerogatives of *faith* and *morality*, that by the time this century was ready to commence, things were  
come



come to such a pass (*morality* was advanced so high and *faith* so depressed and incumbered with trifling or unintelligible explanations) that a *new definition* of our holy religion, in opposition to what its founder taught, and unknown to its early Followers, was all in fashion; under the title of a *Republication of the Religion of Nature*; natural religion, it seems, (as well as Christianity) *teaching the doctrine of life and immortality*. So says a very eminent prelate. And the Gospel, which till now had been understood as but coeval with redemption, was henceforth to be acknowledged, *as old as the creation*.

The second volume concludes with an appendix of about thirty pages, wherein his Lordship endeavours to shew, that the omission of a future state in the Mosaic dispensation doth not make it unworthy of the original to which believers ascribe it. — This appendix contains some smart and pertinent reflections upon what Voltaire has advanced in his *Dictionnaire Philosophique*, Art. *Religion*.

## MONTHLY CATALOGUE, For SEPTEMBER, 1766.

### POETICAL.

Art. 10. *The New Bath Guide: or, Memoirs of the B—r—d Family. In a Series of poetical Epistles.* The third Edit. 8vo. 3s. 6d. Doddsley.

**I**N our Review for June, we endeavoured to entertain our Readers with an account of the first edition of this humorous and sprightly performance;—to which the very ingenious Writer has added two or three pieces, under the title of *Epilogue to the Second Edition*. In the first of these additional papers, he pleasantly rallies the criticisms which, we are to understand, have been passed on this work:

There are who complain that my verse is severe,  
And what is much worse—that my book is too dear:  
The ladies protest that I keep no decorum,  
In setting such patterns of folly before 'em:  
Some cannot conceive what the *Guide* is about,  
With names so unmeaning to make such a rout:  
Lady Dorothy Scrawl would engage to bespeak  
A hundred such things to be made in a week:  
Madam Shuffledumdoo, more provoking than that,  
Has sold your poor *Guide* for two fish and a mat;  
A sweet medium paper, a book of fine size,  
And a print that I hop'd would have suited her eyes.  
Another good lady of delicate taste,  
Cries, "Fie! Mr. Bookseller, bring me some paste;  
I'll close up this leaf, or my daughter will skim  
The cream of that vile methodistical hymn"—  
Then stuck me down fast—so unfit was my page  
To meet the chaste eyes of this virtuous age!

REV. Sept. 1766.

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*Guide.*]

*Guide.*] O spare me, good Madam ! it goes to my heart,  
With my sweet methodical letter to part.  
Away with your paste ! 'tis exceedingly hard,  
Thus to torture and cramp an unfortunate bard :  
How my muse will be shock'd, when she's just taking flight,  
To find that her pinions are fasten'd so tight !

*First Lady.*] Why you know, beyond reason and decency too, }  
Beyond all respect to religion that's due, }  
Your dirty satirical Work you pursue.  
I very well know whom you meant to affront  
In the pictures of Prudence, and Tabitha Runt.

*Guide.*] Indeed, my good ladies, religion and virtue  
Are things that I never design'd any hurt to.  
All poets and painters, as Horace agrees,  
May copy from nature what figures they please ;  
Nor blame the poor poet, or painter, if you  
In verse or on canvass your likeness should view :  
I hope you don't think I would write a lampoon ?  
I'd be hang'd at the foot of Parnassus as soon —

*Second Lady.*] Prithee don't talk to me of your Horace and  
Flaccus,

When you come like an impudent wretch to attack us.  
What's Parnassus to you ? Take away but your rhyme,  
And the strains of the bellman are full as sublime. —

*Third Lady.*] Dost think that such stuff as thou writ'st upon  
Tabby,

Will procure thee a busto in Westminster-abbey ?

*Guide.*] 'Tis true, on Parnassus I never did dream,  
Nor e'er did I taste of sweet Helicon's stream :  
My share of the fountain I'll freely resign  
To those who are better belov'd by the Nine :  
Give busto's to poets of higher renown,  
I ne'er was ambitious in marble to frown :  
Give laurels to those, from the god of the lyre  
Who catch the bright spark from ethereal fire ;  
Who, skill'd ev'ry passion at will to impart,  
Can play round the head while they steal to the heart ;  
Who, taught by Apollo to guide the bold steed,  
Know when to give force, when to temper his speed :  
My nerves all forsake me, my voice he disdains,  
When he rattles his pinions, no more hears the reins,  
But thro' the bright ether sublimely he goes,  
Nor earth, air, or ocean, or mountains oppose. —  
For me, 'tis enough that my toil I pursue,  
Like the bee drinking sweets that exhale from the dew ;  
Content if Melpomene joins to my lay  
One tender soft strain of melodious Gray ;  
'Thrice happy in your approbation alone,  
If the following ode for my hymn can atone.

The ode referred to, in the last line, is entitled, '*A Letter to Miss  
Jenny W—r, at Bath ; from Lady Eliz. M-d-s, her Friend in the  
Country.*' It is a becoming tribute, justly paid to rational religion ;  
and

and is followed by a conversation-piece, wherein the *shade* of the late Mr. Quin is introduced, commending the strains of our facetious moralist: in return for which civility, the congenial Guide thus addresses the friendly ghost,—and concludes the volume:

For thee, who, to visit these regions of spleen,  
Deign'st to quit the sweet vales of perpetual green,  
Forsake, happy shade, this Ercorian air,  
Fly hence, to Elysium's pure ether repair,  
Row, Dryden and Otway—thy Shakespeare is there;  
There Thomson, poor Thomson, ingenuous bard,  
Shall equal thy friendship, thy kindness reward,  
Thy praise in mellifluous numbers prolong,  
Who cherish'd his muse and gave life to his song.  
And O may thy genius, blest spirit, impart  
To me the same virtues that glow'd in thy heart,  
To me, with thy talents convivial, give  
The art to enjoy the short time I shall live;  
Give manly, give rational mirth to my soul,  
O'er the social sweet joys of the full-flowing bowl;  
So ne'er may vile scriblers thy memory stain,  
Thy forcible wit may no blockheads profane,  
Thy faults be forgotten, thy virtues remain.  
Farewell! may the turf where thy cold reliques rest,  
Bear herbs, odoriferous herbs o'er thy breast,  
Their heads Thyme, Sage, and Pot-marjoram wave,  
And fat be the gander that feeds on thy grave.

Art. 11. *An Ode in Honour of his Royal Highness the Prince of Wales's Birth-day, Aug. 12, 1766; as intended to have been performed before their Majesties at Kew.* By the Rev. William Scott, M. A. (formerly of Trinity-Coll. Camb. and Assistant Morning-preacher at St. Sepulchre's, Snow-hill. 4to. 1s. Wilkie.

## SPECIMEN.

GRAND CHORUS.] God save the King!  
Long live the Queen!

And may their royal race rule o'er  
Great Britain's realms from storms of state serene!  
'Till sun and moon shall be no more!

If, as hath been observed, that nonsense suits best with music, what pity the Author was disappointed by the gentlemen of the *Queen's Arms Concert*! his piece must have succeeded amazingly! and he himself might, in time, have gained a sprig of that laurel which once so becomingly shaded the brows of Tate, Eustien, and Cibber.

## MISCELLANEOUS.

Art. 12. *The Theory and Practice of Gunnery, treated in a new and easy Manner; with the Construction and Use of an Instrument for readily solving the several Cases: also Rules for calculating the Charges of Mines, with Remarks on Mr. Belidor's last Method, and various problems of Use in Practical Gunnery; to which are*

R 2

prefixed



*prefixed the Elements of Vulgar and Decimal Arithmetic, &c.* By Edward Williams, Lieutenant in the Royal Regiment of Artillery. 8vo. 6s. Vaillant.

Our Author supposing his pupils entirely unacquainted with figures, begins his book with the first rudiments of arithmetic, in order to render this work totally independent of any other. Its independence would have been yet more compleat if he had stepped a little farther back, and begun with the alphabet. Advancing regularly through the different stages of numeration, addition, subtraction, multiplication and division, he proceeds to fractions, vulgar and decimal; and thence to applicate numbers, exhibiting several useful tables, which inform the young gunner, among other things, that 4 farthings make a penny, 12 pence a shilling, and 20 shillings a pound; that 2 pints of wine make one quart, 4 quarts one gallon; that 60 seconds make one minute, 60 minutes one hour, 24 hours one day, &c. Having now taught the addition, subtraction, &c. of different denominations, he proceeds to the extraction of the square and cube root, logarithms, arithmetical contractions, and concludes this first book with proportion.

Book 2d begins with the outlines of geometry, teaches the use of the sector, the construction and use of scales, plain trigonometry, mensuration of distances and heights, and at last, in page 228, (the whole book containing no more than 302) touches the subject of gunnery. First, the Author describes the instrument contrived for solving the several cases, of which it is impossible to give a proper idea without the plate to which he refers. Having finished his cases in gunnery in about 30 pages, he proceeds to the method of calculating the length of fuzes, the description and use of instruments, a few problems concerning mines, and some miscellaneous problems; and concludes with an appendix containing the demonstrations of the principal parts of his work.

Having thus cursorily mentioned the contents of this volume, we must take the liberty to observe, that though it may teach the rudiments of arithmetic, and may be an useful assistant to a practical gunner, yet it is by no means sufficient, independent of other assistance, to instruct a beginner in the theory of gunnery upon which the practice ought to be founded. Before he had proceeded to the solution of the several cases which occur in practice, the Author ought certainly, besides the general principles of trigonometry, to have given its peculiar application to gunnery, without which the practical gunner must remain ignorant of the principles upon which he acts, and must consequently be at a loss whenever a new problem is proposed. His problems are neither sufficiently varied, nor the rules by which they are solved sufficiently clear, nor frequent. In short, those who are instructed only by this book, will acquire little more than a mechanical method of calculation which, though it may answer the purposes of common practice, will leave them ignorant of the mathematical principles of gunnery.

**Art. 13.** *The British Zoology. Class I. Quadrupeds. II. Birds.*

Published under the Inspection of the Cymmrodorion Society, instituted for the promoting useful Charities, and the Knowledge of Nature, among the Descendants of the Ancient Britons. Illustrated with one hundred and seven Copper-plates.

Part

**Part IV. and last.** Folio. 2l. 12s. 6d. coloured\*, Imperial Paper. Printed for J. and J. March on Tower-hill, for the Society: and sold for the Benefit of the British Charity-school on Clerkenwell-green, 1766. Sold also by Mr. Walter, Bookseller at Charing-cross, and Mr. White, Bookseller in Fleetstreet.

This accurate and entertaining work is now completed, and is finished in such a manner as will do honour to our country in general, and to the Cymmrodorion Society in particular. We do not recollect a single instance in which science, elegance, and benevolence have been so happily united in one noble design.—But it is unnecessary for us to enlarge on the merit of this undertaking, as we have so frequently spoken of it already; see Review, Vol. XXIX. p. 334; Vol. XXX. p. 341; and Vol. XXXII. p. 481. We shall therefore only add, that the British Zoology being now brought to a conclusion, the seeming irregularity (of which we formerly took notice) in the method of publication, may be rectified by the care of the bookbinder †. The work is inscribed to the King: and there is such a manly decency in the dedication, that we cannot forbear transcribing it, for the satisfaction of our Readers:

— ‘Permit us, your very loyal and dutiful subjects, the President and Council of the Society of CYMMRODORION, to lay before your Majesty, this our *first effort* towards fulfilling the end of our institution; that of promoting *natural knowledge* and useful charities, among this part of your Majesty’s subjects, the Ancient Britons.

‘As you are graciously pleased, to mingle with the heavier cares of government, an attention to the polite arts; we humbly presume to offer to your royal protection, this yet unattempted labour, this national work; a Natural History of the QUADRUPEDS and BIRDS of Great Britain and Ireland.

‘The one great object of this history, is to promote the glory of the Almighty, by demonstrating his wisdom in the works of the creation; the other, to relieve the *indigent*, the *orphan*, the *deserted* of our *own country*: to whom then can we, with equal propriety, address ourselves for *protection*, than to a PRINCE whose life is not less distinguished by his piety towards his CREATOR, than by his tenderness towards those whom the Almighty hath given him in charge ‡?’

We are sorry it is not in our power to give an adequate idea of this performance, by any specimens of the accuracy of the engravings, or beauty of the colouring. We can only say, that, in general, we think

\* Compleat sets may be had, pr. 9 guineas coloured, or 5 guineas uncoloured; but, according to the notice given by the trustees of the Welsh charity school, the price will be raised to 10 guineas and 6 guineas after midsummer next; there is, however, no date to their advertisement.

† The more effectually, however, to prevent mistakes, methodised copies are left with the above-named booksellers, by which other books may be regulated.

‡ The concluding paragraph, as well as the form of address at the beginning, are omitted, as merely ceremonial.

the plates are not inferior to those of the very ingenious Mr. George Edwards.

Art. 14. *The History of the Popes, from the Foundation of the See of Rome, to the present Time.* Vol. 6th and 7th. By Archibald Bower, Esq; \* 2 Vols. 4to. 1l. 1s. in Sheets. Sandby, &c.

The character of this history is so well known, that it is only necessary to acquaint our Readers that the work is now finished. These two volumes contain the history of the popes from the year 1118 to the present time; with what fidelity and accuracy it is written, may be judged, in some measure, from this circumstance, that the period from 1600 to 1758 is comprehended in twenty-six pages.

\* Since deceased.

Art. 15. *The English Connoisseur: containing an Account of whatever is curious in Painting, Sculpture, &c. in the Palaces and Seats of the Nobility and principal Gentry of England, both in Town and Country.* 12mo. 6s. Davis and Co.

The Compiler, in his preface, gives the following account of his design: 'The only way, by which we can ever hope to arrive at any skill in distinguishing the styles of the different masters in painting, is the study of their works: any assistance therefore in this point cannot but be grateful to the rising connoisseur. It is well known at how few of those houses into which, by the indulgence of their illustrious owners, the curious are admitted, any catalogues of the paintings and other curiosities which adorn them can be obtained; and without such catalogues it must be confessed little use can be made, by the yet uninformed observer of these valuable collections, besides that general one of pleasing the eye and the imagination, by viewing a variety of delightful objects. The editor of the following trifle, aware of the necessity of such assistance, when he first designed to travel about his native country, in order among other views to become acquainted with the manner of the principal masters in painting, looked out for books giving an account of the curiosities which the seats of the nobility and gentry, in various parts of the kingdom, contain. From the few that fell into his hands, he abstracted what he thought was to his purpose; and in his progresses, corrected in them whatever he thought amiss, and made additions when he found them deficient. Where no catalogue had been before printed he endeavoured to obtain one, or to make out such an one as he was able to do, from a survey of the house, and information. If this work, which the editor here offers the young student in the polite arts, should at all contribute to promote or facilitate the study of them among his countrymen, he will have gained all the end which he aims at.'

It is certain there are several very considerable omissions in this work; of which the Author appears to have been conscious; and for which he endeavours to apologize; inviting the curious to contribute towards rendering the future editions more complete, by their friendly communications. We were somewhat surprized, however, at not being able to find the British Museum in this collection. Could the Author deem that most noble repository unworthy of a place with Okeover\*: to which obscure villa he has conducted his readers, merely for the sake of viewing a single picture of Raphael's.

\* A gentleman's seat in Derbyshire.

Art. 16.



**Art. 16.** *Frugality and Diligence recommended and enforced from Scripturs.* By Edward Watkinson, M. D. Rector of Chart in Kent. York: printed for the Author.

The good Dr. Watkinson, whose benevolence and philanthropy seem to be inexhaustible, has here improved his *Essay on Occoromy*, (if we mistake not—for we have not the essay at hand, to refer to) by the addition of another general head, viz. ASSIDUITY. This little, *seasonable*, tract is not *sold*, but dispersed, *gratis*; for the sake of those who may be either unwilling or unable to purchase instruction.

**Art. 17.** *Memoirs of a foreign Minister at the Court of London, containing different Accusations, wherein the Conduct of this Minister at London and other Cities of Europe, is demonstrated.* 4to. 2s. Dixwell.

Relates to the conduct of the Chevalier Stapleton, minister from the Duke of Wirtemberg at the court of Great Britain, in regard to a debt which Mr. S. contracted in Brussels, for cloaths purchased of Mademoiselle Vandenhecke; which debt he has, on certain pretences, refused to discharge. The story is rendered somewhat interesting, by the peculiarity of the circumstances, and the copies of letters, &c. which passed between the parties, and others; but on what pretence the public is made to pay 2s. for 12 pages of broken English, we cannot discover, unless Miss V. imagines that the generosity of this nation will indemnify her for the losses she may have sustained through her acquaintance with the Chevalier S.

**Art. 18.** *Hogarth Moralized.* No. I. 4to. 2s. Hingeston, &c.

The prints of the celebrated and excellent Hogarth are here copied and reduced to a small size, in order to form a little quarto volume, for the amusement and instruction of young readers; for whose more particular information, an explanatory account is added, by a reverend gentleman, who, as far as we can judge from the specimen before us, discovers more piety than taste, in his commentary. He will, probably, however, not be liable to fall into any considerable mistakes, in regard to his author's designs, as he writes under the inspection of the Widow Hogarth; a very sensible woman,—who may be supposed to be well acquainted with the true meaning and drift of her late husband's performances. The Plates in this No. are pretty well copied; the subject is *The Harlot's Progress*.

**Art. 19.** *The Art of shooting flying: familiarly explained by Way of Dialogue. Containing Directions for the Choice of Guns, for various Occasions. An Account of divers Experiments, discovering the Execution of Barrels of different Lengths and Bores. With many useful Hints for the Improvement of young Practitioners, entirely new.* 8vo. 6d. Norwich, printed by Crouse; and sold by Johnson and Co. in London.

Although we are not violent advocates for any amusement that is to be purchased at the expence of an harlot's hare or an innocent bird; yet impartiality demands our honest acknowledgement of the merit of every work that shews the author to be well-skilled in the subject of which he treats, whether that subject be agreeable to the taste or principles of his

reviewers, or otherwise — ‘In every work, regard the writer’s end’ — is a just maxim. *This* Writer does not set up for a teacher of humanity, but of an art which he, no doubt, thinks both innocent and useful; though to us it appears rather unphilosophical and unbenevolent.

It must, nevertheless, be acknowledged, that rural sports and exercises are to be regarded with a favourable eye, so far as they are conducive to the sportsman’s health; and in that view, indeed, the love of our fellow-mortals would almost reconcile us to the wanton slaughter of the poor animal creation.

With respect to the little theory of bird-shooting now before us, we have only to observe, that (so far as we are able to judge) we believe the Author is well qualified for the task he has undertaken; and that his book will probably be found very useful to young fowlers who stand in need of instruction, in those fundamental particulars mentioned in the title-page.

Art. 20. *An Account of the Giants lately discovered; in a Letter to a Friend in the Country.* 8vo. 1s. Noble.

A piece of pleasantry, not altogether unworthy the pen of a Voltaire or a Fielding, supposing either of them in a careless, bagatelle sort of humour,—inclined to throw out a diverting trifle, without taking any pains about it.

The Author’s main purport seems to be, to laugh at the credulity of the gaping public, ever ready to swallow any wonderful tale, or to credit the grossest absurdities: a bottle-conjuror, a Canning’s miracle, a Cock-lane ghost, or a giant from the Streights of Magellan.

After humorously reciting the reported particulars of Capt. Byron’s discovery of the Patagonians; he proceeds to consider what political advantages may accrue from it, to the British nation: ‘You will be impatient, says he to his correspondent, to know if Captain Byron took possession of the country for the crown of England, and to have his Majesty’s stile run, George the Third, by the Grace of God, King of Great-Britain, France, Ireland, and the Giants! You will ask why some of their women were not brought away to mend our breed, which all good patriots assert has been dwindling for some hundreds of years; and whether there is any gold or diamonds in the country? Mr. Whitfield wants to know the same thing, and it is said intends a visit for the conversion of these poor blinded savages.

‘As soon as they are properly civilized, that is, enslaved, due care will undoubtedly be taken to specify in their charter that these giants shall be subject to the parliament of Great Britain, and shall not wear a sheep’s skin that is not legally stamped. A riot of giants would be very unpleasant to an infant colony. But experience, I hope, will teach us, that the invaluable liberties of Englishmen are not to be wantonly scattered all over the globe. Let us enjoy them ourselves, but they are too sacred to be communicated. If giants once get an idea of freedom, they will soon be our masters instead of our slaves. But what pretensions can they have to freedom? They are as distinct from the common species as blacks, and by being larger, may be more useful. I would advise our prudent merchants to employ them in the sugar trade; they are capable of more labour; but even then they must be worse treated, if possible, than our black slaves are; they must be lamed and maimed, and have their spirits well broken, or they may become dangerous. This too will give

give a little respite to Africa, where we have half-exhausted the human, I mean, the black breed, by that wise maxim of our planters, that if a slave lives four years, he has earned his purchase-money, consequently you may afford to work him to death in that time.

‘ The mother-country is not only the first, but ought to be the sole object of our political considerations. If we once begin to extend the idea of the love of our country, it will embrace the universe, and consequently annihilate all notion of our country. The Romans, so much the object of modern admiration, were with difficulty persuaded to admit even the rest of Italy to be their countrymen. The true patriots never regarded any thing without the walls of Rome, except their own villas, as their country. Every thing was done for immortal Rome, and it was immortal Rome that did every thing. Conquered nations, which to them answered to discovered nations with us, for they conquered as fast as they discovered, were always treated accordingly; and it is remarkable that two men equally famous for their eloquence have been the only two that ever had the weakness to think that conquered countries were entitled to all the blessings of the mother-country. Cicero treated Sicily and Cilicia as tenderly as the district of Arpinum, and I doubt it was the folly of that example that misled his too exact imitator on a late occasion. However, the giants must be impressed with other ideas: bless us, if like that pigmy old Oliver, they should come to think the speaker’s mace a bawble!

‘ What have we to do with America, but to conquer, enslave, and make it tend to the advantage of our commerce? Shall the noblest rivers in the world roll for savages? Shall mines teem with gold for the natives of the soil? and shall the world produce any thing but for England, France, and Spain? It is enough that the overflowings of riches in those three countries are every ten years waisted in Germany.

‘ Still, my political friend, I am not for occupying Patagonia, as we did Virginia, Carolina, &c. Such might be the politics of Queen Elizabeth’s days. But modern improvements are wiser. If the giants in question are masters of a rich and flourishing empire, I think they ought to be put under their majesties, a West-Indian company; the directors of which may retail out a small portion of their imperial revenues to the proprietors, under the name of a dividend. This is an excellent scheme of government totally unknown to the ancients. I can but think how poor Livy or Tacitus would have been hampered in giving an account of such an *imperium in imperia*. Calpurnius Alius Caenus, (for they latinized every proper name, instead of delivering it as uncouthly pronounced by their soldiers and sailors) would have sounded well enough: but dividends, discounts, India bonds, &c. were not made for the majesty of history. But I am wandering from my subject; though, while I am talking of the stocks and funds, I could chalk out a very pretty new South-sea scheme, *a propos* to the Patagonians. It would not ruin above half the nation, and would make the fortunes of such industrious gentlemen, as during the want of a war in Germany cannot turn commissaries.’

Though our sarcastical Author doubts not but ‘ the first thought that will occur to every good Christian, is, that this race of giants’ (peaceable and harmless as they are said to be) ‘ ought to be exterminated, and their country colonized,’—yet he would rather advise us to let them live, because of the great use we may make of them, *as slaves*. He has



no great objection to our importing some of them for the sake of mending our breed; but he would by no means come into a project which he heard mentioned, and in which propagation would not be concerned; viz. the scheme of bringing over a number of these giants, for second husbands to dowagers. 'Ireland,' says he, is *already* kept in a state of humiliation. We check their trade, and do not allow them to avail themselves of the best-situated harbours in the world. Matrimony is their only branch of commerce unrestricted, and it would be a most crying injustice to clog that too.

In truth, we are not sufficiently acquainted with these Goliaths to decide peremptorily on their properties. No account of them has been yet transmitted to the royal society: but it would be exceeding advisable, that a jury of matrons should be sent in the next embarkation to make a report; and old women for old women, I would trust to the analysis of the matrons, in preference to that of the philosophers.'

He concludes, after a droll inquiry into the origin of the Patagonian giants, with the following merry conjecture concerning the poetry of such great men: 'Their poetry, says he, will be another object of inquiry, and if their minds are at all in proportion to their bodies, must abound in the most lofty images, in the true sublime. Oh! if we could come at an heroic poem penned by a giant! we should see other images than our puny writers of romance have conceived; and a little different from the cold tale of a late notable author, who did not know better what to do with his giant than to make him grow till he shook his own castle about his own ears.'

Art. 21. *Memoirs of Count Lally, from his embarking for the East Indies, as Commander in Chief of the French Forces in that Country, to his being sent Prisoner of War to England, after the Surrender of Pondicherry. Consisting of Pieces written by himself, and addressed to his Judges, in Answer to the Charges brought against him by the Attorney-general of his Most Christian Majesty. Illustrated by a Map of his military Operations in the East Indies: To which are added, Accounts of the prior Part of his Life, his Condemnation and Execution.* 8vo. 5s. F. Newbery.

The memoria's and papers of which this volume chiefly consists, are undoubtedly authentic. Poor Lally!—he seems to have been the Byng of France. Similar in their abilities, their characters, and their fates; they lived unbeloved, and died unlamented: we may, however, say of both, what has been said of the most illustrious heroes, of all nations, though with different ideas annexed to the words, that *they died for the good of their country.*

Art. 22. *An Account of the Preservation of King Charles II. after the Battle of Worcester, drawn up by himself. To which are added, his Letters to several Persons.* Glasgow printed; and sold by Becket in London. 8vo. 2s. 6d. few'd.

To this account is prefixed the following advertisement, by way of preface, viz. "An account of the preservation of King Charles II. after the battle of Worcester, drawn up by himself," cannot fail of attracting the public attention: some doubts, however, may be moved as to the authenticity of a piece which, for a whole century, has remained *unknown*: it shall, therefore, be my endeavour to satisfy the intelligent reader, that this narrative is the genuine composition of the king.

Mr.

\* Mr. Samuel Pepys, secretary to the admiralty, bestowed his manuscripts on Magdalen College, in the university of Cambridge. Among those manuscripts there is one which Mr. Pepys has entitled, "An Account of his Majesty's Escape from Worcester, dictated to Mr. Pepys by the King himself." Dr. Sandby, master of Magdalen College, communicated this manuscript to me; and, in the most obliging manner, gave me permission to print it.

\* The character of Mr. Pepys is so universally known, that his single assertion might be sufficient proof of the narrative having been faithfully taken down in the king's own words; but independent of an authority so respectable, the form of the narrative, at once minute and interesting, and its lively and careless style, concur in proving it to be the composition of King Charles II.

\* To this narrative Mr. Pepys has subjoined his own remarks, and many corrections and illustrations procured from the king, from Father Hoddestone, and from Colonel Philips. They are inserted in the form of notes, and are distinguished by the initial letters K. King, P. Pepys, H. Hoddestone, Ph. Philips.

\* As a proper supplement to this narrative, I have added, "Letters from King Charles II. to several Persons." Some of them are now for the first time published: the rest have been collected out of various books. I have industriously excluded all letters of compliment or ceremony, and whatever appears to have been the work of the king's ministers, not of the king himself. My purpose was to present the reader with a characteristic, not a bulky collection; and I flatter myself that I have been enabled, in some measure, to accomplish my purpose.\*

Certainly this publication would have been considered as a curiosity, had the royal narrative never appeared in print before; but soon after its publication, in the present volume, a *card*, addressed to the Editor†, was inserted in one of the news-papers‡, informing him, that he had given himself unnecessary trouble; for that the Account had before appeared, *verbatim*, in Carte's History of England.

\* Sir David Dalrymple. † Lond. Chron. July 19, 1766.

ART. 23. *Biographium Fæminæ: The Female Worthies; or Memoirs of the most illustrious Ladies, of all Ages and Nations, who have been eminently distinguished for their Magnanimity, Learning, Genius, Virtue, Piety, and other excellent Endowments, conspicuous in all the various Stations and Relations of Life, public and private.* Collected from History, and the most approved Biographers, and brought down to the present Time. 12mo. 2 Vols. 6s. Crowder, &c.

Whatever pleasure it may give to a lover of the fair sex, (and where is the MAN who is not a lover of them?) to behold their virtues and perfections justly and amply displayed in the records of fame, it will, nevertheless, afford but little satisfaction to their judicious and discerning admirers, to see their brightest accomplishments dimly reflected in the dull mirror of a muddy, heavy and tasteless compiler.

Sorry we are that we cannot recommend this *Biographium Fæminæ*.\*

\* The pedantic propriety of putting in too many to English books, hath been frequently noticed; but this uncouth affectation is peculiarly preposterous in a work chiefly calculated for female readers.

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(the very stiff and awkward title-page of which may prove a sufficient specimen of the book, to a reader who has but a moderate share of taste) because it is probably the work of some honest, industrious book-maker, whose undertaking might have proved both acceptable to the public, and profitable to himself, had it been executed with that elegance, spirit, and judgment, which a design of such a nature indispen- sibly requires.

Art. 24. *Practical Observations on the culture of Lucern, Turnips, Burnet, Timothy Grass, and Fowl Meadow Grass, communicated by Letters to Dr. Templeman, Secretary of the Society for the Encouragement of Arts, Manufactures, and Commerce. To which is added, an Appendix, containing comparative Estimates of the Expence and Profit in Drill and Broadcast Husbandry, in different Parts of England, and in Ireland. And an Account of some new, and improved Instruments in Husbandry, with the Prices annexed to most of them.* 8vo. 1s. F. Newbery.

Letter I. gives an account of the culture of Lucerne, in the Broadcast and drill: the latter of which methods is preferred, as it has (with the help of the horse-hoe) yielded four cuttings every year, and sometimes five.

In Letters II. III. IV. we have the culture and use of Burnet; which is said to succeed better when planted in rows, so as to admit the plough or horse-hoe between them, than when it grows at random, in the broadcast manner.

Letters V. VI. are on the advantages of the drill-husbandry in the culture of Turnips.

Letter VII. contains observations on Timothy Grass, and Fowl Meadow Grass, called by Mr. Roque *Bird Grass*.—These are represented as valuable grasses, and said to flourish most when planted out at proper distances, and not sown promiscuously.

In the Appendix the superiority of the drill-husbandry, above the broadcast, is stated, (in a course of fifteen years) to be nearly as 23 to 10: 'which is such an advantage, that the *greater profit* in the drilled acre in 15 years will *purchase the fee simple* of that in the common husbandry.'—So that 'in every fifteen years the fee simple of all the tillage lands in the kingdom is lost to the community, by the common course of tillage:—if what this Writer asserts be true!

Art. 25. *A Letter to a Friend, on the Mineral Customs of Derbyshire; in which the Question relative to the Claim of the Duty of Lot on Smitham is occasionally considered.* By a Derbyshire Working-Miner. 8vo. 1s. T. Payne.

As the subject of this letter is entirely *local*, it may be sufficient to say, that it is wrote in defence of the miner, (a very useful body of men) against a *new* claim of the *duty of lot*, (which is 1-13th part) on that assortment of lead-ore, called *Smitham*, which has hitherto been exempt from the said duty, though acknowledged to be due to the lord for the two *other* assortments of ore, called *bing*, and *pe-fs*.—'A duty so excessive, that the claimant himself owns it; and promises, that if we will but admit his right to 1-13th of the *whole*, he will *take* only 1-25th, which he thinks a reasonable duty.'—But under such uncertainties,—'who will venture to become a miner:'



## P O L I T I C A L.

**Art. 26.** *A Letter to Will Chat-em Esq; of Turnabout-Hall, from his Sister.* 8vo. 1s. 6d. Bladon.

This sneering, sarcastical attack on the late great commoner, which some might have supposed (from the lady's literary character, and other circumstances) to have been really made by his sister, has been publicly disavowed, and deservedly stigmatized, as 'a gross imposition on the public.'

**Art. 27.** *The Coach-drivers, a political Opera, adapted to the Music of several eminent Composers.* 8vo. 1s. Flexney.

There is considerable humour and poetic merit, in this lively satire on the drivers of the BRITANNIA STATE-COACH, *Will Haver*, and *Sawney*; with their respective friends, *Blossbury Jack*, the *Gracie Steeple*, &c. Two whimsical prints are added, to render the opera still more diverting to the reader.

**Art. 28.** *A Candid Answer to the Enquiry into the Conduct of a late Commoner; particularly in regard to the State of a late Conference, and other Negotiations. With a Postscript, in Reply to the Examination.* 8vo. 1s. Williams.

This Candid Answerer is an advocate for Lord Ch——m; but an advocate without judgment or ability.

## RELIGIOUS and CONTROVERSIAL.

**Art. 29.** *Three Sermons on Public Occasions, preached before the University of Oxford.* By John Rotheram, M. A. Rector of Ryton in the County of Durham, and Chaplain to the Lord Bishop of Durham. 8vo. 1s. 6d. Sandby.

The first of these sermons was preached, before the university of Oxford, at St. Mary's, on the anniversary of his Majesty's inauguration, Oct. 25. 1762; the subject is, the wisdom of providence in the administration of the world.—The subject of the second is, the influence of religion on human laws; it was preached likewise at St. Mary's, at the assizes.—In the third, preached before the university, on the 29th of May 1765, Mr. Rotheram enquires into the origin of government, in order to prove it a divine institution.—The discourses are sensible and judicious.

**Art. 30.** *Short Directions to Young Students in Divinity, and Candidates for holy Orders.* By Henry Owen. 8vo. 1s. White.

These Directions, extracted chiefly from the writings of our best divines, are more particularly intended for the use of those, who have not the advantage of university education; but are left to themselves, to form their morals, and conduct their studies, just as they may.—The design is a benevolent and useful one; and the execution shews the Author to be a man of sense, judgment, and piety.

**Art. 31.** *A Defence of the commonly-received Doctrine of the Human Soul, as an immaterial and naturally-immortal Principle in Man, against the Objections of some modern Writers: including the true Scripture-doctrine of Death, Life, and Immortality, and of the Necessity and Extent of the Christian Redemption.* By Thomas

Broughton,

Broughton, A. M. Preb. of Sarum, and Vicar of St. Mary Redcliffe, and St. Thomas, in Bristol. 8vo. 2s. Johnson and Davenport.

These papers were intended, it seems, as an introduction to a work (in some forwardness) to be intitled, 'A prospect of futurity or the life to come, in four dissertations on, 1. The state of the dead between death and the resurrection. 2. The resurrection. 3. The judgment of mankind by Jesus Christ. 4. The final state of retribution.'—And as our Author informs us that these Dissertations proceed upon the supposition of an immaterial and naturally-immortal principle, or soul, in man, and the separate existence or survivorship of that principle, or soul, after the death of the body; (a doctrine of late very strongly attacked, by some writers of eminence) he has thought it necessary to defend that doctrine, the refutation of which would destroy the very foundation of his *first* dissertation, and affect much of the reasonings employed in the rest.

It is not, however, his design, in this Defence, to enter upon a direct and formal proof of the immateriality and natural immortality of the soul; (a point already, in his opinion, sufficiently demonstrated by others) but only to guard this *received doctrine* against the attacks of its enemies.

But still he flatters himself that he has done something more than barely defend the above doctrine against objections; his undertaking having given him an opportunity of explaining the peculiar benefits and privileges of the Christian covenant, by ascertaining the meaning and import of the terms *death*, *life*, and *immortality*, as employed by the writers of the New Testament to express the true nature and ends of the Christian redemption.

How he has succeeded in his endeavours to defend the *common* notion of *man's Immortality*, we shall leave to be determined (as he also does) by the judgment of his readers;—every one of whom will, probably, expect to enjoy his own opinion concerning a point of debate, which cannot possibly be brought to an absolute decision on this side the grave.

Art. 32. *A View of Popery; or, Observations on the Twelve Articles of the Council of Trent: presented to the Consideration of ingenuous Romanists.* By Sir John Thorold, Bart. 8vo. 5s. bound. Rivington.

\* It is an observation grounded on experience, that truth fears nothing but concealment, and that falsehood dreads nothing so much as inquiry.—Serious, calm, modest inquiry, never yet did, never can do harm: and inquiry of this sort is all that is requested by the worthy Author of the work before us,—in which he has given a distinct view of, and made some very just observations on, the peculiar doctrines of popery, authentically exhibited in the genuine code of the modern Romanish church,—as drawn up by the famous Council of Trent.

\* Happy [indeed] had it been for mankind, if the Christian religion, which, by the completion of prophecies, by miracles, and by the wisdom and goodness of its precepts, proves itself to come from God, had not been adulterated and defiled by the inventions of men! but the reverse of this is the case.—False opinions of various sorts arose to disturb the peace of the church, and to disfigure and disgrace the beauty and wisdom of the gospel. Innovations in faith and practice were introduced,

duced, and favourable opportunities watched for the establishment of them. In process of time, when the state of learning was low, and that of ecclesiastical power high, the task was not difficult of selecting passages of holy writ, and of wresting them to serve the designs of ambition, avarice, and other vices. Thus the people were made to believe, that supremacy and infallibility were conferred by Christ on St. Peter;—that he fixed his residence at Rome;—that the popes for the time being are his successors in that see;—and, as such, derive from him the peculiar vouchsafements of supremacy and infallibility.

The above, and many other tenets of popery, (such as purgatory, transubstantiation, indulgence, &c.) are here clearly stated, and solidly confuted. In particular,—‘As to St. Peter’s being the vicar of Christ; this vicarial power was not his, *exclusively* of the rest [of the apostles,] but belonged in common to the twelve.’ [For, as it is very justly remarked, at p. 134,] ‘if this had not been the case; St. John, who confessedly outlived all the apostles, must have been inferior in power to St. Peter’s successor.’

Let these, and many other considerations offered in the course of this useful tract, be duly weighed; and then let it be determined, ‘whether the homage of *implicit faith*, and *blind obedience*, ought to be paid to a church, which can impose oaths on the consciences of her members, concerning things in part *doubtful*, and in part absolutely *untrue*.’

Art. 33. *Two Charges delivered to the Clergy of the Diocese of Worcester, in the Years 1763 and 1766; being designed as Preservatives against the sophistical Arts of the Papists, and the Delusions of the Methodists.* By John Tottic, D. D. Archdeacon of Worcester. 8vo. 1s. Printed at Oxford, and sold in London by Fletcher and Co.

‘Though these discourses may seem to relate to two sorts of men of very different principles, yet perhaps there is a nearer agreement betwixt them than on a transient view might be suspected.’ For though our Archdeacon does not suppose that the methodists mean to make their disciples papists, yet he seems to think that, by taking away the rational grounds of religion, and substituting those that are fanciful and precarious, they go a great way in preparing them for a popish priest to make them so.

In the former of these charges, the Doctor does not undertake to refute the errors of the Romish church, but applies himself to lay such remarks before his reverend auditors, as might give them an insight into, and put them upon their guard against, the craft and artifices of popish emissaries in the management of the controversy betwixt us: and what he offers, with this view, is well worthy of attention.—But what shall we say to his proposal of a *toleration* of the papists? the proposal has, at least, the appearance of great moderation: his words are these:—‘The papists are desirous of a repeal or alteration of the penal laws as they now stand in force against them. We, as well as they, have reason to wish that something might be done in this matter. And indeed, I cannot but think, (and my opinion in the case is not singular) that the safety, as well as reputation, of this protestant government might be better consulted, (were wise and cool heads to form the scheme) by granting the papists a toleration *by law*, than by allowing them that which they at present enjoy *against law*.’

In



... he justly observes, that 'life, in every stage of it, as they certain probation, it is not possible that it can be they who take upon them to give this see with an impossibility of their committing like those empirics who pretend to alter human nature, and to have infallible rem

## S E R M O

I. *The Necessity of Christ's making Satisf*  
19, 1766, to an Assembly of Ministers  
Mr. Burford's Meeting-house in Goodman  
Keith.

II. *A Challenge sent by the Lord of Hosts*  
sidered, from Amos iv. 12. With a hymn  
David Bradberry, Buckland, &c.

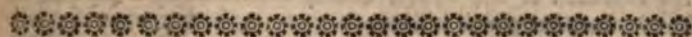
III. *The Christian Hero's Work and Cross*  
Oct. 26, 1765, occasioned by the Death of  
By Thomas Craner. To which is added  
Faith at his Ordination, and a Sermon by  
cellency of the Gospel. 1s. Buckland, &c.

IV. *The sincere Christian's happy Prospects*  
cough, in Cumberland, June 19, 1765.  
Brown, in the Burying-ground belonging to  
that Place. By Adam Dean. Newcastle upon  
and Co.

V. *In Lombeth Chapel, at the Consecration*  
in God Robert Lord Bishop of St. David's.

T H E  
MONTHLY REVIEW,

For OCTOBER, 1766.



*Eighteen Discourses and Dissertations upon various very important and interesting Subjects.* By Patrick Delany, D. D. and Dean of Down in Ireland. 8vo. 5s. Johnston.

DR. Delany, whose character is well known both amongst the literary and the benevolent part of mankind, informs us that with these discourses he hath closed his publications: it becomes us therefore to make the most of his last gift; and, though sermons in general are of so uniform a cast, that they seldom excite either curiosity or attention, yet, when Dr. Delany preaches, we cannot pass by without giving him the hearing.

These discourses, which are eighteen in number, are on the following subjects:

Sermon I. The duty, true character, and proper objects of Christian zeal.

II. III. The doctrine of the ever-blessed Trinity cleared of all reasonable objections, and a religious contemplation of it shewn to be of the last importance to piety and virtue.

IV. Preached for the support of the infirmary at Bath.

V. VI. Shewing that our blessed Saviour Jesus Christ was sent into the world in the most critical period for amending it, for evidencing the truth of his doctrine, and conveying that evidence to all future ages.

VII. Under this head our laws are censured as well as the Spartan. Text, *Thou shalt not steal.*

VIII. IX. The great duty and importance of a religious fast.

X. Preached for the relief and support of the widows and orphans of deceased clergymen in the diocese of Dublin.

XI. XII. The moral and religious advantages derived to the world from the Christian religion.

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XIII.

XIII. The presence of Christ upon earth after the resurrection abundantly attested.

XIV. XV. The vanity of all but Christian philosophy.

XVI. Preached on Whitsunday, with several considerations in relation to that festival.

To these discourses are added two dissertations. One on the seventh and eighth verses of the sixth chapter of the First Epistle of St. John; in which the seventh verse of this chapter is proved to be genuine, from the testimony of two unexceptionable witnesses, from the nature and genius of the work, from the necessary connection of the several verses of the text, and from the character of the writer, clearly illustrated by a parallel example from prophane history.

In the other dissertation, the objections to the account of the evangelists and apostles, of Jesus Christ being inspired by the Holy Ghost with the gift of languages, are calmly and seriously considered.

The objections which the Dean of Down makes to our laws and those of the Spartan commonwealth, on the subject of theft, are as follow: 'And here, says he, I cannot help observing with concern, that the laws of our land, in the case of theft, are the most unrighteous and unequitable that can be imagined.

'Here, the stealing of a cow, or a sheep, is death by the law! now, what can be more unrighteous, or absurd, than that the life of a man should be estimated by that of a cow or a sheep? And, besides this, it is putting the highest and the lowest guilt upon a monstrous foot of equality; a man must go to the gallows for stealing a sheep, and he can only go thither for murder, and with this advantage, that he hath sometimes a better chance of escaping in the latter case; is not this reviving all the cruelty and iniquity of Draco's laws, where death was the punishment of the lowest crimes as well as of the highest?—And, after all, when the thief is executed, what reparation is made to the sufferer? None at all; if the felon had any property, it is forfeited to the crown, and the poor man that is defrauded, must be at the expence and trouble of prosecution.—And so the injury, instead of being repaired, is aggravated; and, if he should enter into any measures to have his damages repaired out of the felon's substance, though perhaps his whole being and livelihood in the world depended upon it, this is called compounding of felony, and is interpreted into one of the most heinous and punishabie offences he can be guilty of in the society!

'Whereas, if the offender were either sold into another country, where he was bound to labour, and his price, or a proper



proper part of it, paid to the person injured by him; or were confined to labour at home, in such manner as that the profits of his labour might be applied to repay the damages he did; the injury might then be repaired, and a vagrant, that stole from sloth and idleness, being forced to hard labour for a season, would naturally acquire a habit of honest industry, and so, instead of being cut off from the commonwealth as a nuisance, might be preserved to it as a profitable member! Now all this folly, and absurdity, and iniquity arises entirely from the legislature's neglecting to form and build itself upon the laws of God; an omission which it is astonishing how any Christian society could be guilty of! and this brings me to the next point implied in the prohibition of theft, to wit, the duty of exerting an honest industry in some lawful occupation.

‘ And, as there is, in truth, no duty of more universal importance to mankind than this, there is none which ought to be more early or carefully inculcated into the minds of youth! for, as the peace and well-being of society is greatly concerned in it, it is, at the same time, the real interest of every private person; and therefore, in order to attain so desirable an end; nothing is more necessary than to inspire the minds of young people with an early sense of strict justice, and the duty of a religious abstinence from the rights of others; because this will urge them, indeed, will lay them under a necessity of acquiring early habits of industry in some honest and useful profession; whereby they may provide a proper support, independent of others; for, as an honest industry is always well rewarded, and is much happier in its end than fraud and violence, so is it, in truth, much more pleasant in its practice; because it is attended with the delightfulest of all passions, an honest hope! and the fruits of it, solid joy and the applause of a good conscience: whereas the contrary vices are ever haunted with dread and distrust, danger and guilt, and an evil conscience.

‘ And here, my brethren, I must observe to you, that every man that is a true and sincere friend to honest industry, is bound in conscience to repress and drive out that spirit of vagrant beggary, which is at once the reproach and the ruin of our nation. A vagrant beggar is a wretch bred up in idleness, and all the evil arts consequent to it, lying, lewdness, drunkenness, theft, robberies, and villainy of every kind and character! and what is it to give the least countenance to such monsters, but to become patrons to every vice, and every abomination that curies the world! — What is it but to rob and to oppress the native and real poor, upon whose spoils they subsist!

‘ But you will ask, Who countenances any such? I answer, not the widow, the orphan, and the cottager, who are threatened, and frightened, and forced to feed them; but the magistrates,

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imagined.

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whose duty it is to repress and punish them, and who will be severely accountable, at the last day, for their remissness in a point of such infinite importance to their country, to virtue, to honesty, and to industry! It is astonishing, therefore, how so wise a man as Lycurgus could encourage, or even allow, so base an act as theft, in the institution of his youth,—a practice so directly against the law of reason, and so destructive of the well-being of mankind! And, whereas he would have it attended with hardness and industry, it is evident, that he only contrived to make it so much the more pernicious and detestable, without its answering any one useful or desirable end in life; because equal industry, in an honest and laudable pursuit, will ever be more surely and universally successful, than in any that are dishonest and unworthy! forasmuch, as in the first, you have the good wishes and good offices of all mankind in your favour, together with all the incitements of a generous and a good mind, and all these under the care and protection of the divine Providence! whereas, in the latter, you have all these directly against you.'

From the Doctor's discourse on the vanity of all but Christian philosophy, we shall give our Readers such an extract as may determine their opinion concerning his merit as a preacher:

'The wisdom of one sort of vain philosophers is founded upon a proud desire of pre-eminence and superiority over others, and consists in examining the powers and dependencies of nature, and searching out the causes and effects of the things that are without them with great accuracy and exactness; and when they have, with infinite toil, run to the end of their tether, they form to themselves such a state and constitution of the world without them as, they think, will account for all the appearances and effects that perplex and amaze the rest of mankind: this is the professed design of Epicurus and his followers.

'Tis plain there can be no happiness in this wisdom, because (not to mention the absurdity of the principles they often build upon) the best human understandings are limited and imperfect, and 'tis impossible to form such a scheme of things as will not fail in a thousand instances, and every such failure is a new cause of disquiet.

'But this is not the worst, for, whenever any thing happens contrary to the systems of these philosophers, instead of reflecting upon the weakness and insufficiency of their own understandings, they immediately arraign the constitution of things, and the wisdom of him that disposed them, little considering how unable they are to fathom the depths of infinite knowledge and almighty power! and to account for their workings! and yet 'tis the least of their vanity to correct their Maker; for, rather than allow any thing wiser than themselves, they will often deny him; and,



and, in the course of their inquiries into the powers of nature, they will frequently fix upon some near and immediate cause, rather than pursue the chain to the true origin of things: they will fix upon some power, which, upon a better examination, appears to be, in truth, no cause at all, but barely a poor, passive, secondary instrument in the hand of God! thereby justifying that excellent remark of that great English genius the lord Bacon, that "a little philosophy inclineth men's minds to atheism, but depth in it brings them about again to religion; for, while the mind of man (says he) looketh upon second causes scattered, it may sometimes rest in them; but, when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

But, suppose the wisdom of these men should reach to all it aimed at, and that their schemes answered all the appearances they were calculated to solve—yet, after all, what happiness could they derive from these researches? Is not all this knowledge vain to the great purposes of life, to virtue, and goodness, and happiness? Will it secure them against accidents and misfortunes? Will it support them under diseases and afflictions? Will it relieve them from the fear of death, or the horrors of guilt? Or will it satisfy the longings and cravings of the soul after immortality? Take his account, who was best skilled in it, of all the sons of men: *I gave my heart (says Solomon) to seek and to search out by wisdom, concerning all things that are done under heaven.*—And what was the result of all this search, but that *in much wisdom there is much grief; and he that increaseth knowledge increaseth sorrow!*

But, secondly, there was another sort of vain philosophers among the Jews, who, rejecting the plain, obvious, natural sense of scripture, had recourse to wild allegorical interpretations, founded, as they pretended, upon traditions in the keeping of their doctors; and this is that philosophy which the apostle called a vain deceit, after the traditions of men.

These men pretended to explain the known law of God by another imaginary law, which they called the *oral*; and, in so doing, indulged their vain imaginations, in all the refinements of folly and extravagance that can be imagined; and, by this means, as our blessed Saviour observed of them, rendered *the law of God of no effect by their traditions.*

And, altho' these were, in truth, the most absurd and extravagant sect that ever set up for superior wisdom, yet have even their greatest extravagancies found their followers among the vaunted wise men of the present age! not, indeed, in the same form of folly, but the true spirit of it, insomuch that, if we give them credit, the plainest declarations of Moses, and miracles of Jesus Christ, are equally uninfluencing and unim-



portant: if the declarations of scripture are difficult, they are unmeaning; for nothing is intelligible, which they cannot understand.

‘ Is there a surer mark of folly in this world, than to despise what we do not understand ?

‘ On the other hand, if the obvious literal sense of the scripture is plain to the meanest capacity, they reject it, for that very reason; for their vanity requires refinement. As if the whole of religion consisted in pure knowledge, and the endowment of that were their own sole gift.

‘ The truth is this; they have neither simplicity enough to honour plain truths, nor humility enough to submit to difficulties, upon the credit of infinite wisdom; nor penetration enough to determine upon them from the force of deeper and more masterly disquisitions !

‘ Now, how is it possible to deal with those men, who despise plain truths, and disclaim those that are difficult ? Or how is it possible to assign surer marks and characters of folly than these two,—to reject the plainest declarations of unerring wisdom, merely because they are plain; and the darker declarations, because they are not clear.

‘ To say the truth, some declarations of scripture are difficult: for example, man’s first offence, the fall, and the redemption; and to say that these are dark and difficult, what is it but to say, that the methods of infinite wisdom are not always to be clearly judged of, or thoroughly comprehended, by such short-sighted limited creatures as we are ?—How just is that fine observation in the Wisdom of Solomon, “ What man is he that can know the counsel of God ? Or who can think what the will of the Lord is ? For the thoughts of mortal men are miserable ! and their devices but uncertain, for the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright things that are upon earth, and with labour do we find the things that are before us ; but the things that are in Heaven, who hath searched out ?—And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above !”

‘ The next sort of vain philosophers are those who employ themselves in the pursuit of that wisdom, which the scripture calls *worldly*; or, as it is in my text, *the philosophy that is after the rudiments of the world*. These men, observing upon the vanity and insatisfaction of long and laborious inquiries into nature, turn their search another way, and, concluding with good reason, that felicity cannot consist in empty speculation, listen to the solicitation of their appetites, and place their happiness

In the full gratification of them in all their pursuits and demands! and, finding that the good things of this world are necessary to such a gratification, they apply themselves with diligence to the acquisition of them: from hence are all the projects of ambition and avarice, and all the contrivances of policy and art, it being the business of worldly wisdom to instruct its proselytes in the methods of lifting the tempers and inclinations of men, and searching out their interests and abilities, and diving into their deepest secrets, that by this means they may be enabled to delude and over-reach their brethren, and apply their powers, passions, and inclinations, to their own purposes.

‘ From hence it is that we meet with so many instances in history, and in the world too, at all times, (and more, perhaps, at this time than were ever heard of at any other) of men that make use of the most execrable means to accomplish their wicked views; that stick at no methods of calumny, and falsehood, and fraud; that raise outcries of impending danger and destruction to those interests, which they know to be dear to their fellow-citizens, in order to impose upon their hopes and fears, that so they may bend them to their own designs! in a word, that sacrifice their faith, their friends, their country, all that is good and sacred, to their private aims!

‘ Now, that there is no happiness to these men is very evident; for, first, they are under continual alarms lest men should see through their pretences, and vindicate the abuses put upon them; and, indeed, with good reason, because I am persuaded there never was one worldling so crafty, and so plausibly hypocritical, as not to be detected and despised by the meanest of mankind that had any reasonable opportunities of observing upon his conduct.

‘ What weakness is it to imagine, that a veil of fraud on the face, or artifice on the lips, can long conceal the workings of the heart, which never fail to discover themselves by a thousand ways, imperceptible only to the authors of the artifice, but glaring to every other eye! so that these subtle designers are in truth as silly as those silliest of brutes, who imagine they are invisible if they can hide their heads, though they shamefully expose their most deformed and most defenceless parts.

‘ But, supposing they should, for a time, escape undetected, yet how often does it come to pass, that, when their fine projects are at the point of perfection, some small unforeseen accident intervenes, that marring and defeats all their schemes at once, and sets them as far back as they were at first! Or, though neither of these should happen, though they should perfect their deceits, and accomplish their designs, yet, after they have reached the height of all their aims, they must preserve their iniquitous acquisitions by the same painful and unworthy methods by which





they first acquired them ! their conscience all the while arraigning their guilt, and stinging their souls ! the thoughts of death terrifying them, and the terrors of divine vengeance killing all quiet within them ! living a perpetual proof of that certain truth and just judgment of the Almighty, *There is no peace, saith my God, to the wicked.*

‘ The end of this worldly wisdom, I told you, was the gratification of our ambition and sensual appetites ; for this cause men labour after wealth and power, because these are the means by which they may best acquire those things wherewith to gratify their vanities and their appetites in the enjoyment of those objects that are best suited to them.

‘ Now, as to the enjoyment of wealth and worldly affluence, ’tis plain, that they, who place their happiness there, place it out of their power ; for, though fortune should be so favourable to them, that they might not have been at any trouble in acquiring the good things of life, yet will this free them from the trouble and anxiety of preserving them, or the sorrow of finding all that labour and anxiety not sufficient ? *For riches often make to themselves wings*, and escape the strongest hold, and most watchful care of their keepers : and, though this should not happen, yet do we not find (besides a thousand vexations inseparable from them) that, in their greatest glory and affluence, they are not able to relieve their owners under the pangs of sickness or the terrors of death ; nay, not so much as from the uneasiness of a perverse humour !—Moreover, the dazzle of their pomp and splendor is found to vanish upon the possession, and is altogether useless to the principal demands of nature.

‘ With ambition it fares after the same manner, witness the greatest examples of it in history, Alexander, Cæsar, Pyrrhus, and many others.

‘ With the passions of the worldlings and sensualists it fares yet worse. The boundless gratification of them does but make them more restless and uneasy ; and, either by a monstrous and unnatural growth, instead of being satisfied, they increase with their objects, or else destroy themselves in the pursuit ! Thus ’tis notorious, that the desire of wealth grows with the possession of it, and those wants, which it was designed to supply, are increased by the accession of other imaginary wants, that often deny their owners the use of what they actually possess.

‘ And, on the other hand, does not the lawless gratification of sensual appetites push men on to excesses that are attended with infinite ill consequences both to themselves and others ; that either cut life short in its progress, or load it with misery ; that draw after them a thousand diseases, and dangers, and disquiets ; that make men loath the objects of their desire ; and, what is worse, though they still desire them, yet render them incapable



of enjoying them!—And thus 'tis plain, that happiness is not to be attained, either upon the principles of worldly wisdom, or the Epicurean schemes of sensuality and indulgence—nor from both these united.'

If there is not much spirit, or pathos, in these discourses, there is at least sound sense and perspicuity of expression; if the arguments are not managed with the utmost precision or address, they are nevertheless recommended by an apparent goodness of heart and integrity of design.

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*Conclusion of the Account of Dr. Gerard's Dissertations.* See the last Month's Review.

**I**N our last number, we gave a general view of what is contained in this author's first dissertation; we now proceed to the second, wherein he endeavours to shew, by a full and particular examination, that the opposition of unbelievers in the way of argument, has confirmed the divinity of the Christian religion, and thrown new light upon its evidences. In order to prove this, he enquires, in what particular ways the opposition of infidels has contributed to the illustration and confirmation of the evidences of the gospel.

Of the advantages which Christianity has derived from opposition, some are peculiarly owing to the opposition of infidels in early ages; others arise from opposition in general. The Doctor begins with the consideration of the former.

“Modern infidels, says he, have often endeavoured to gain advantage to their cause from the unbelief of so many in ancient times. “The contemporaries of Christ and his apostles, say they, and those who lived in the next age, had great advantages for examination, and could not fail to perceive the evidence of the Christian religion, so far as it was real: if they nevertheless believed not, no wonder that unbelievers should be multiplied in later ages, when the distance of time must have burdened the evidence with many difficulties additional to those which had force enough to produce infidelity at first. Nay, the infidelity of multitudes in the earliest ages, is itself a strong reason for our rejecting the gospel; for if its evidence had been so great as is pretended, they who had that evidence set before them in its full force, could not have been so unreasonable as to persist in infidelity. If they had not found good cause for unbelief, if there had not been some flaw in the grounds of Christianity, which their favourable situation gave them the means of detecting, they must have all become Christians.” If this reasoning be specious, it is no more. It can have no degree of real force, except it be supposed that all in those ages, who resisted the gospel, were influenced purely by the love of truth.

But



But this cannot be supposed. Every person knows, that opposition to a new doctrine arises frequently from very different, and even opposite causes. Attachment to opinions which have been instilled by education, and confirmed by habit, often produces prejudice so inveterate as to hinder men from so much as examining opinions contradictory to them, or bestowing the least attention on any thing that is urged in support of these opinions. Actuated by it, men obstinately reject undoubted truths, and can perceive no force at all in the strongest arguments. This is notorious from universal experience: what then can be more unreasonable than to take it for granted, that the unbelief of early infidels proceeded only from their discovering a real fallacy in the evidences of the gospel? But we need not rest the matter on a general principle: their opposition itself is such as shews that it did actually proceed from other causes, and that it cannot possibly afford the slenderest presumption against the truth of Christianity.

‘ We are informed of many of the occasions on which both Jews and Gentiles took exception; and these shew that they were under the power of the grossest prejudices. How often, for instance, did the Jews oppose Jesus upon no other pretence but this, that it was the Sabbath-day when he healed the diseases of men? This will be acknowledged to be the most abject superstition. At Thyatira, *the multitude rose up together against Paul and Silas, and the magistrates* interposed their authority to silence them: from what principle did this general opposition arise? From strong affection to the idolatry and superstition of Paganism: the accusation which occasioned it, was, *These men teach customs which are not lawful for us to receive, neither to observe, being Romans.* At Ephesus a violent uproar was raised against Paul: for what reason? *He hath persuaded much people, that they be no gods, which are made with hands, so that there is danger that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.* With modern infidels, superstition is the object of the most inveterate hatred; in cases where it is neither so gross nor so indisputable as in these, they affirm that it necessarily blindeth reason. Can they then take ancient infidels for their models? Can they pretend, that the judgment of men so deeply immersed in superstition, affords the slenderest presumption in favour of the cause which they espoused?

‘ Further, from the *nature* of the objections which ancient unbelievers urged, it appears, what were the very reasons for which they rejected Christianity. If you hold their opposition to be of any authority, you must maintain, that the declared reasons of it are solid and sufficient. If you own that their objections were insufficient, you must likewise own that they acted an unreasonable part in allowing these objections to



prevent their becoming Christians; for though the conclusion should happen to be true, yet if it be embraced on false or absurd principles, this shews as great an intellectual weakness, as would appear in adopting a false conclusion: and if you allow that their infidelity was unreasonable, you cannot consistently draw any conclusion from it, against the gospel. Take the objections therefore which they moved; weigh them fairly; can you say that they alone could justify the rejection of the Christian religion? A modern Infidel can scarce affirm it; for they proceed on principles directly repugnant to his most favourite maxims. Far from giving countenance, for instance, to the objections of the Deist against revelation in general, they are founded on the contrary supposition. All ancient Infidels allowed, both that a revelation is possible, and that revelations had been often given; they either believed the Mosaic revelation on evidences which had been exhibited thousands of years before, and transmitted through a long succession of ages, or they gave credit to the fables, the oracles, and the presages of Paganism; and it was on principles arising from this belief, that they reasoned against Christianity. Will any Deist adopt their reasonings, or affirm that the smallest deference is due to the judgment which, on these principles, they were pleased to form? Can it be honestly affirmed, that to receive either Paganism or Judaism, and yet reject Christianity, is not partial, perverse, and inconsistent?—The Jewish scriptures contained many prophetic descriptions of the Messiah; yet the Jews would not acknowledge Jesus to be the Messiah. If modern Infidels will avail themselves of their authority, it must be by maintaining that the Jews could not but understand their own scriptures best, and by concluding that they perceived that the prophecies were not fulfilled in Jesus. A very little attention to the grounds of their opposition will make it evident that there is no room for supposing this. They applied the very same predictions to the Messiah, which Christians understand of him; the proofs that they did so, are numerous and irrefragable: they understood the fifty-third chapter of Isaiah, for instance, to refer to the Messiah; one of their objections recorded in the gospel, is most probably founded on a part of that chapter: yet they reckoned it incredible, that the Messiah should suffer and die before he entered into his kingdom. It is in a passage of Daniel that the redeemer of the world is foretold under the name, Messiah, which the Jews used very frequently; there it is expressly said, that he *shall be cut off*: yet they expected not that he should be put to death. To believe these to be inspired predictions of the Messiah, and yet to reckon a mean condition, sufferings, and death, inconsistent with the character of the Messiah, is a degree



gree of absurdity hardly credible. It makes it plain that they were warped by prejudices, which rendered them totally blind to the obvious meaning of their own prophecies. Their judgment is so grossly perverse, that it can possess no authority, nor merit the least regard.—The sentiments of ancient Infidels concerning the Christian miracles, can serve as little to bring them into discredit, or to lessen their force, at least in the opinion of modern Deists. Can we conclude, that, if so many miracles had been wrought in confirmation of Christianity as are said to have been wrought, none of those who saw them, could have resisted their force? Can it be insinuated, that the opposition of early Infidels gives any reason to suspect that the Christian miracles were fictions? Nothing can be more remote from the truth: they who rejected Christianity, owned notwithstanding, the reality of all the miraculous facts to which it appealed. On occasion of the resurrection of Lazarus, the Jewish rulers assembled in council, gave a remarkable testimony to the miracles of Christ: *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him: but some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief Priests and the Pharises a council, and said, What do we? For THIS MAN DOETH MANY MIRACLES; if we let him thus alone, all men will believe on him.* In the same public and authentic manner, and after the minutest examination of it, they afterwards gave testimony to a great miracle wrought by Peter and John: *Beholding the man which was healed standing with them, they could say nothing against it: but, when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.* Not only on the authority of the New Testament and of the writings of Christians, but also by the confession of Jews and Pagans, even in their professed attacks upon Christianity, it is indisputable, that for several ages the reality of the gospel miracles was not denied, but in the most explicit manner acknowledged, by all sorts of unbelievers. You must either allow, therefore, that it was perfectly reasonable to believe, that all the miracles recorded in the gospel, were really wrought in the manner there described, and yet that the gospel is absolutely false; or you must grant, that the judgment of these men was altogether wrong and inconsistent, and consequently unfit for supporting any conclusion against Christianity. But no modern Infidel will chuse to avail himself of the authority of ancient unbelievers, on the condition of approving and adopting their judgment. It would suit the genius of modern infidelity much better,

better, to receive the Christian doctrine without the miracles, than to believe the miracles and yet reject the doctrine.'

Our judicious Author goes on to observe that the opposition of early Infidels not only affords a general presumption in favour of Christianity, but likewise gives additional strength to many of its direct and principal evidences. The proof of the truth of Christianity from prophecy, he says, derives no inconsiderable accession of force and clearness from this consideration, that the prophecies to which Jesus and his apostles appealed, and which Christians urge, were understood by the Messiah, by the antient Jews; it derives the greater accession, because they notwithstanding rejected Jesus. They rejected him, only because they pretended that he answered not to the prophetic descriptions of the Messiah; they never pretended that he or his apostles applied to him any predictions which did not truly relate to the Messiah. The predictions themselves are still extant; we have the same opportunities of determining, what is the character delineated in them, that the Jews had. Let them be examined as they stand: do they naturally indicate such a person as Jesus was, or such a person as the Jews expected? a person who should have arisen about the time when Jesus lived, or a person who has not yet arisen? This is a question which can be determined only by an attentive examination of the several particular predictions, and in which authority has no weight. The Jews had formed an idea of the Messiah inconsistent with the prophecies which they themselves applied to them; they were led by it to reject Jesus; they were reduced to the greatest difficulties in defending their infidelity; these could have been removed by their denying that several predictions related to the Messiah. Would they not have denied it, if they had found it in their power? But they persisted in acknowledging it, though the acknowledgment rendered their infidelity absurd and inexcusable. Can there be a stronger proof, that it was extorted from them by evidence which they could not resist? Their judgment concerning the general intention of the prophecies, would not have merited so great regard in any other situation. The modern Jews apply to other persons, many predictions which their fathers had universally applied to the Messiah; and their opinion is urged as an objection against the proof of Christianity from prophecy. But it can have no authority: it is contrary to the uniform judgment of their ancestors, who were as obstinate in their unbelief, and as anxious to defend it, as they can be; they have been led to adopt it, only by a determined spirit of opposition to the gospel, after they found it impossible to vindicate their infidelity on any other principles; and, after having made the attempt, they were never able to discover any proper accomplishment of these predictions. Their

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conduct implies an acknowledgment, that if the predictions to which Christians appeal, be truly predictions of the Messiah, the argument for Christianity from prophecy, is clear, conclusive, and indisputable.

‘ That the miracles recorded in the gospel; continues our Author, were really wrought, is proved by evidence stronger and of more various kinds, than perhaps any other antient facts. Part of that evidence must have been wanting, if none in that age had resisted the gospel. The testimony of an enemy is one of the most convincing proofs: the reality of the Christian miracles is not only allowed, but in many instances explicitly asserted, by the ancient enemies of Christianity, both Jews and Heathens: nothing can add greater strength to the argument from miracles, so far as that argument depends on the *reality* of the miracles. Even when Infidels were most eager to depreciate the power by which the miracles of Christ were wrought, they could not deny that they were wrought. To what could their acknowledgment of the facts be owing, but to their firm belief of them? and from what could their belief of them proceed, but from their certain knowledge of their truth? Their violent opposition shews that they wanted not inclination to dispute them; their owning them notwithstanding, proves that it was not in their power. Yet it is when a forgery is recent, that men have the best opportunities of detecting it: they who had the best opportunities of examining the Christian miracles, were forced by the notoriety of their evidence, to own that the relations of them were no forgeries, but authentic histories: to what purpose is it then for modern unbelievers to deny their truth? The evidence of their truth was compleated many ages ago; it extorted the acknowledgment of enemies; their acknowledgment renders the miracles of Christ as undeniable as any fact can be, and consequently renders the truth of his religion, so far as it is supported by these miracles, as certain as it was possible to render it.

‘ The quick and extensive propagation of Christianity, is a striking argument of its truth and divinity; and it acquires a great accession of strength from the early and continued opposition of Infidels. That Christianity made so great and rapid progress in spite of the cruelest persecutions, adds great weight to this argument; its having spread in spite of the keenest opposition in the way of reasoning, adds no less weight to it. It shews that the success of the gospel was not owing to credulity. It cannot be pretended, that it was embraced merely because its evidences were not examined: the acuteness of the philosopher, and the art of the orator, were employed to confute them: but their solidity baffled all the efforts of both: the gospel rose superior to all exceptions, it prevailed every where  
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by the force of its conspicuous truth. As it could not be crushed by violence, so neither could it be overturned by argument.

After some other very pertinent reflections concerning the advantages which Christianity derives from the opposition of its early adversaries, our Author proceeds to consider the advantages which it derives from opposition in general.—He sets out with observing, that Infidels have always urged their objections in a way which strongly implies the goodness of the cause opposed by them, and which heightens the effect produced on the mind, by the direct evidences of the truth of the gospel. It is universally allowed, that dishonest methods of defence are prejudicial to any cause: they infuse a suspicion that it is a bad cause; and when they are adopted by all without exception, who patronize that cause, the suspicion is rarely groundless. If, then, says our Author, dishonest arts have been employed by the whole tribe of infidel writers, this will yield a general presumption, that infidelity is indefensible, and consequently that Christianity is true; a presumption which will operate powerfully on the principles of human nature. But that this has been the conduct of infidels, we are told, is evident from their writings. Partial and unfair quotations from the scriptures; gross misrepresentations of the nature of Christianity; exaggerations of whatever can be wrested to the disadvantage of it; over-looking or explaining away what tends to support it; confident assertions or arbitrary suppositions of what it is incumbent on them to prove; demands that Christians should produce evidence which the nature of the thing admits not, or prove what ought to be taken or granted till it be disproved: these and many such as these, are arts of controversy made use of by all infidel writers.

The Doctor, after pointing out a few instances of the several sorts of arts here enumerated, proceeds thus. ‘It would be curious to trace the objections against Christianity, from the earliest ages to the present time. This connected view of the successive efforts of unbelievers, might suggest many reflections which would confirm our faith. No person who has at all considered the opposition of Infidels in this point of view, can have failed to remark, that they have, one after another, repeated the same objections very often, varied perhaps in form, but without being at any pains to confute the answers which Christians have returned to them. That there is no degree of force or plausibility at all in these answers, the most confirmed Infidel, if he be not destitute of candour, will not be hardy enough to affirm. If they destroy not the objections altogether, they certainly in many instances weaken them very considerably. Yet, without taking any notice of them, the objections are re-

peatedly



peatedly urged. The defenders of Christianity have acted an opposite part: they take notice of every new objection that is raised against the gospel; they at least endeavour to shew by a particular examination of it, that it is not sufficient to overturn the gospel; they thus provide mankind with the means of judging fairly between them and their adversaries. This difference of manner will be obvious to every person who has the least acquaintance with the controversy; and a thorough scrutiny will render it still more striking. Did such a difference appear between two disputants in any one instance, it would induce every considerate spectator, previous to a minute examination of the several arguments produced, to believe that he who uses the latter method, is the abler, as well as the fairer advocate. But, in the question concerning the truth of Christianity, this difference takes place universally: the former manner characteriseth the defenders of infidelity, almost without exception; the latter manner is preserved by Christian apologists, at least by all of them whom sensible and rational Christians esteem. The natural conclusion is, that this characteristical difference arises from a difference between the causes which they maintain: and certainly we will not be disposed to think most favourably of that cause which leads its votaries to a method of defence, strongly marked with negligence at least, if not with dissimulation. An uniform care to avoid entering into a confutation of the reasonings for Christianity, seems to imply a confession that they cannot be confuted.

Again, every person who peruses the writings of Infidels; must perceive that not only different persons, but even the same persons, employ *inconsistent* principles in reasoning against Christianity. Men vary so much in their apprehensions of things, that different persons, arguing on almost any subject, adopt incompatible principles. Christians have sometimes given advantage to Infidels, by the falsehood of the principles on which some of them have built their reasonings, as well as by the weakness of the reasonings themselves. Were no more chargeable on Infidels, than that they are in their arguments inconsistent with one another, a conclusion to the disadvantage of their cause, could not with justice be inferred. One remark, however, may be made even on this view of the case. The mistaken principles of one Christian writer have been detected and exposed by other Christian writers, without reserve. But Infidels, indissolubly leagued together by the single tie of unbelief, studiously avoid confuting one another: this conduct shews a determined resolution to support a beloved cause by all possible means; and the cause which inspires all its votaries with such a resolution, is not likely to be the cause of truth. But what chiefly deserves attention is, that there is scarce any  
Infidel



Infidel writer who, in reasoning against Christianity, does not without scruple admit principles contradictory to one another. Were this conduct peculiar to a few, it would only shew that certain individuals were weak enough not to discern the contradiction, or disingenuous enough not to own it. But it is so general, that one Infidel author of a few pages, cannot perhaps be named, who is innocent of the charge. A good cause needs not to be supported by such means; it does not naturally put men on the use of them. This is not the kind of attachment which truth inspires; it is the bigotry which error usually begets. Truth leads forward its votaries in a plain road; it is error that involves men in a labyrinth, and bewilders them in crooked paths. The principles of the best defenders of Christianity, are consistent with themselves; among all the principles from which its truth is deduced in the New Testament, the avowed standard of our religion, there subsists the most perfect harmony.—What has been said, may serve as a specimen of the ways in which the evidence of Christianity has been corroborated by the methods in which Infidels have managed their attacks upon it.

Our Author goes on to shew that the opposition of Infidels has contributed, still more directly, to add light and force to the evidences of Christianity, by the conduct which it has led Christians to pursue.—It gives Christians a natural occasion to explain the real strength of the evidences of their religion, to point out the several circumstances from which that strength arises, to shew in what particular manner each circumstance promotes it, and to detect the fallacies of all the reasonings which are employed against the gospel.

With this part of the Doctor's work, the discerning and impartial reader will be pleased. He shews, very clearly and fully, that, in consequence of opposition, the force of the evidences of Christianity has been pointed out and ascertained; that every exception against them has been examined, and shewn to be groundless; that the proofs of its divinity have been fully illustrated, and set in a variety of striking lights; that trivial or questionable arguments have been by degrees abandoned; that seemingly jarring arguments have been explained with greater precision, and by such explication reconciled; that the strongest objections have only produced a deeper and more satisfying investigation of the principles from which the evidences of Christianity derive their force; that the defence of this religion has been rendered in a great measure pure, consistent, and uniformly solid; that many collateral proofs of it have been attended to and prosecuted; that Christians have been led to the most explicit declarations of their belief of it; and that they have



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been excited to avoid or to remove those corruptions which would eclipse the splendor of its evidence.

He concludes his work with shewing that this fact, viz. that the opposition of Infidels, instead of overturning Christianity, has greatly confirmed it, and been the occasion of illustrating its evidences, affords a new presumption, a separate and strong proof of its divinity.

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*Memoirs of the Marchioness of Pompadour, written by herself. Wherein are displayed the Motives of the Wars, Treaties of Peace, Embassies, and Negotiations, in the several Courts of Europe: the Cabals and Intrigues of Courtiers; the Characters of Generals, and Ministers of State, with the Causes of their Rise and Fall; and, in general, the most remarkable Occurrences at the Court of France, during the last twenty Years of the Reign of Lewis XV. Translated from the French. 12mo. 2 vols. 6s. Vaillant.*

ONE naturally expects that the memoirs of a kept mistress must consist chiefly of amorous intrigues, and idle gallantries; but those who are at all acquainted with the character of the late mistress, or rather reigning favourite, of Lewis XV. will not be surprised to find her memoirs turn upon subjects very different from love and gaiety. The soul of Pompadour had more ambitious qualities: it was not the love of pleasure, but the love of sway, that engrossed her heart, and continued, from first to last, to be her ruling passion. For the gratification of this, her whole faculties were in continual agitation; and she valued the attachment of her sovereign, only as it extended her influence, and supported her authority.—Indeed, when by the exercise of unlimited power, she had created to herself a number of enemies, that were continually plotting her destruction, we cannot wonder at her perpetual anxiety and solicitude for preserving the royal favour; for she was sensible that in the protection of the monarch lay her only security, and that certain ruin must be the consequence of her disgrace.—She knew, moreover, that Lewis, in his amorous intercourse, was of a various and licentious disposition, and that he seldom attached himself to any woman long. Under these painful apprehensions, her life was a scene of almost invariable discontent; and it is really to be wondered how she could so successfully affect that good humour and all those *petits agrements* of conversation which constantly brought back her sovereign to her apartments from the lap of the last woman he had enjoyed. It is obvious from her memoirs, that she was a woman of a lively discernment, and an extensive capacity. It is apparent at the same time,

time, that she was of a base and revengeful disposition ; and the union of these qualities rendered her for many years the scourge of France : whose ablest officers and best negotiators, beheld with indignation, a woman, who, the day before, had been raised from the dust of the earth, dictating to their councils, borrowing her lights in those branches of policy that were less known to her, from creatures who had flattered themselves into her favour, and prescribing them as laws for the conduct of their superiors. All this they saw, and frequently expressed their indignation ; the consequence of which was their total expulsion from the court, while the favourites of the mistress triumphed in their places.—Hence the frequent distresses of France ! the embarrassment of her finances, and the almost total ruin of her credit and her trade !

Yet the memorialist would have it appear in these volumes, that the French nation was not a little indebted to her negotiations, even whilst she acknowledges, that whenever the monarch expressed any anxiety for the distresses of his people, she endeavoured to divert him from attentions of that kind, by drawing upon her invention for some new amusement. The indolent and appropriated monarch must not go to war, for that would draw him from the apartments of Pompadour, and the influence of the mistress would depart with him. He must not listen to the complaints of his people, for that would make him dull and thoughtful ; and should he fall into a train of thinking, he might think of her no more.

But though, as citizens of the world, these memoirs present us with nothing but reasons to execrate the supposed writer, while the base, the ambitious, and revengeful woman, appears through all her affectation of patriotism ; yet, as citizens of the world too, we cannot but be entertained with that variety of political characters and anecdotes which she introduces from the several courts of Europe. Her characters, however, particularly those of her own country, are always drawn by halves. Almost every man she mentions is her friend or her enemy, and fares accordingly. Her friends are demi-gods, and her adversaries are all knaves or dotards.

Notwithstanding, to give a greater merit to her address and management in retaining the attachment of her sovereign, she is willing to throw some shades into his picture.

‘ Lewis XV. says she, is naturally of a saturnine turn : his soul is shrouded in a thick gloom ; so that, with every pleasure at command, he may be said to be unhappy. Sometimes his melancholy throws him into such a languor that nothing affects him, and then he is quite insensible to all entertainment and pleasure. In these intervals, life becomes an insupportable burden to him. The enjoyment of a beautiful woman for a





while diverts his uneasiness; but so far is it from being a lasting relief, that his melancholy afterwards returns upon him with redoubled weight.

‘ Another misfortune in this prince’s life is, the continual conflict between his devotion and his passions; pleasure drawing him on, and remorse with-holding him: under this incessant struggle, he is one of the most unhappy men in his kingdom.

‘ I perceived that the king’s disposition was not to be changed by love only: this put me on engaging him by the charms of conversation; which has a stronger influence with men than the passions themselves. Of this, history furnished me with an instance in the person of his great-grandfather. Lewis XIV. had so habituated himself to Madame de Maintenon, that no other woman could make any impression on him; and, though the court at that time was full of celebrated beauties, Scarron’s widow, at an age when female influence over man is generally on the decline, found means so strongly to fix his affection, that her death only put an end to the charm.

‘ I planned a series of diversions, which, following close on one another, got the better of the king’s constitution, and diverted him from himself. I brought him to like music, dancing, plays, and little operas, in which I myself used to perform; and private suppers terminated the festivity. Thus the king lay down and rose in perfect satisfaction and good humour. The next day, unless detained on some great council, or other extraordinary ceremony, he would hasten to my apartment, to take, if I may presume to use the expression, his dose of good humour for the whole day. He grew fond of me from that instant which makes us love what contributes to our happiness. All the favourites before me had thought only of making themselves loved by the king: it had not come into their heads to divert him.

‘ Thus I became necessary to his majesty; his attachment grew stronger every day. I could have wished that our union had rested on love only; but with a prince accustomed to change, we must do as well as we can.

‘ After the first moments of surprize, which naturally arises in our minds upon any great change, I, in my turn, gave myself up to uneasy reflections. Amidst all the king’s affection, I feared the return of his inconstancy. I could lay but little stress on my elevation; all bow the knee to the idol whilst the prince worships it; but on his over-throwing the altar, it is trampled under foot. Some days after, I thought I had more reason than ever to fear; for the king, coming to sup with me, seemed more thoughtful than usual. Instead of that gaiety which began to be natural to him, his countenance was quite clouded: all his talk was about politics, the affairs of Europe, and dispatching

ing a courier to the army ; thus, after a short conversation, he withdrew. This abruptness filled me with alarms : I had not a wink of sleep ; and next morning I sent him an account of my condition in the following note :

“ SIRE,

“ Your politics have quite broke my heart. I was going to say a thousand pleasant things to you, had not your dispatches interrupted me. I have not closed my eyes during the whole night ; for God’s sake, Sire, leave Europe to itself, and allow me to lay open to you the state of my heart, which is on the rack, when you deprive me of any opportunity of telling you that I love you with an affection, the end of which will be that of my life.”

“ The king having read my letter, came in person to my apartment to make me easy ; and he was now more gay than usual. I think I never saw him in a better temper. He had already given me some insight into the great events at that time on the carpet, and I was for diving into the truth of these abstruse mysteries ; but not a word did I then understand in politics. I have heard that the English ladies have every morning ready laid on their toilet, a paper giving them an account of the affairs of Europe, whereas all that we French women find there is our paint-boxes.”

Madam Pompadour had the sagacity to distinguish flattery at the same time that she had the vanity to be pleased with it. She animadverts, with a proper spirit, on the following fulsome letter ; and yet we may find that she was not angry with the writer :

“ At length all the kingdom came to pay their court to me ; for the royal favour continued to shine on me as bright as ever. They who had been the most forward in reviling my birth, now claimed kindred with me. I shall never forget a letter I received at Versailles from a gentleman of one of the most ancient families in Provence, in the following terms :

“ Dear Cousin,

“ I did not know that I was related to you till now that the king has created you Marchioness de Pompadour : a learned genealogist has demonstrated to me, that your great-grandfather was fourth cousin to my grandfather ; so you see, dear cousin, our alliance is indisputable. If you desire it, I’ll send you our pedigree, that you may shew it to the king.

“ In the mean time, my son, your cousin, who has served with distinction several years, wants a regiment ; and as he cannot hope to obtain it by his rank, be so good as to ask the favour from the king.”



‘ I sent him the following answer :

SIR,

“ I shall lay hold of the very first opportunity to desire his majesty to give your son a regiment. But I likewise have a favour to ask of you, which is to dispense me from the honour of being related to you. I have some family reasons which forbid me to think, that my forefathers have ever been allied to any of the ancient houses of this kingdom.”

There is some shadow of truth in the following character of the French nobility. ‘ In general, says Madam Pompadour, though most concerned in the public administration, they give no attention to business; their life is a round of indolence, luxury, and dissipation. They know as little of politics as of finances and oeconomy. A gentleman either spends his life at his seat in rural sports, or comes to Paris to ruin himself with an opera girl. They who have an ambition to figure in the ministry, have no other merit than intrigue and cabal. If they are traversed in their views, or afterwards superseded, such measure is with them an effect of the prince’s prejudice.

‘ The age of able ministers in France seems past. After all my inquiries for a Colbert and Louvois, I could only meet with Chamillards and Dubois’s; so that I was forced to commit all the branches of government to financiers by profession; a set of people void of capacity, and only skilful in one thing, which is pillaging the state.

‘ My enemies have farther affirmed, that I put the king on too frequent a change of his ministers; but that is an invention, which, in no wise, belongs to me. Before ever I knew the court, placemen were not more settled in their posts than since. Every day saw such creations and institutions; and this, perhaps, may still be a necessary evil in France. Before those gentlemen are in place, nothing can come up to their plan of government; they have effectual ways and means for reforming every thing that is amiss; they know the seat of the disease, and what will remove it: but no sooner have they got the reins of government in their hands, than their incapacity throws every thing into confusion. On the public misfortunes they scarce bestow a thought; all they mind is their own personal interest. The ambition of being prime minister soon gets footing in them; and its continual agitation leaves no room in their mind for any attention to the kingdom. Ten years of administration in France make a minister so absolute, that he grows a mere Pacha; any intimation of his is a peremptory order: the Grand Signior is not more despotic at Constantinople than a French secretary of state, after spending ten years at Versailles.

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‘ It is the same with military affairs : however brave and courageous the French nobility may be, they have little or no genius for war : the hardship of a campaign immediately puts them out of conceit. France has no military school. A young nobleman is made a colonel before he is an officer, and then steps into the general command, without any experience. If two Frenchmen are appointed to command the armies in Flanders or Germany, immediately the spirit of envy kindles among them, and they will gratify their private piques and quarrels, whatever becomes of the state. In the mean time, the enemies profit by these divisions, and forward their schemes. In the late war, the king was obliged to commit the safety of his crown to two foreigners : had it not been for the Counts Saxe and Lowendahl, the enemies of France might have been at the gates of Paris.’

The following anecdotes relating to the Pretender and his expedition into Great Britain may not be unentertaining :

‘ France, in 1744, declared war against England, and the house of Austria ; and soon after this declaration, a great project was taken in hand : overtures were made to Prince Edward, the pretender’s son, for recovering the throne of his ancestors.

‘ He was a spirited, bold, courageous young man, quite tired of leading an indolent life at Rome, and impatient to signalize himself.

‘ The house of Stuart is so unfortunate, that I question, whether it would be in the power of all Europe joined, to restore it to its ancient rights. There seems something of a fatality annexed to that name.

‘ France made all the preparatives in his favour, and gave him all the assistance which the posture of affairs could admit of ; but the whole design miscarried. A long time after, I, one day, asked the king, whether it had been his real intention, to place the pretender on the throne of Great Britain ? his answer was, that neither he nor his council ever thought it practicable ; that this restoration depended on a multitude of second causes, the course of which was no longer under any political direction. The Marshal de Noailles one day said to him in my hearing, *Sir, if your Majesty would have had mass said in London, you should have sent an army of three hundred thousand men to officiate at it.*

‘ In the mean time, young Edward, eager of doing something to be talked of, put to sea, and had a distant view of the kingdom, the possession of which both fate and policy denied to him. A tempest disappointed his landing, and scattered his fleet ; yet the ardent Pretender would, in spite of the wind, make his landing good, and fight alone against all England. Versailles had received the most particular assurances, that he

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against the see of Rome. I would not have princes stoop to trifles, which always betray a weak mind; a prince on the throne should act with magnanimity.

‘The Pretender published a manifesto in vindication of his rights, addressed to the people of England; but this manifesto contained only empty words, whilst George had on his side troops and cannon.

‘Marshal Belleisle more than once took notice to me of a remarkable passage in this manifesto. Prince Edward there owns that the house of Stuart lost the English throne in some measure by its own fault, and promises amendment. *It says he, we complaints formerly brought against our family did take place, and some errors in our administration; it has justly excited the people.* Young Edward took possession of the kingdoms of England, Scotland, France, and Ireland, in his father’s name, declaring himself regent. For England well and good; but thus to make a king of France, was too hasty. Those titles, however, existing on no surer grounds than the possession, as quickly disappeared.’

The passage that follows will convince the reader that there are the justest grounds for imputing a baseness of disposition to this celebrated memorialist. ‘My husband loudly complained of my living at Versailles, and wrote to me a very passionate letter, full of reproaches against me, and still more against the king; amidst other indiscreet terms, calling him tyrant. As I was reading this letter, the king came into my apartment. I immediately thrust it into my pocket; the emotion with which I received his majesty, shewed me to be under some disorder; I was for concealing the cause, but on his repeated instances, I put my husband’s letter into his hands. He read it through without the least sign of resentment: I assured him that I had no share in his temerity; and the better to convince him of it, desired that he would punish the writer severely. No, *Madam*, said he to me, with that air of goodness which is so natural to him, *your husband is unhappy, and should rather be pitied.* History does not afford a like passage of moderation in an injured king. My spouse, on being informed of it, left the kingdom to travel.’

Madam Pompadour, who introduces almost every subject into her memoirs, has given us a curious letter which she received from a girl in a convent. ‘All France, says she, was mouldering away in convents: every town and village had numerous communities of girls, who made vows against having children. The following letter, which I received from a nun at Lyons, and communicated to the king, occasioned deliberations for reforming this abuse.

“MADAM,





“MADAM,

“I was at first for writing to the pope, but, on farther reflection, I thought it would be full as well to apply to you. The point is this: when I was but seven years of age, my parents shut me up in the convent where I now am; and on my entering into my fifteenth year, two nuns signified to me an order to take the veil. I deferred complying for some time; for though quite a stranger to every thing but the house I was in, yet I suspected there must be another kind of world than the convent, and another state than that of a nun; but the sister of *Jesus's heart*, our mother, in order to fix my call, said to me, that all women who married were damned, because they lie with a man, and bore children: this set me a-crying most bitterly for my poor mother, as burning eternally in hell for having brought me into the world.

“I took the veil; but now that I am twenty years of age, and my constitution formed, I daily feel that I am not made for this state, and think I want something; and that something, or I am much mistaken, is a husband.

“My talking continually of matrimony sets the community a-madding; the sister of the *Holy Ghost* tells me, that I am Jesus Christ's spouse; but, for my part, I feel myself much inclined to a second marriage with a man.

“On a young girl's coming into a convent, half a dozen wheedlers get about her, and never leave her till they have persuaded her to take the veil. Children are buried every day in monasteries, whilst their early age does not admit of any solid reflections on the vows they are drawn to make.

“Let me intreat you, Madam, to persuade the king to reform this abuse; it is a reformation which both religion and the prosperity of the state call for. The sacrificing so many victims to the avarice of parents, is a great loss of people to the state, and the kingdom of heaven is not the fuller. God requires voluntary sacrifices, and these are the fruit of reflection. It is surprising, that the laws, in settling the age for our sex's passing a civil contract, should forget the age for making vows: is reason less necessary for contracting with God, than with men? This I submit to yours and his majesty's reflections: in the mean time, give me leave to be, Madam, your most humble servant,

Sister JOSEPH.”

“The king thought that sister *Jesus's heart*, and sister *Holy Ghost*, had done wrong in drawing sister Joseph into the state of celibacy, as with such happy dispositions for marriage, she bid fair to have been a fruitful mother, and thus have benefited the state.

‘ To suppress the aforesaid abuse, his majesty issued an arret, forbidding all religious communities to admit a novice under twenty-four years of age and a day.’

The method which the king’s confessor took to withdraw him from his licentious amours, and particularly from his attachment to Madam Pompadour, by whose enemies, she tells us, the confessor had been employed, has something new and curious in it:

‘ My enemies having miscarried in their design of inducing the king to remove me from court, by political motives, set religion to work; and no less a person than his majesty’s confessor was put at the head of this cabal. He was a Jesuit with only morality for his instrument; but as that, with a prince, seldom gets the better of pleasure, he contrived a way which struck my monarch.

‘ This reverend father employed one of the best hands in Paris, in a picture representing the torments of hell. Several crowned heads seemed chained down in dreadful sufferings; there was no beholding their contortions without shuddering. This infernal master-piece he made a present of to Lewis XV. The king having viewed it for some time, with a frown, asked the meaning of the picture, the very thing the son of Loyola wanted.

“ Sire, said he, the prince you see there suffering eternal torments, was an ambitious monarch, who sacrificed his people to his vain delight in glory and power. He next to him, whom the devils are insulting, was an avaricious monarch, who laid up in his coffers immense treasures, squeezed from his oppressed subjects. This third wretch was an indolent sovereign, who minded nothing, and instead of governing by himself, left every thing to his ministers, whose incapacity produced infinite mischiefs. This fourth, whose sufferings exceed those of the others, his crime being greater, was a voluptuous king, openly keeping a concubine at his court; and by this scandalous example had filled his kingdom with debauchery, &c.”

The second volume abounds more with political details than the first, and turns chiefly on the subject of the late war.

With respect to the authenticity of these memoirs, we cannot pretend to form an absolute judgment, how far they were or were not written by Madam de Pompadour herself. All the information given us by the anonymous *Editor*, on this head, is briefly this,—that ‘ she used to write by starts, detached essays, without any coherence; and these on separate bits of paper. These were very numerous and diffuse, as generally are the materials intended to form a book, if she really had any such design.

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We were obliged to throw by on all sides, and clear our way through an ocean of writings, a long and tiresome business.

‘ It is far from being improbable, that Madam de Pompadour got some statesman, well versed in such matters, to assist her in compiling this book.’

Our Readers will on this occasion, recollect some pretended memoirs of this celebrated lady, published a few years ago : \* the present publication has the appearance of better authority, with respect to the materials of which it is composed.

\* See Review, vol. xx. p. 330.

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*Elementary Principles of the Belles Lettres.* By M. Formey, M. D. S. E. &c. with Reflections on public Exhibitions : Translated from the French by the late Mr. Sloper Foreman. 12mo. 3s. F. Newbery.

THOSE academics who have always walked in the trammels of system, and who, instead of deriving their opinions from taste founded in natural sense and original observation, have laid down rules even for taste itself, we generally find to be very indifferent judges of the fine arts. Their judgment, if not borne away over the little barriers which the forms of scholastic erudition have drawn around it by the native and irresistible force of genius, is narrow, partial, and confined. They see through the false medium of lights that have been borrowed, and borrowed without skill. They depend upon rules that have been derived from the supposed design and conduct of some ancient performances, though it is more than probable that the very conduct of those pieces was purely accidental : and these they apply invariably as the *criteria* of modern productions.—Such are the poor substitutes which unenlightened minds find for the powers of genius and the force of native discernment ; and, under the influence of such notions as these, we cannot wonder at our venerable Professor’s speaking in higher terms of the *Henriad* than of *PARADISE LOST* : The sublime beauties of the latter, and its glorious magnificence and superiority, could not be comprehended by the narrow eye of the systematic schoolman ; while the little decencies and regular precision of the former, were perfectly suited to his artificial taste. ‘ The *Henriad*, says he, may be put in the scale with the *Æneid* ; we need but compare the plan, the manners, the marvellous of these two poems, the similitude of personages, the corresponding of episodes, and the taste of both poets in the choice of these episodes ; the art with which they have com-  
bined



bined the facts, their comparisons, their descriptions, and their taste in general.'

After this it may be worth while to hear what our curious academic says concerning the poem of the immortal Milton: 'Some learned Englishmen, says he, and particularly the celebrated Addison, having *relished* this poem, *pretended* that it was equal to those of Virgil and Homer. They wrote to prove this assertion. The English *persuaded* themselves that it was so, and Milton's reputation was fixed.'

If Mr. Formey can be supposed to be not *altogether* destitute of true taste, or *relish* for the genuine beauties of poetry, we must conclude that the predilection of country, and the prejudice of connections, might induce him to put Voltaire in the scale with Virgil, and leave Milton only under *pretensions* to an equal reputation. However, we shall be better able to judge of the professor's taste in the belles lettres by attending to his observations in the article of poetry. 'Poetry, says he, is the art of bringing under the yoke of measure, or of rhyme, ideas fit to paint certain objects, and to move the heart. The different species of poetry may be reduced to four kinds; the narrative, the dramatic, the lyric, and the didactic.—Each kind of poetry is essentially characterised either by the quality of the actors, or the nature of the subject, or the very effect which the work produces. However, it is the effect which attracts every thing to itself: It is the center, the design, and the term of the piece.—In distinguishing the different sorts of passions that may be wrought upon, we find the several species of poetry. The epic poem creates admiration; tragedy forces tears from us; comedy makes us laugh; and pastorals produce gentle and calm sensations. It is the same with all the other kinds. Every reader expects to receive from them an impression of such, or such a kind; and if the work does not convey it to him, or conveys it but imperfectly, in a confused, equivocal manner, he has a right to be disgusted.—It is nature that forms poets, but it is art that brings them to a certain degree of perfection.'

Thus M. Formey expresses himself in his section on poetry in general—Let us examine the merits of the little he has advanced—Poetry, according to his general definition, is the art of bringing certain ideas under the yoke of measure, or of rhyme—So then this sublime art, in the professor's terms, is nothing more than the measuring and adjusting of words and syllables; to *bring* ideas fit to paint certain objects, and to move the heart, *under the yoke of measure*.—To select, to raise, to combine those ideas, to exert the powers of nature, and to operate upon the affections, are not said to be any part of the poet's province. A little further we are told that the different species of poetry may be reduced to four kinds, the *narrative*, the *dramatic*, the *lyric*, and the *didactic*. Now, we would



would only ask under which of these, *pastoral* poetry is to be admitted? it cannot be under the narrative, for tale-telling is less frequently its object than any thing else.—It is not dramatic, for action is hardly ever either its aim or consequence.—It cannot be lyric, since its measures are not confined to that particular species of poetry: and precept or instruction being seldom its argument, neither can it be termed didactic.—Had the professor then forgot that there was such a thing as pastoral poetry in the world?—We shall soon find that this was not the case; for in enumerating the effects of the different species of poetry, he tells us that *pastorals* produce calm and gentle sensations.—But let us stop here a moment to enquire into these different effects as described by M. Formey.—‘The epic poem creates admiration.’ But is that its principal object, or is it even its distinguishing characteristic? The *speciosa miracula rerum* may occasionally be introduced to prevent attention from growing languid; but to teach morality by examples, to instruct mankind in the economy of life by exhibiting a series of circumstances and events, and by a skilful display of distinguished characters—such surely is the characteristic part of epic poetry! ‘Tragedy forces tears from us.’ This is to distinguish it by an inferior characteristic—terror, indignation, high suspense, the strong circumstances that rouse and shake the soul, are its superior marks.—Those are seldom the best tragedies at which we weep the most—hardly any thing but the distress of innocence excites our tears, and there are many arguments of tragedy in which it has no place. ‘Comedy makes us laugh.’ One might think that the professor’s idea of poetry was merely mechanical, since he is for confining its effects to our muscles.—By this means, however, poor comedy is reduced to a level with a puppet-show, or the exhibitions of a Bartholomew Zany. ‘Pastorals produce calm and gentle sensations.’ We will not dispute this with the academic; but still we say, that he mentions only the inferior effects of each species. The happy enthusiasm which scenes of love and innocence inspire, is but inadequately expressed, if it be at all implied by calm and gentle sensations.—As to his observation at the conclusion of the article, that ‘it is nature that forms poets, but it is art that brings them to a certain degree of perfection,’ nothing can be more superfluous.

In the section entitled an account of the principal satirical poets, we find no mention of any but such as ancient Rome and modern France have produced; another egregious instance either of the professor’s inattention, (not to use any harsher expression) or his extreme partiality! such an obscure and contemptible writer as *Maturin Regnier* can find a place amongst the principal satirists, whilst our immortal DRYDEN seems quite unknown!

We shall give one more specimen of this writer's manner of definition, which possibly may be thought as curious as those already quoted: the subject is epistolary poetry. 'An epistle in verse is nothing but a letter addressed to any person.' It has its rules as a letter, and they are those of the epistolary style. The rules it may have as a letter in verse, are all reducible to this, that it must at least have a certain degree of either strength or elegance; in a word, a degree of care above what would have been bestowed on it in writing it only in prose.' Now what is the essential substance of this definition?—An epistle is a letter, and a letter is an epistle, and poetry requires more care than prose.—A thousand instances more might be produced of the same mechanical taste, the same scholastic and geometrical head, which would teach by rules, what can never be reducible to rules, the elementary principles of the *Belles Lettres*.

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*A Sermon preached before the incorporated Society, for the Propagation of the Gospel in foreign Parts; at their anniversary Meeting in the Parish-Church of St. Mary-Le-Bow, on Friday February 21, 1766. By the Right Reverend Father in God, William Lord Bishop of Gloucester. 4to. \* Owen and Harrison,*

**W**Hatever comes from the pen of the bishop of Gloucester has so original an air, something so peculiarly his own, that a reader of taste and genius, though he cannot always approve, can seldom fail of reading with pleasure.—In the sermon before us, there are some things *merely* ingenious, some things whimsical, and others that appear to us sensible, striking, and useful.

His lordship discourses from Rev. x. 11.—*And he said unto me, Thou must prophesy again, before many peoples, and nations, and tongues, and kings.*

'The great commission intrusted, says his lordship, by our divine Master to his disciples, was to *go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; and we know how faithfully they discharged their trust: these latter ages of extended commerce having discovered, by the most evident marks and traces of their footsteps, that there was no region, how remote soever, of the then known world, into which these missionaries of Christ did not carry *the glad tidings of the gospel*.

'But there was a *new world* to be disclosed, another hemisphere to be explored;—reserved, indeed, for the daring search

\* There is no price affixed, as this discourse is not to be sold.





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of modern adventurers through the trackless immense of the great Atlantic ocean.

And for this orphaned world the holy Spirit made the like charitable provision, in his *Revelations* to St. John; where the future fortunes of the church, from its humble cradle to its consummation in glory, are foretold in a regular series of enigmatical representations. Amongst these prophetic visions, the apostle sees *a mighty angel descend from heaven; a rainbow surrounding his head; his face like the sun, and his feet as pillars of fire* \*. In this graphical representation of the Son of God, clothed in all the pomp and majesty of his Father, his attitude is most observable; *His right foot was on the sea, and his left on the earth*: † an attitude most expressive of his ready providence addressed to unveil, in the fulness of time, this *new world* so long concealed in the bosom of the deep; and pointing out to his church the religious use to be made of this discovery, namely, the complicating of the commission delivered to his followers. For the angel having *sworn* (as denoting the *revelation* to be a matter of high importance) and intimated (by the words, *there shall be time no longer*, i. e. the consideration of time is not to be taken in ‡) that the subject was of a distant period; he addresses himself to St. John, who here represents the church in the words of my text—*Thou must prophecy again before many peoples, and nations, and tongues, and kings*.—As much as to say, “The church hath been faithful in her great trust, in all things that have been hitherto in her power to discharge. But a time will come, when this mighty labour, so successfully undergone, in the conversion of the *old world*, must be repeated in the *new*. For the church must prophecy again, or preach the gospel for the *second time* to many new discovered people and nations.” To prophecy, signifying here what it commonly does in many places of the New Testament, to preach the glad tidings of the gospel.

‘Hence it appears, that the church’s obligation to preach the gospel to the *new world* when discovered, is not simply a mere act of charity, but the discharge of an indispensable duty.’

After some general remarks in relation to the discovery and discoverers of the *new world*, with some oblique reflections upon the *Presbyterians*, his lordship touches briefly upon that blasphemous contempt of the divine dispensations, which, he says, spreads amongst our *philosophic calumniators*. The origin of which folly, we are told, was no more than this—

‘The rich product of the plantations soon supplied the colonists with all the *conveniences of life*. And men are no sooner at their ease, than they are ready addressed to pleasure. So that

\* Ver. 1. † Ver. 2.

‡ *1 Cor. xiii. 12; 1 Pet. i. 8.* v. 6.

the second venture of our colonists was for the *luxuries of life*: amongst which, the commodity called *freethinking*, was carefully consigned to them, as that which would give a relish and seasoning to all the rest. For in this close union of sense and reason in our nature, the man is at unrest, till each part be properly accommodated. While the body is content with a temperate enjoyment of its appropriated good, the mind finds its pleasure in the pursuit of knowledge, and in the practice of virtue. But when the body plunges into the luxury of sense, the mind will extragate through all the whimsies of a viciated imagination. And these corporeal and intellectual vices supporting one another, the ravages they make of humanity are not to be controlled.

‘ Thus it came to pass, that the very people, whose fathers were driven for conscience-sake into *the waste and howling wilderness*, are now as ready to laugh at that Bible, esteemed by their fathers the most precious relict of their ruined fortunes, as at their ruffs and collar-bands.

‘ Now, against this outrageous folly (the sure prognostic of a ruined people) the dearest charity requires us to oppose all our spiritual endeavours, before we go on upon the great duty to which we are summoned in my text.’

His lordship now proceeds to consider the society’s *mission to the Gentiles*. And here, in entering on the subject, he takes occasion to observe the advantages which *Papery* hath over the *reformed*, in training up their labourers to this harvest. For we should be unjust to *Rome*, he says, not to acknowledge her *zeal* to be equal to that of other churches, in displaying the Christian banner throughout the habitable world.

To see their advantages in a true light, we should reflect upon the proper qualifications of one of these *soldiers of Christ*—What he is disposed to do, and what he is ready to suffer, in this religious warfare, amongst *Heathens*, whether civilized or barbarous—He must have an ardent zeal and unwearied diligence; appetites subdued to all the distresses of want, and a mind superior to all the terrors of death. Now, these qualities and habits, we are told, their several *orders of religious*, from whence their missionaries are taken, very early labour to inculcate. One quality is more deeply implanted by *this* order, another by *that*; and the most necessary and essential are formed in *all*: thus every monastic institution kindles and keeps alive that *exalted charity*, a self-sacrifice for the salvation of souls.

‘ The *Jesuites*, continues his lordship, subdue the will by the severe discipline of blind obedience;—to stand wherever they are placed, and to run wherever they are bid. The *Carthusians* subdue the appetites by a tedious course of bodily labours and mortifying abstinences: and the order called *the congregation*



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of *St. Paul*, subdues the whole man: for, in a sense as peculiar to them as to their holy patron, they *die daily*; the observance of their whole rule consisting in one continued meditation on that *king of terrors*.

‘ Nor is this all. The several *orders*, like workmen who travel separately on the various parts of the same machine, each of them to be sent to the master-artist to be put into its destined place, where, by a proper combination, all are fitted for their peculiar use; the *orders*, I say, send their subjects, thus prepared, to the *college de propaganda fide*, to receive their last finishing, and first motion, by instruction in the languages, the manners and the customs of the barbarous nations, to whose conversion they are appointed and addressed. And indeed without so long and regular a preparation, it is not in nature, but in grace only, for any man cheerfully, and, at the same time, soberly to undergo all the accumulated distresses, ever ready to overwhelm a faithful missionary.

‘ For want of these advantages, a protestant society, like ours, hath been too frequently obliged to take up with subjects from amongst men of ruined fortunes; such, whose impotency of mind have shewn them to be unable to bear either poverty or riches:—Or else from amongst warm-headed zealots, totally unfit for every sober and important work.

‘ And, indeed, when we consider the greatness of our wants in this kind, we should be tempted to wish for a *college*, destined for the supply of a sufficient number of able missionaries in constant succession, brought up, from their early youth, in such a discipline as may be judged best fitted for such a service. And here it may not be impertinent to observe, that should the governors of that famous *university*, to which a munificent benefactor hath bequeathed a large estate for the erection of a *new college*, be at a loss to execute his intention in such a manner as may give new vigour to the decayed spirit of learning and religion, they may find in a *college de propaganda fide* an establishment which would interfere with no other, and would give additional sanctity to them all.’

The Bishop goes on to observe that the Aborigines of the country, those savages without law or religion, are the principal objects of the society’s charity. Their *temporal*, as well as *spiritual* condition, he says, calls loudly for assistance; and more especially, as *civilizing* will be found a necessary step to *conversion*.

The constant ill success which has attended the society’s undertaking, has been long matter of grief to all good men. Something therefore must needs be much amiss to defeat a purpose which grace and nature conspire to advance. And, if we enquire carefully into it, we shall find it, his Lordship says, to be  
this,



this, *preaching to savage and brutal men.* The Gospel, he justly observes, plain and simple as it is, and fitted in its nature for what it was designed to effect, requires an intellect above that of a savage to apprehend. Nor is it at all to the dishonour of our holy faith, he says, that such men must be taught a previous lesson, and first of all instructed in the *emollient arts of life.* And it is not one of the least benefits of *society*, we are told, that, at the time it teaches us to improve every bodily accommodation, it enlarges and enlightens the faculties of the mind, by the exercise which the mind undergoes in improving those accommodations.

‘For want of this preparation, says his Lordship, it hath commonly happened, that when, by the indefatigable labour of the missionary, numbers of these savages have been baptized into the faith, such converts have never long preserved, nor were they able to propagate amongst their tribes, the Christianity they had been taught; but successive missions have found that the work was ever to begin anew.

‘From whence we conclude, that they set out at the wrong end; for, to make the gospel *understood*, much more to propagate and perpetuate it, these barbarians should have been first taught the *civil arts of life.* And, indeed, to civilize a savage people is, in itself, a work of such exalted charity, that to find it neglected, when a further and far nobler end than the *arts of life* may be procured by it, is matter of infinite astonishment.

‘We justly censure the popish missionaries for their ill-directed zeal in propagating a *commentitious gospel*, for pure and genuine Christianity. But then we must be so fair to confess that, in the preparatory part of their mission, their conduct and address has been so humane and rational, as to be well worthy of our imitation. Nor need this give scandal to any good protestant. Our great Master himself hath recommended to the *children of light* the example of the *children of this world*, because, says he, *these are wiser in their generation*; that is, they are more skilful than the *children of light* in adapting *means to ends.*

‘This learned audience easily understands that, by the *children of this world*, I mean the *Jesuites*: they are emphatically so. Now these men have, both in South and North America, successfully practised the method I here presume to recommend: which is, first of all, to *civilize* the subjects of our mission. The steps they took to effect this great purpose were no less judicious than the project itself was noble and benevolent. They began with teaching the savages the art of *agriculture*; of all the civil arts, the most essential, as it soonest reduces men from a roving wandering life into settled habitations, the first entrance into the social state. The provinces of Paraguay and the Island of California do, for this blessing, proclaim them the benefactors



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of mankind. And had they but taught the eternal gospel in its *purity*, at the time they taught the transitory arts of life in their *integrity*, they would have deserved all the praise, and much of the power they there aspired to.

‘ But in all this affair, the awful justice of Providence on the instruments, is no less conspicuous than his blessing on the work ; which, when considered together, will afford an useful lesson to mankind.

‘ This *Society of Jesus*, as it is too well known, had, from their very first establishment, in direct opposition to the professed end of their institution, and in defiance of the sacred name they had assumed, immersed themselves in the worst part of civil intrigues ; and in so flagitious a manner, that there is hardly a court in Christendom, (into most of which they had insinuated themselves) where they have not left manifest traces of their Machiavelian politics, in seditions and assassinations, sanctified and supported on the two main pillars of their system, *relaxed morals* and *Papal omnipotency*.

‘ At length, after rioting in these disorders for a century and an half, they conceived, either out of humanity or avarice, the noble project of civilizing the inland inhabitants of South America ; whom, the Spaniards and Portuguese on the east and west, had, by their diabolic treatment, rendered so outrageous against their persecutors, that the fiercest beasts of prey were a more desirable neighbourhood.

‘ In this condition the missionary Jesuites found these persecuted Indians : and, for the ease and safety (as they pretended) of the Christian colonies on each side, they set upon the desperate project of taming them to humanity : which at length, indeed, they effected ; though with infinite labour and prodigious slaughter of the brethren of the order.

‘ However, the attempt succeeded : and the Jesuites, out of these wild and rabid tribes, founded so equal and powerful a republic, as by their virtues to disgrace the neighbouring colonies, and by their policy to give umbrage to the two catholic monarchs, to whom those colonies belong.

‘ For the *Fathers*, now Fathers indeed, and worthy of their names, the *Fathers of a people*, seeing the morals of the surrounding colonies incurably corrupt, pretended they could find no other possible means of securing the infant virtue of their new establishments, from the contagion of Spanish and Portuguese manners, than by a total exclusion of all commerce and communication between them.

‘ This served for a reason to the two monarchs (whose sovereignty over Paraguay the Fathers acknowledged) to take to themselves the fruits of that sovereignty, now become a morsel delicious enough to excite a regal appetite.

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‘ They therefore entered into a kind of partition-treaty to share Paraguay between them ; a treaty which is likely to end in the ruin of this long envied and detested order. Indignant Providence seeming to have decreed, as a lesson to mankind, that while, for the sake of humanity, this glorious work should be preserved, that yet for the sake of divine justice, these unworthy instruments, who had with impunity so long wantoned in civil mischief, and confounded and insulted all things sacred and prophane, should at length fall by their first and only virtuous purpose.

‘ But we, who have God and the monarch on our side, have nothing of this dreadful catastrophe to fear. On the contrary, we have every thing to encourage us in this arduous task ; which is now rendered more promising and easy, by the large dominions lately acceded to the British empire in America : Our entrance into the heart of these barbarous nations being now no longer interrupted and traversed by the frauds, the false insinuations, and the malicious tales of our European rivals.

‘ The *spiritual* benefits arising from the labour of *civilizing* are many and substantial. As the matter stands at present with us, busied only in our gospel-mission, the savages observing in us (and they have sense enough to observe, that the Europeans keep many things from them, which it would be useful to them to know) the savages, I say, observing in us a total disregard of their temporal interests, will with difficulty be brought to think, the other matters, pressed upon them, of much importance, or their teachers greatly in earnest. But when they have been first of all so sensibly obliged, as, by our means, to be redeemed from the miseries of a brutal life, and set at ease by the *security* and *accommodations* of society, they will naturally give a grateful and serious attention to their benefactors, instructing them in sublimer *truths*, and directing them to still more substantial *happiness*. In a word, of mortal enemies, ever addressed to ravage and desolate the extremities of our colonies, we shall make them our cordial friends, ready to embrace a peace, not forced upon them by the terror of our arms, or feigned with the allurements of treacherous presents, but immoveably established by gratitude and love, and further supported by the mutual advantages of *honest commerce*.

‘ But alas ! we are yet far from this glorious term of our labours. The hindrances have been many—partly from the *qualities* of the missionaries, and in part from the *rapacious pursuits* of our colonists.

‘ Of the missionaries, some have been over-heated with that fanaticism which disposes men to an utter contempt of *worldly things* : so that, instead of teaching the savages the benefits of social life, and recommending civil manners to their roving tribes,





tribes, they are much rather inclined to throw aside their *own*, and accommodate themselves with the dried skins and parched corn of the natives. Others of a cooler turn and lower form of superstition, took it into their heads, that the *vices* of improved life (as they may be now gathered, full-blown, amongst the colonists) would more indispose the Americans to the *precepts* of the gospel, than their present state of brutality can incapacitate them from apprehending the *doctrines* of it: and therefore, on the whole, have thought it best to keep their converts shut out from the advantages of so dangerous a society.

‘But, without question, the persevering in this fatal neglect, is chiefly owing to the false and inhumane policy of the colonists. A policy common to them all, which makes them despise and set at nought even the horrors of a *savage war*, for the sake of an unequal traffic between the *improved* and *unimproved* gifts of all-bounteous nature.’

From the *free savages* his Lordship proceeds to the *savages in bonds*; those vast multitudes yearly stolen from the opposite continent, and sacrificed by the colonists to their great idol, the GOD OF GAIN. This is the last point he considers in his sermon, and what he says upon it will give pleasure to every humane and discerning reader.

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*The Fool of Quality; or, the History of Henry Earl of Moreland.*

In Four Volumes. By Mr. Brooke. Vol. 2d. 12mo. 3s. Johnston.

THIS performance hath wrought upon us an effect similar to what we have frequently observed in regard to the human aspect. It is but too common, at first sight, to entertain an unfavourable idea of a person's disposition of mind, from some defect in his physiognomy, some breach of harmony in the system of the face, some want of regularity or symmetry in the features; —perhaps only a distorted nose, or a lowering brow. Yet, when we become more familiarly acquainted with the object, when we observe the generous soul ‘sparkling’ in the eyes, and the amiable temper glowing in the honest though homely countenance; then all the unfavourable appearances which had prematurely bespoke our aversion, insensibly vanish; we see none of the defects which had before offended us; and we grow perfectly reconciled to the object that was at first so disagreeable.

In like manner, this *Hibernian* romance (which, from a few local phrases, and idiomatical peculiarities in the Author's style and manner of expression, gave us some disgust in the perusal of the first volume) now begins to make its way to our approbation, by the mere force of honest *sterling* merit, in spite of the little defects which we observed in some parts of the performance. In  
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brief, the more we peruse of this work, in that course of detached publication wherein it makes its appearance, by a volume at a time,—the better we like it: and every attentive reader, of good taste in compositions of this kind, will, we believe, with pleasure allow, that it abounds with excellent sentiments, affecting scenes, and interesting events. We would farther observe, that some of the Author's digressions, which are frequently interspersed, in the manner of Fielding's *Joseph Andrews*, contain many sensible remarks on a variety of subjects; but we do not think he is always equally successful in his attempts at humour; wherein he seems, with unequal pace, to follow the steps of that great master.

Mr. Brooke appears to have gained one advantage which every adventurer in the same walk of literature, is not so happy as to possess, viz. an acquaintance with the living world, with modern manners, and the real characters of mankind. We shall give our Readers a specimen of his attainments, in this respect, from that part of his work wherein he has exhibited a scene, in which all the figures are drawn from such originals as are only to be met with in the *Beau Monde*.

‘ Mr. Fenton received a card from the Countess of Maitland, requesting his company to coffee in the evening. She was widow to the late earl, a very lovely woman, had taken a sumptuous house on the hill, \* and was resorted to by numbers of the first figure, from among whom she was perfectly qualified to make an election, exceedingly entertaining to herself, of the sensible, the elegant, and the ludicrous.

‘ Mr. Fenton attended my lady precisely at the time appointed. When he entered, she was writing a note at her desk. On turning her eye to the door, she was suddenly struck with the grace of his figure, the sweetness of his aspect, and ease of his deportment. She was further struck with a recollection as of something very interesting, but which had happened at a vast distance, or of which she had dreamed. Her heart was affected, she coloured up, and again turned pale, without being yet able to move from her chair. At length, recovering, and rising and advancing toward him, Mr. Fenton, says she, this is a very singular favour, a favour for which I have long wished. This, sir, you know, is my third time of asking, but my two former cards were not so happy as to bring you. Madam, said he carelessly, I am but a very poor visiter; however, I could not refuse myself the honour of attending your ladyship's summons, at least for once. I have been now, said the countess, three months on the hill. Within that time I have applied to all my acquaintance, in order to get some of them to introduce me to you, but

\* At Hampstead, near London.



none of them were so fortunate as to know any of your name. To be known, madam, replied Mr. Fenton, a person must have been, in some way, considerable; indeed it is no way disagreeable to my own inclinations to pass the short remnant of an insignificant life, as little noticed as possible. I have been just writing a note, sir, says my lady, be so good to amuse yourself for a moment with the books and paintings in my closet there, and I will attend you.

Within a few minutes after Mr. Fenton had withdrawn, Mr. Sneer entered. What, cried he, bowing, all alone, Lady Maitland? that's surprizing. Your sex, it seems, are grown very careless of improvement, when they neglect the model by which they should polish their manners. O you wretch, exclaimed the countess, what brought you here of all things? I have a world of company to be with me this evening, and if they get but a hint of your coming, I shall be left as much alone as the statue in Bushy-park. La, Madam, cries Mr. Sneer, is it possible that with all your discernment you should be so much mistaken? Permit me to assure your ladyship, that I am plagued out of my life, by the solicitations of numbers of the first quality for my company. You, you brute, cried my lady, your company courted, it must be by Indians then, who have a reason of their own for worshipping the devil; why you make no more of characters, than a reaper does of grass, when he is cutting down weeds. O, Madam, exclaims Mr. Sneer, they like me never the worse for that; every one gladly compounds for the maiming of their own character, to have the pleasure of seeing those of their neighbours hewn down. But pray, Madam, what company do you expect this evening? Why there is Colonel Sweetpounder. Colonel Sweetpounder of all things? Yes, Sir, and a very fine gentleman too, in my opinion. Why, Madam, the man would not want sense, it is true, if he had not wholly mistaken the manners of his profession. He has been, as I am told, in some trifling engagements, but never had the rudeness to attack his enemy, without white gloves. He had like to have lost his life, upon a retreat, by the delay which he made in search of his sword-knot.

Here a footman entered, saying, Colonel Sweetpounder, my lady.——Lady Maitland, says the Colonel, your truly most devoted. More your's than you are any one's, Mr. Sneer; you are extremely happy, Sir, in your *tete a tete* with her ladyship, but people have not always the choice of their company. Severe, Colonel, very severe upon my honour, says Mr. Sneer. He who wars on the world, replies the Colonel, should not hope to escape without a scratch, Mr. Sneer; and I have faults enough to make me angry with all who are censorious. Colonel, said the Countess, Mr. Sneer has been railing at me through fifty families,



families, and is but just come to assist me to rail at my neighbours. On my faith, Madam, says Mr. Sner, I am resolved not to spare the least of your failings, when I am once so ingenious as to discover where they lie. Your justice, Mr. Sner, to the merits of this lady, exclaims the Countess, entitles you to say what you will against the rest of womankind.

Mr. Fenton, just then re-entering, the Countess introduced him to her acquaintance. I hope in Heaven, Madam, cried Mr. Sner, that the company whom you expect may be wholly the reverse of this gentleman's appearance. The mouth of raillery must also learn the language of admiration, and that would be an exchange by no means suitable to my taste. Mr. Fenton bowed, but was silent.

Here was rap, rap, rap, rap; and immediately Lady Cribbage's chariot was announced. There now, cries Mr. Sner, there is the happiest woman in the universe, that's certain. She divides her whole time between the two delights of her life, *cards* and *drizzle*. She is never tired of either, and yet runs from one to the other, that variety may give the higher relish to both.

Lady Cribbage here entered, in all the hurry imaginable. She flew and embraced the Countess with transport. My dear, dearest Lady Maitland, says she, how happy am I to have got to you at last! Heavens, what have I endured before I could get free of that odious London! what a gauntelope have I run! a hundred and fifty miles, no less upon legs; and through such a torment too, as your mercies fail. But there is no disputing with these fopperies; they had all dropt cards at my gate; and I couldn't but return the visit, in good manners to myself, you know. There was Lady Gadabout, and Mrs. Chataway, and Mrs. Tendentides, and Lady Frump, and Lady Dowager Gossip, and Miss Giglett, the merry wife of three-score, that you know. La, Madam, exclaimed the Countess, why, these are all persons of distinguished fashion. Ay ay, my dear friend, replied Lady Cribbage, they are the nothings of the great world; when faced at Lady Maitland are pleased to figure before them, they acquire a kind of value; they would not otherwise be picked up should they drop on the high-way.—Colonel Sweetpouder, ten thousand pardons! I really did not observe you.—Your servant, Sir—a fine person! (half whispering to Lady Maitland) —And you here, Mr. Sner? you are the man of the world to whom we should pay our first respects, I so desire that our caps should be straight, you know.

Why, my lady, says Mr. Sner, would you be like the Turk, and a few red borders for dour neck; or those? or the fold of fully and a scale is wide enough. I return. Be it as Madam, we shall in very different manners; I am like the Turk, in,



no more than a back stroke and away ; but your ladyship moves on like time or death, and mows down your sex without distinction before you. O fye, Mr. Sneer, said Lady Cribbage, what say you, Sir, can you think so hardly of me ? No truly, Madam, answered Mr. Fenton ; I am rather inclined to believe that you only prune, for I have often observed that, after very keen hands, reputation sprouts anew, and flourishes the better. O Lady Cribbage, Lady Cribbage ! exclaimed Mr. Sneer, that's the severest thing, upon my honour, that was said this day. What, allow a lady the will to do mischief, and not allow her the power ! can any thing be so provoking ? Well, supposing it be so, rejoined Lady Cribbage, I would rather be cut by that gentleman's razor than Mr. Sneer's hatchet. But, apropos I wonder what keeps Lady Philligree. I met her on my last visit, and she told me she had but half a dozen more to pay and be with us ; she brings with her a new language for the day, I'll engage. That woman, says Mr. Sneer, ought to be strung up for mintage our English dialect. True, added the Colonel, if her coin would pass. Ah, Colonel, said Mr. Fenton, what species of folly or faultiness will not acquire currency, when impressed and uttered by persons of fortune and figure.

' Come, dearest Lady Maitland, cried lady Cribbage, while we choice spirits are got together, let us know what company you have summoned for the evening. I hope in goodness you have laid in a sufficient fund for merriment. I should droop to death, if the propriety of their manners left no room for laughter. Fear not, said the Countess, but mark the characters as they pass.

' First, there is Sir Bumkin Toilette. Most excellent, exclaimed Lady Cribbage : the amphibious wretch ! he that is so like an otter, between his country breeding that he can't get rid of, and his court breeding that he can't assume.

' Again, there is Lord Bottom, Earl of Mansfield, lately come to the hill. Ay, added the Colonel, there is the sample that nature gave us when she intended to shew what man ought to be. He ! the bear, cries Sneer ; for heaven's sake, Colonel, how can you praise a man whose manners are so wholly the reverse of your own ? I allow that he has talents and learning, though he seems to know nothing about the matter ; and he piques himself, solely, on the most plebeian of all virtues, that of being an *honest* man. Do you know him, Mr. Fenton ? Just enough, Sir, said Mr. Fenton, to make me fear that I should rather afford matter of ridicule to his lordship, than hope to be merry at his expence. I have been told, said Sneer, that on his return from his travels, he was an accomplished cavalier, but he suddenly took a disgust to all manner of politeness ; and I question, at this moment, if there be five men in England to whom



whom he would say, Your servant ! And I am confident, added the Colonel, that there are not five men in England whom he would not serve.

‘ Talk not of him, dear Colonel, exclaimed Lady Cribbage ; he says more shocking things, in fewer and simpler words, than any cynic that ever breathed. Because, Madam, rejoined the Colonel, he is too much our friend to hurt us by flattery, and he never reproves but with an intention to reform. Well, well, cried Sneer, I own there is not much matter for laughter in his character. Let us call another cause ; Who comes next, Lady Maitland ?

‘ The widow Mawkin, says the Countess, the huge Kentish fortune. She who keeps three marriageable daughters in the nursery, for fear people should be so impertinent as to enquire who brought them into the world. She is not yet in despair of a third jointure. And she would bribe others, by her smiles, to be as forgetful of her age as she is herself. I never see her, cries Lady Cribbage, but she puts me in mind of a May-morning, when the long pole is awkwardly hung with flowers and garlands. She has been equally happy, adds Mr. Sneer, in adorning her mind with the flowers of science, and is as ridiculously affected in the parade of her learning as she is of her dress. I could pity or pardon all this, says the Colonel, if she were not so merciless in her censures, on an article of female virtue, to a single breach of which no man living will ever lead Mrs. Mawkin into temptation. But, have you any more blocks, Madam, for the hewing out of our Mercuries ?

‘ Yes, yes, said the Countess, there’s enough to laugh with, and enough to laugh at, I warrant you. There’s our friend Billy Buffle. O lud ! scream’d Lady Cribbage, I wish I had brought another gown ; this is he who is always so busy where there’s nothing to do ; he is so full of his friendships that you never can escape without some damage ; and he spoils you a suit of brocade in his hurry to reach you your coffee.

‘ Then, says the Countess, there’s Miss Trinket. O the pretty bauble ! cries Mr. Sneer, whoever marries her will have something to hang to his watch. Again, there is Franc Faddle, whose company is so universally courted. That’s what amazes me of all things, cried the Colonel, the insensible wretch ! he is quite callous to the keenest sting of satire ; the fool is good humoured, it must be confessed ; he is so desirous of promoting merriment, that he actually enjoys the laugh that is raised at his own expence. It is then no longer, said Mr. Fenton, any matter of wonder that his company should be sought after, since all love to laugh, but very few to be laughed at.

There was a mystery in the behaviour of Mr. Faddle, said Sneer, that no one dreamed of. I happened, some time since, to  
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be in company where he had set himself up as a butt to be shot at. The novelty of the thing surprised me. I examined him with attention. I remarked the cleverness of the address with which he used to turn the joke upon himself; and I discerned, under his submission to the triumph of others, an understanding quite superior to that of his railers. In a few months after, I happened to join him in a private walk. Mr. Faddle, said I, I can't conceive why you should offer yourself, as an object of jest and ridicule, to people infinitely your inferiors in every thing except fortune.

'I am no longer under that necessity, answered Faddle. You see I am in mourning. A relation has lately left me seven hundred a year. You are the first, Mr. Sneer, who had the discernment to detect me, and are entitled that I should account to you for my behaviour.

'I am a younger brother. Early in life, I was left wholly dependent on my mother's small jointure; and experience quickly shewed me that the countenances of all about me caught a coldness and disregard from the knowledge of my narrow circumstances.

'How to remedy this evil; how to procure an interest in the golden idol before whom all nations and languages fall prostrate, was the question?

'I found myself in a world where a genius for pimping, or a genius for knavery was indispensably necessary to the acquisition of favour. I was so unfortunate as to want talents for those valuable purposes. I could not even betray an enemy to serve a friend. I therefore found myself excluded from the patrons of the present age, as I could neither contribute to the modes of their interest or the modes of their pleasure.

'At length, I thought upon the stratagem that surprised you. It requires no greater art, said I to myself, than to be wise and humble, wise enough to acquiesce in being deemed a fool, and humble enough to submit as a footstool, for others to raise themselves, in their own opinion, and in the eyes of the company.

'My project succeeded beyond expectation. I was admitted to an intimacy with the chiefs of the land. My company was coveted and sought by all the great; and happy was the peer who could boast, to his visitants, he should have Faddle to supper.

'Mean time, I was by no means a jest for all. I knew how to turn the ridicule upon such of your middling gentry as presumed to laugh like their betters; and I never failed to pull down those from whose interest or favour I had nothing to expect.

‘ I had a number of these right honourable patrons, each of whom would gladly have engrossed me to himself. They all contributed to make me relish the jest. Independent of very considerable presents, they have procured me some pretty sinecures to the amount of about six hundred pounds a year. So that you see, Mr. Sneer, I am now in a fair way of being enabled to see others to permit me, in my turn, to laugh at them.

‘ I do not feel in myself, said Mr. Fenton, a thorough approbation of this gentleman's character. There is something unamiable in every species of imposition; and even the merit of Mr. Faddle's humility receives great alloy from its disingenuity. His good sense however is laudable, since his intention was innocent, with respect to the persons upon whom he practised his stratagem. Does he bring up the rear of your visitants, Lady Maitland?

‘ No, said the Countess, we have Lady Homespun, with an et cetera of no characters, yet to come.—Homespun! exclaimed Lady Cribbage, upon my word, the best sort of a gammer of quality that I know. The good woman would really be sensible company, if she was not so utterly void of education. Could you think how the poor creature exposed her ignorance t'other day? she popped in where I was engaged at four-handed cribbage. Having peer'd over the game with vast sagacity; What, says she, I think your ladyship has got to your old game of quadrille. Ha, ha, ha! Lady Homespun, I fancy, is one of those who think of getting into a fashion, exactly at the period that others have got out.

‘ Madam, said the Countess, if Lady Homespun had time to spare, from the duties of religion and a life of benevolence, she would undoubtedly employ it in studying matters more suitable to your ladyship's taste. Her peccadillos, however, are pardonable on account of her pleasantry; for while she laughs, with great justice, at the follies of high life; she laughs at herself also, with great good humour, for being so sensibly out of the fashion.

‘ Here again was a loud rapping; and the peals were repeated, with little intermission, till all the company arrived. They succeeded so quickly, that Lady Maitland had scarce time to receive each of them with a distinction, and manner of address, that she judged most agreeable to their humours and characters.

‘ In the first place Mrs. Philligree rushed in and cried, Lady Maitland, I am most superlatively your's. I am your's, Madam, said the Countess, positively, beyond all comparison. Such a stranger as Miss Trinket! you have enquired the way at last, then. I felicitate you, Miss, on your new acquisition. I am told that your green monkey is absolutely the greatest beau, and

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the greatest wit, within the purlieus of St. James!—Sir Bumkin Toilette, how happy you make us! I hear you have got rid of all your vile country incumbrances of huge houses and dirty acres, and that the court may now hope to have you all to itself. Mr. Faddle, this was a favour I ought not to have expected. Her grace has company this evening, and looks for you, without question. But, hark'ee, Sir! there are some here who have too much discernment to be induced by your arts, to make a jest of a certain person who claims their best respects.—Mrs. Mawkin! you put us under a thousand alarms; we were afraid we shoudnt have you. Dear Madam, how extremely rich and elegant is all this! and how condescending, in a lady of your taste, to appear to owe any thing to dress and outward ornament. O, Mr. Bustle, thrice welcome! our sex may now boast of having a servant. For, these other man-creatures are so littlefs, or so aukward, as not to merit a curtsy in the way of wages.—My Lord Mansfield, this is more than an honour, it is a benefit. If some of us are not improved before you leave us; I shall, for my own part, take great blame to myself.—My dear Lady Homespun! how are the sweet babies? how are your obliging domestics, how are all your cats and dogs? believe me, I take an interest in the harmony and good humour of every thing about you. I think, said Lady Homespun, they all begin to droop, since your ladyship has ceased to make them happy by your presence.

The Earl of Mansfield, looking about, perceived Mr. Fenton, turned precipitately to him; and, catching him in his arms, Mr. Fenton, he cried, how glad I am to meet you; what an advantage I shall esteem it at all times and in all places! how is my Harry, my little hero? Mr. Fenton bowed twice.

‘ Here, William, said the Countess, tea and coffee! and order the tables and cards to be laid in the next room. Lord Mansfield, what news? you are an intimate of all the foreign cabinets.

‘ Our domestic news, answered the Earl, is by far the most extraordinary. It is affirmed that our freeholders, throughout the shires and burroughs of England, have entered into a resolution against bribery and corruption.

‘ Our parliament also have this moment, in agitation, an act for establishing the two virtues of *probity* and *chastity*, respectively, among the sexes. To this act they further propose to add several clauses, in the nature of a codicil annexed to a will. Among others, it is intended to make a general exchange of the forms of good manners, for the offices of good nature; and all acts of benevolence are hereafter to pass, by an immutable law, for proofs of high breeding.



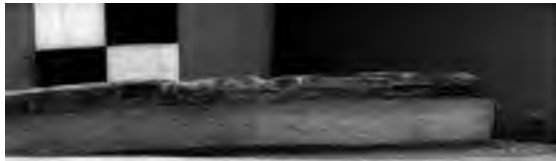
‘ It is further to be enacted, that every courtier or great man may be sued upon his promise; or even on such intimations of nods, smiles, or whispers, or squeezes by the hand, as may credibly be supposed to keep people in expectation. No advantage is to be taken of ignorance by any trader, nor of innocence in the commerce between the sexes. The glow of modesty is the only rouge that will be allowed to any fair face of quality, in these his majesty’s dominions.

‘ No person of any station will hereafter be permitted to go abroad in search of faults, till they can find none at home by the help of a candle. And lastly, all slander is to be accounted petty treason; forasmuch as it has been intimated, some how or other, that the loss of a good name is more deplorable, in its consequences, than the loss of any other property, or even of life.

‘ Hey day! exclaims the Countess, at this rate we shall have Lady Homespun at the very tip top of the mode.—Ay, says Miss Trinket; but what will become of your ladyship, who are now accounted the pattern of all elegance and politeness? O Miss, cried Mr. Faddle, Lady Maitland will do well enough, I warrant you. She has only to drop a few articles that are superfluous to her good sense and her good nature. She will thereby, as I take it, be only undressed, and happily restored to all her native loveliness.

‘ Dem’me, exclaims Sir Bumkin, if matters come to this pass, I shall have made a fine kettle of fish on’t, shan’t I? to throw away so many thousands of pounds, with an immensity of time and pains on delicacy, and taste, and virtue, and the beau-monde, and all that—What, cries Mrs. Mawkin, are our parliament beside themselves? Here has the world been growing up, these six thousand years, to its grand climacteric of courtly accomplishments; and now they would overthrow the whole building, and mix us of the pinnacle with the dust of the vulgar. If we of high life are to be laid under restraints, with city and villagers, what advantage will fortune give us? it will no longer be of any use to its owners.—This is preposterously, cried Mrs. Philligree, the most laughable scheme that ever was conceivable on this side the tropic. Our parliament would affect to be an heteroclite to all other parliaments. But the best on’t is, that their power is immensely too little for the greatness of the immensity of their undertaking. Pardon me, Madam, replied the Colonel, I know of nothing beyond the ability of our parliament. In spirituals, alike as temporals, their power is the same in England as that of the pope is at Rome; they can bind or loose, at pleasure, in heaven as on earth.—Beside, Madam, adds Sneer, with respect to our parliament, this is far from being a laughable scheme; I rather hold it to be a





loveable and laudable. They must thereby forego no inconsiderable advantages on their own part. They will no longer be interested in the prostitution of their constituents, or the sale of their country. They have it even in contemplation to decline their capital privilege of maintaining their families at the expence of their neighbours; and propose for the future, to pay their debts.—I hope, my Lord, says Mr. Buffle, your new laws are not to be put in force against the offices of friendship and civil manners. No, Sir, says Lord Mansfield, only against the parade of them.

‘ Here, Mr. Buffle observed that the coffee was filled out, and rose with precipitation to help the ladies——Away, you wretch, keep from me a mile! screamed out Lady Cribbage. No nearer, dear Sir, no nearer I beseech you, exclaimed Mrs. Philligree and Miss Trinket.—Mr. Buffle, says Lord Mansfield, I would advise you to tender your services to Lady Maitland and Lady Homespun; if you happen to spill your coffee on their cloaths, you will oblige them with an apology for giving them away to the first poor body.—I wish, my Lord, says Lady Cribbage, that you knew how to compliment some, with less expence to others. But apropos, my Lord, these same compassionate acts against slander, and going from home in search of faults, as you phrase it; have they yet passed into a law?—They have not, Madam.—O, then we may take goodman Time by the forelock. Pray, ladies, have ye heard any thing lately of the two Miss Worthy’s?—Nothing new, answered the Countess, nothing more than they are both very good and very amiable.—Poor orphans! said Lady Cribbage, they are greatly to be pitied. The eldest has preferred an intrigue with her guardian’s footman to the honourable addresses of Mr. Melvin, and is retired for a month or so to her aunt in the country. While her sister, on the other hand, preferred lawful marriage with the butler to a settlement of a thousand a year from his grace of A.—Miss Worthy, said Mr. Faddle, is certainly gone to her aunt’s, as your ladyship intimated; for Mr. Melvin and I are to be with her in a few days, by her own appointment.—And I can vouch, added the Colonel, that her sister has married the butler your ladyship mentions, for he is a very particular friend of mine; a young gentleman of great merit, family, and fortune, who assumed that disguise, like a hero in romance, in order to gain the nearer access to his princess.

‘ For shame, gentlemen, says Lord Mansfield, no more of your vindications, I beseech you. Perhaps there is not a single person present, who is not at this moment a subject of raillery, mayhap of calumny, to some other tea-table. Let us also take up the racket and return the bill of scandal. Indeed, I know few people of whom any good can be said, and none who may  
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not be censured, with offence to truth. Beside, as evil is now spoken so universally of every body, no one is hurt thereby. If any, in particular, should escape detraction, it might justly be suspected that they had no one quality that deserved to be envied.

'O fye, my Lord, cried Lady Cribbage, how can you think so uncharitably of people? there are many of my acquaintance who have really valuable qualities. 'Tis true, there is Lady Gamelove, and Mrs. Situp, and Miss Freak, and a hundred others, whose heads will fit the cap of scandal, turn it which way you will. But then there is Mrs. Orderly, and Miss Neighbourly, and a few more whose reputations remain almost quite unfulfilled. If Mrs. Orderly has faults, she however has the discretion to keep them from view. Miss Neighbourly, indeed, does not set up for a beauty; she knows she will have nothing to repent of for any murders committed by her pinking eyes; but then she is the best tempered and pleasantest body breathing; she never fails to excite merriment wherever she comes; 'tis a pity it should ever happen at her own expense.

'Have ye heard, ladies, said Mr. Sneer, of the late very facetious affair that happened, between Mr. Cornish and his friend Lord Free love? Mrs. Cornish had expressed to her husband, an eager desire of seeing foreign countries; and, piqued at his want of indulgence, she took the opportunity of Lord Free love's going abroad to accompany him as far as *Aix la Chapelle*. From thence Lord Free love wrote to his friend, a long letter filled with penitential apologies, wherein he offered him the disposal of his fortune and interest, as a small compensation for having robbed him of so very valuable a treasure. To this Mr. Cornish had the candour to reply, that he scorned to take an ungenerous advantage of his lordship's liberality: that he was not sensible of any injury his lordship had done him: that, on the contrary, he looked upon his lordship as the one, under heaven, to whom he was most obliged; to whom he considered himself as singularly indebted; and whom he should ever remember in his prayers, for having eased him of the capital incumbrance of his life.

'What surprises me most in this adventure, said Mr. Faddle, is the conscientiousness of Lord Free love, in a matter of which nobody else makes a scruple. There is Sir Frederick Feeble, a man of threescore, and of so crazy a constitution, that the very first disorder, with a little help from the doctor, must carry him off. And yet, within these seven months, he has added to his seraglio five Lancashire virgins, beside three married ladies whom he has taken into keeping, and who eloped to him from young and good looking husbands.'

[*The Remainder of this Conversation will be given in our next.*]



*An Examination of Dr. Rutherford's Argument respecting the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines. . . Wherein is considered the Tendency and Force of the Argument. By a Clergyman of the Church of England. 8vo. 1s. Johnson and Davenport.*

**I**N our last number we gave an account of Dr. Rutherford's *Vindication*, which is here examined in a manner which does no small honour to the abilities and candor of the Examiner. The Doctor's argument in vindication of the right contended for, lies within a narrow compass, and we have already laid it before our Readers. The remainder of his performance consists chiefly of strictures on the *Confessional*, with which the Examiner concerns himself no farther than occasionally to collect from them the Doctor's sentiments and principles of reasoning, as illustrating the nature of his argument.

'Concerning the right of church-governors in the case of subscription, says our Author, the *professor* hath more cautiously expressed himself in asserting it, than warily proceeded in his argument to prove it. From the *professed* design of his performance we should expect to find the vindication limited to the governors of *Protestant* churches, and to *some* particular confessions, to the truth of which they might have a right to enjoin subscription; but, throughout the argument, we have no sign of such limitation.'

The Examiner now proceeds to shew that the professor's argument (admitting its validity) brought in proof of the right which church-governors have to enjoin subscription to an established confession, no more proves this right in favour of the governors of our own or of any other *Protestant* church, than of the governor or governors of the *church of Rome*: after which he enquires into the nature and extent of the *right* itself.—According to the Doctor, it is a right which the church-governor hath to enjoin, that all those, who are admitted to the office of public teaching, shall subscribe to the truth of some confession of faith and doctrines.—Now, the right of enjoining subscription is not here extended to *all* confessions of faith and doctrines, but only to *some*. But, unless the church-governor, our Author very pertinently observes, hath a right to enjoin subscription to *any* confession whatsoever, there may be *some* confessions to the truth of which he hath no right to enjoin subscription. And he that can shew, that this right extends not to *all*, but that it doth to *some*, must be able to point out some one confession at least, or *one part* of confession, to the truth of which church-governors have a right to enjoin subscription, and one other, at least, to which this right doth *not* extend. Otherwise, he cannot prove,

prove, that they have any right at all ; since he is ignorant of any one confession to the truth of which they can justly claim a right to enjoin subscription.

Dr. Rutherford has not directly fixed upon any confession, as bearing the marks or certain criterion of its fitness to be proposed as a rule of teaching, and enjoined by the governors of the church to be solemnly subscribed by the clergy, but has given us what he apprehends to be the sole end and intention of requiring subscription ; and has left us to judge from thence as well as we can, what *sort* of a right he contends for, and what the *extent* of it is.

The sole end, for which church-governors enjoin subscription to an established confession, is, according to the Doctor, that the candidates for holy orders may give them sufficient assurance of the *soundness* of their faith and doctrines ; for this, he tells us, is *all* they do, when they require them to subscribe to an established confession.—The confession proposed then must be of such a nature, that a subscription to the truth of it will give the church-governors *sufficient assurance* of the *soundness* of the subscriber's faith and doctrines. If the confession to be subscribed doth not give them this *sufficient* assurance, which is the very thing and *all* that is required, it can be of no use or significance ; and the right of enjoining it, being equally insignificant, is altogether unworthy a serious discussion.

What *sort* of a confession, therefore, of faith and doctrines, our Author asks, upon a solemn subscription to the same, will give to church-governors the *assurance* required ? What articles should it contain ? In what words should they be conceived ?—These are certainly very proper questions, and in answer to them he shews very clearly that no confession will satisfy church-governors, but such an one as they shall please to enjoin.

‘ And, since it is not fit and proper, continues he, that the articles of which it consists should be expressed in *scripture* terms, in the words of *Christ* and his apostles, it may happen, especially, if it consists of many articles, that some of them will be thought very *unscriptural*. But, no matter for that ; it is enough, that they are *scriptural* in the *opinion* of the prescribers and enjoiners. They are here made the only judges of orthodoxy, judges of it, not for themselves only, but for the people also. The people *must* receive their teachers at *their* hands, and (so far doth the exclusive right of these church-governors reach) *must* hear the word of *God* no otherwise interpreted than strictly and most rigorously in conformity to *their* notions. For they have a right to prescribe a confession that will give them *sufficient* assurance that no scripture-doctrines shall be taught whose sense is *not* fixed as they think it ought to be. To receive this assurance





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they have also a right to draw up the confession in what terms they please, to reject scripture-terms and expressions, where they admit of any latitude of interpretation, and to introduce such terms as will most precisely convey the sense in which they enjoin them to be subscribed. However, let us take care we misrepresent not the doctor's meaning on this head :

For, it is observed by him, that church-governors have introduced these new and unscriptural words and expressions "not to fix the sense of scripture doctrines, but to fix the sense in which scripture-expressions are understood" by the candidates. How doth the learned *Professor* mean to distinguish here ?—What difference appears in the distinction ? Or in what way doth he mean it should affect the argument ? Would he shew us that there is a material difference between "fixing the sense of scripture doctrines," and "fixing the sense of scripture-expressions," containing these doctrines ? The difference is not perceivable ; any material difference, at least. For, if the sense of a scripture-expression be fixed, the sense of the doctrine contained in that expression is fixed too ; unless it can be supposed that the doctrine, being mysterious in its own nature, may remain in sense and meaning unfixed (in which case it can be no object of faith) after the sense of the scripture-expression is ascertained and fixed. But this I persuade myself cannot be supposed by the *Professor*.

Both the force of this distinction, then, lie in the difference of the persons, whom the fixing the sense of scripture-expressions is to affect ? As if it had been said : By introducing these new and unscriptural expressions into their established confession, church-governors pretend not to fix the sense of scripture-doctrines, that is, to put up their opinions and sense of them, as the standard of orthodoxy for all others, or even for the church over which they preside, but only to fix the sense in which scripture-expressions are understood by the candidates for holy orders, and this only to the end that they may know their faith and doctrines, without lording it in any manner over their faith or the faith of the people. If this is intended by the distinction, let us see what it amounts to ; and, whether the principle on which it is founded will justify this claim of church-power, whatever be the intention of them that claim it.

A confession, then, is framed, consisting of articles of faith and doctrines, to the truth of which all those that desire to be instructors of the people are enjoined to subscribe. If these articles were expressed "in the words of Christ and his apostles," there could be no doubt of their being scriptural. But, being in this form capable of various interpretations, church-governors have thought it proper and necessary to introduce in their room new and unscriptural expressions into their confessions. This is done

done in order to fix the sense in which the subscribers understand scripture-expressions. By the by, it is not easy to conceive how *unscriptural* words and expressions can so commodiously fix the sense of *scripture*-expressions. Such, however, is the reason assigned for preferring this mode of confession. But, what *end* is proposed by church-governors in thus "fixing the sense in which scripture-expressions are understood by those who are candidates for the office of public teaching?"—Why, not to compel any one to subscribe against his judgment, but only that they may know and ascertain the faith and doctrines of the candidates. And where, it may be demanded, is the hardship of this, either upon the candidates or people?—Why object to the claim of a right apparently so harmless in itself, if not beneficial in its consequences?—Or, how can the exercise of it possibly affect the tenderest and most scrupulous conscience?—The candidates are not "*compelled* to assent to the propositions contained in the established confession." The confession thus modelled to the mind of the church-governors, "is not used by the church as a *law* to compel them to assent, but only as a *test* to discover, whether they do assent or not."—Very true. The confession enjoined to be subscribed, is not of the nature of a *law* compelling assent or subscription. And therefore it needed not have been observed, that "no church hath a *right* to use it as such; for it *cannot* be used as such. It is *only* used, and *can* only be used as a *test*, and hard enough, perhaps, it will appear in the sequel, that *such* a confession should be used as a *test* to discover whether they do assent or not.

For I must now ask, what is intended by the discovery?—Is any thing consequential upon it either to the candidate or people?—Doth the purpose of the discovery terminate *solely* in the satisfaction given to the governor of the church?—The confession, it is said, is used *only* as a *test* to discover whether the candidates do assent or not. But what use is made of the *test* itself?—When the church-governor hath made the discovery he wanted, doth the right contended for extend no farther?—Is the discovery to serve him merely as a matter of curiosity?—Has he a right only to satisfy his own inquisitiveness, and, having done that, is his acting any farther in consequence of the discovery unwarrantable—If this be *all*, the authority he claims appears harmless enough, but useless altogether, and the exertion of it somewhat impertinent.

But, this is far from being *all* that is meant by this rigid *test*. The ultimate end proposed by enjoining subscription to the truth of an established confession, is owned to be, with respect to the candidates, "to admit to the office of publicly teaching the gospel those *only* that are *sound* in their faith and doctrines;" and, of consequence, to exclude from that office,



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we might) as a farther affront offered to our understandings in thus attempting to justify all his impositions : With *contempt* ; if we could believe that he sincerely endeavoured, by such meekness of language, to bring us to a dutiful submission to him, and hoped to reconcile us to his just and lawful authority. Would his alleging his duty, as the governor of the church, to provide the people with *sound* teachers, and preserve them from false faith and doctrines, be admitted as any just plea for the right of establishing whatever confession he thought proper ?—Or, should we think he claimed no *unreasonable* power over the souls of men, on telling, and even convincing us, that the articles contained in the established confession, were, in his *opinion*, and according to the *best of his judgment*, such as *every* Christian is bound in *conscience* to assent to ?—No. By evincing his sincerity he would but convince us of the weakness of his judgment, not the reasonableness of his injunctions, or the moderation of his claim.

‘ The right, therefore, of church-governors over both clergy and laity, which the *Professor* would vindicate, is very impertinently argued from, and the extent of it unduly measured by the upright intentions of those who claim it, and the use of their best judgment in the exercise of the power it gives them. With gratitude I reflect upon and confide in the just intentions, and acknowledge the lenity and moderation with which church-power is exercised under the *supreme head of our church*. Yet, I am not bound to admit it as an argument for the reasonableness of the *claim* itself to power, as it subsists even in *our* establishment, the most moderate, I believe, of all others. The power *actually* exercised by church-governors, limits not the degree of power to which they may *claim* a right. Nor want I to shew, that Dr. *Rutherford* means to plead for the *exertion* of a greater degree of power than is exerted by the governors of our church, at present ; or, even for so much power as some of them may, now and then, *take upon themselves* to exercise over the inferior clergy ; but, that he has proved, if his argument is solid, the general *right* of church-governors to much greater. For, I think, it must, by this time, have appeared, that the *right* which he contends for (though he calls it “ the general right which the governors of our own, or of any other *Protestant* church, have to enjoin, that all those, who are admitted to the office of public teaching in it, shall subscribe to the truth of *some* confession of faith and doctrines ”) is *unlimited* in its extent ; and, that the principles on which he hath reasoned, justify the claim of the church of *Rome*, in every thing that she requires of her clergy ; and, that the ministers and pastors of every other church, exercise that office *unwarrantably* ; or else, that this general *right* contended for is altogether insignificant, without meaning and effect.’

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Our Author now proceeds to consider the *force* of the Doctor's argument: and this part of his subject he treats in the same clear, distinct, and judicious manner, as he treats the former; but we must refer our Readers for what he says to the *Examination* itself.—The conclusion of the whole is as follows.

‘ From this view of the argument, as to its tendency more especially, it appears, how little reason we have to applaud that zeal for ecclesiastical establishments, which may carry the man whose heart is possessed of it, beyond those bounds of discretion, he meant not to transgress, and within which bounds alone any real and essential service to our establishment in particular can be done. Scornfully as the projectors for its farther reformation (which certainly must be wished for by every true member of it) have been hitherto treated by some as mere *visionaries*, by others as *dangerous innovators*, sure I am, that to oppose them on principles favourable to *all* establishments, to the worst and most intolerant, no less than to the best and most rational, tends more to disgrace the constitution of our church in the eyes of all sensible and considerate persons, than even the most injudicious attempts that have been made to remove its acknowledged imperfections. It should make the zealot for church-authority something cooler, and less strenuous in his endeavour to keep it to its *full stretch*, to consider, that he is thus most effectually weakening it, and opening a way for those very *innovations* which he so much dreads, and absurdly thinks to keep out by opposing to them an *unwarrantable* authority. In a land of civil liberty, this method of vindicating the right and defending the conduct of church-governors, will prove worse than ineffectual for the purpose. It will inspire into the minds of one part of the clergy (if the *laity* should think themselves totally uninterested in the subject) a restless jealousy of a power over them, unsuspected before, through the gentle exertion of it under a mild government.

‘ After all, I would not have the learned man, whose argument I have freely examined, think that he is represented as being of an intolerant and persecuting spirit. I mean not to do it. I have not done it. I think him not such. Nor should I think myself justified (though by high example authorised) in casting any invidious reflection, for the principles avowed in his book, on the *atmosphere in which this learned Professor hath been brought up*, and still breathes. The principles on which he hath *reasoned*, are very different from those on which, I believe, he would *act* in a higher, and on which he appears to act in his present sphere of ecclesiastical authority. *These* are every day bringing honour to the *man*, in their apparent influence on his conduct, while *those*, mistaken for principles of a better kind than they really are, appear to the discredit of the *writer*. For, I appeal

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to every one that is acquainted with the subject, and shall have carefully examined the *Vindication*, whether it is not founded on those very principles, which the honest, though mistaken, dissenter, is every day representing as the reproach of the church of England, which the artful Papist affects to compliment her for retaining, but which a true church of England man will ever indignantly disavow.'

Before we conclude this article, we cannot help expressing our concern for the inattention shewn by the governors of our church to what has been urged, with so much judgment and ability, by the author of the *Confessional* and others, in regard to the expediency or rather necessity of a farther reformation of our ecclesiastical constitution. The influence of their conduct in this respect has upon the interests of religion, cannot escape the most superficial observation.

That a general indifference in matters of religion spreads through all ranks and degrees of persons in this country, is a melancholy but obvious truth. Various causes, no doubt, co-operate towards producing this effect; but there is one which seems to have a very extensive influence, perhaps more extensive than any other that can be assigned: it is, the growing contempt of the clergy, founded, in a great measure, upon an opinion, which generally prevails among men of sense and observation, of their great want of sincerity. How far this opinion is well or ill founded, we shall not take upon us to determine. When so many of them, however, are seen, in the most solemn and public manner, declaring their unfeigned assent to propositions which it is well known they do not believe; when, in order to evade the plain and obvious meaning of such a declaration, they have recourse to such pitiful shifts and Jesuitical distinctions as would bring disgrace and infamy upon any person who should make use of them in the common affairs of life; when this is the case, it is impossible but that prejudices must arise against them in the mind of any considerate person. It were an easy matter to enlarge upon this subject, and to illustrate it in a striking manner; but it is sufficient for us to hint it: nor shall we make any apology for the hint, since, when the interests of religion are betrayed by those who are appointed the guardians of it, silence becomes a crime.

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*An Account of the Diseases which were most frequent in the British Military Hospitals in Germany, from January 1761, to the return of the Troops to England in March 1762: to which is added, an Essay on the Means of preserving the Health of Soldiers, and conducting Military Hospitals.* By Donald Monro, M. D. 8vo. 5s. Millar.

**E**VEN though it were admitted, that America was conquered in Germany, we cannot help sincerely wishing, that no more

more conquests may be obtained by the same means, and consequently, that this book may be the last bill of the mortality of British subjects in German hospitals: since, notwithstanding the many arguments which have been used to prove the contrary, we cannot help being firmly of opinion, that no case can possibly arise, in which it should be for the true interest of this island to engage in a continental war.

Possibly it may be imagined, after Dr. Pringle's *Observations on the diseases of the army*, that nothing new is to be expected in a book on the same subject, so immediately succeeding that performance; but the subject is too extensive in its nature to be easily exhausted, and of so much importance to society, that every new observation and experiment, merits the attention of those who are employed in preserving the lives and restoring the health of their fellow creatures: for it must be observed, that the diseases here treated, are by no means peculiar to the army.

Our Author begins his book with an account of the *malignant and petechial fever*. There is no circumstance in which medical writers are less agreed, than in their denominations of the different kinds of fevers. Whether by *malignant fever* we are to understand the *synochus* of Galen, the *typhus* of Hippocrates, the *febris putrida* of Boerhaave, the *febris nervosa* of some writers, or the *febris carcerum* of Pringle; or whether they are all the same distemper, seems a matter of doubt. *Malignant*, however, is a vague term, and *petechial* not much better, since these spots are by no means constant attendants upon this species of fever. We should prefer the terms *pestilential*, or *putrid*, as best indicating the nature of the disorder and method of treatment.

With regard to the symptoms of this disease, described by our Author, they are such as are generally observed and universally known. As to his method of cure, 'After evacuations, says he, if the pulse kept up, we commonly gave nothing but the saline draughts with the *pulvis contrayerva* or some temperate medicine, for the first day or two.' If it were not for these saline draughts, and this *pulvis contrayerva*, the Lord knows what would become of us! If the pulse sunk, cordials (*consellio car iaca*, no doubt) were added to the saline medicines, and wine allowed according to the degree of fever; which practice our Author found most salutary: Dr. de Haen's opinion notwithstanding. In short, Dr. Monro's method of treating this disease differs very little from that of Dr. Pringle, except that he gave the bark more liberally, and, before the exhibition of that medicine, if the pulse was quick and strong, he <sup>even after the</sup> *petechiæ* appeared, in the <sup>which</sup> *ad-* practice, though contrary <sup>of great</sup> utility.

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The dysentery makes the subject of our Author's second chapter; in the treatment of which disease, he observes, nothing contributed more to the cure, than keeping the patients clean, and in large airy wards. If it was attended with fever and pain, in the beginning, the Dr. caused the lancet to be freely used, notwithstanding the low pulse, which frequently rose as the blood flowed from the vein. To this operation succeeded an emetic, if the patient complained of sickness, which was also repeated in the course of the disorder, in case that symptom returned. The next day, a purge of *sal catharticum amarum*, with manna and oil, which was found by repeated experience, to be the best medicine for the purpose intended. This purge was generally repeated every second, third, or fourth day, as the case required. In the evening after the operation of the purge, a moderate opiate was administered; and, on the intermediate days, milder draughts, with mithridate, or in their place, saline draughts, with four drops of the Thebaic tincture. In the progress of the disease, the pains being abated, half a drachm of rhubarb was preferred to the cathartic above mentioned, and fomentations or clysters prescribed as occasion required. 'Such,' says the Doctor, 'were the chief remedies we used in the first stage of this disorder; but after some weeks, when the fever had abated, and free evacuations had been made, and the complaint became in a manner chronic, we were obliged to try other methods; and found that the best way of treating this disorder, was to endeavour to brace and restore the tone of the intestines, by means of the corroborating and gentle astringent medicines, mixed with opiates; while mild purges, were given at proper intervals.'

The next disease mentioned is the *cholera morbus*, or a sudden and violent vomiting and purging: it is, says the Doctor, of the bilious kind, and the cure principally depends upon the free use of warm, mild liquors, in the beginning, to dilute and blunt the acrimony of the bile and other fluids, and to promote their discharge; and afterward of gentle cordials to support the strength; and warm fomentations to allay the pain when violent; and mild opiates to procure rest; and if the sickness or griping remains next day, after the cholera is stopt, to give a dose of physic and an opiate in the evening.'

The next chapter treats of the inflammatory fever; a frequent disease at the opening of the campaign. Here we find nothing deserving our especial notice, except that the *pulvis antimonalis* (composed of ten parts of the *pulvis i chelis*, and one part of emetic tartar) given in doses of four grains every four hours, after proper evacuations, proved remarkably salutary.

In his chapter on the Pleurisy, 'Physicians,' says the Doctor, 'formerly used to forbid bleeding after the fourth day, if it had  
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been omitted so long; but when no symptom of suppuration had already appeared, on whatever day of the disorder it happened, I ordered plentiful bleeding, the same as in a recent case; and never found any disadvantage, but often great service from this practice.' He informs us of two cases in which suppuration ensued, in both which the matter was discharged by incision, and the patients recovered; an operation, which, if more frequently performed, he is of opinion, might recover many, who, from its being omitted, die of consumptions.

From the chapter on coughs and consumptions, we learn, that in cases where there was no confirmed obstruction of the lungs, nor hectic symptoms, the bark, balsam capivi, or Peru, were frequently of service; but that otherwise, nothing afforded so much relief as frequent small bleedings; a practice strongly recommended by Dr. Mead and others.

In treating of the rheumatism, 'Sometimes, says our Author, we gave 20, 30, or 40 drops of spirit of hartshorn in repeated draughts of warm barley water, or a like quantity of the antimonial wine, used in the same manner; or from 60 to 100 drops of the antimonial wine, mixed with one fourth part of the *tinctura thebaica*, in a large draught of some warm liquor; which I have observed, in many cases, to have a better effect than most other medicines.' But he observes, that in the beginning of rheumatic fevers, forced sweats increased the disorder, and that the milder diaphoretics answered best.

The autumnal remitting fever makes the subject of the succeeding chapter; in which disorder, the Doctor tells us, that he never could observe any certain critical days, nor regular mode nor period of termination; but that sweat was the discharge which most frequently proved critical, and that, when the fever took a favourable turn, the urine deposited a sediment. When the fever proved fatal, it generally became continued. Bleeding, vomiting, purging, saline draughts, and antimonial powders, were the weapons with which this disease was commonly attacked: a disease in speaking of which says a late author, *nullus incertior morbus, neque unquam periculo vacat*. The bark was found to answer no good purpose, unless in the decline of the fever, or where it changed into a regular ague.

The Doctor, in his chapter on the intermitting fever, informs us, that he always found the bark most effectual after bleeding and the exhibition of antiphlogistic medicines in the beginning; the alimentary canal being perfect. He assures us, that the notion of the bark is a colour in the eyes  
ruated, and the *apurexia*  
periments, that the  
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The diseases mentioned in the remaining part of this volume are, the jaundice, tumours of the breast, paralytic complaints, incontinence of urine, stoppage of urine, epilepsy, small-pox, erysipelatous swellings, scurvy, the itch; in all which we find nothing particularly deserving the attention of our medical Readers. To these succeeds the Author's *pharmacopoeia in usum nosocomii militaris regii Britannici*; to which is subjoined an essay on the means of preserving the health of soldiers on service, and conducting military hospitals. This part of the book contains many useful directions for obtaining the end proposed; but being a subject of little importance to the generality of mankind, especially in time of peace, we must beg leave to refer those whom it may particularly concern to the book itself: a book, which, though not a very elegant, deserves nevertheless to be considered as a very useful, performance.

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## MONTHLY CATALOGUE,

For OCTOBER, 1766.

### MISCELLANEOUS.

Art. 9. *Plutarch's Lives abridged, from the original Greek; illustrated with Notes and Reflections, and embellished with Copper-plates.* 7 Vols. 18mo. 14s. Newbery.

**M**R. Newbery, ever attentive to the rational amusement and instruction of his young country-folk, has here provided for them a mental entertainment of a superior kind to the many which he has so skilfully suited to the taste and talents of Master Tommy and Miss Polly: an entertainment worthy the grateful acceptance of children even of 'six feet high:' many of whom may find themselves both wiser and better after rising from a repast so salutary as well as delightful.—But, to speak without a metaphor, and in the plain and sensible language of our Editor, we know of no species of literature more useful to young readers than biography;—not only from the pleasure it affords the imagination, but from the instruction it artfully and unexpectedly conveys to the understanding. 'It furnishes us with an opportunity of giving advice freely, and without offence. It not only removes the cynicism and dogmatical air of precept, but sets persons, actions, and their consequences before us in the most striking manner; and by that means, turns even precept into example.—The perverseness, folly, and pride of men, seldom suffer advice given in the common manner to prove effectual. Nor is this to be wondered at; for, though there is no action in life that requires greater delicacy, yet few are conducted with less. The advice of parents and preceptors is generally given in an austere and authoritative manner, which destroy the feelings of affection; and that of friends, by being frequently mixed with asperity and reproof, seems rather calculated to exalt their own wisdom, than to amend our lives: and has too much the appearance of a triumph over our defects.—' Councils, therefore, as well as compliments, are best conveyed in an indirect

indirect and oblique manner; and this renders biography, as well as fable, a most convenient vehicle for instruction.—An ingenious gentleman was asked what was the best lesson for a youth? he answered, *the life of a good man*. Being again asked, what was the next best? replied, *the life of a bad one*. The first would make him in love with virtue, and teach him how to conduct himself through life, so as to become an ornament to society, and a blessing to his family and friends; and the last would point out the hateful and horrid consequences of vice, and make him careful to avoid those actions which appeared so detestable in others.—Such are the advantages of biography, beheld in a moral view; and there are few biographical works better adapted to answer these valuable purposes, than the exemplary lives written by the wise and virtuous Plutarch; in whom there is scarce a single defect to be found, except his proneness to superstition; a weakness which, in this instance, strongly marks the inconsistency and imperfection of human nature, even in its most exalted characters!—We shall only add the testimony of the late Dr. Sam. Chandler to the worth of this learned philosopher: ‘Biography, says he, is of the greatest service to mankind, when the subjects are well chosen, and the characters represented with truth and judgment. In this kind of writing Plutarch hath excelled. Those great men of whom he hath transmitted to us an account, are rendered immortal by his pen, and their virtues and vices stand upon everlasting record, either for the imitation or abhorrence of all succeeding ages.’

*Pref. to Rowe's Supplement.*

Art. 10. *The Antiquities of Arundel; the peculiar Privilege of its Castle and Lordship; with an Abstract of the Lives of the Earls of Arundel, from the Conquest to this Time.* By the Master of the Grammar-school at Arundel. 8vo. 5s. sew'd. Robinson and Roberts.

The antiquities of Arundel employ but few of the pages of this volume; which is chiefly filled with memoirs of the Earls of Arundel, from the famous Roger de Montgomery, who came into England with the conqueror; but what could the Author do more, with so unfruitful a subject before him? We suppose it was convenient for him to write a book; and accordingly a book has been written, and published, by subscription.—As to the Author's qualifications for a work of this kind, he himself, modestly, estimates them at a low rate,—‘conscious of his inability, yet presuming on the indulgence of the public.’—The public, no doubt, is very indulgent, on these occasions; but then it is apt to be somewhat negligent at the same time; and to leave these moderate performances, together with their authors, entirely to the mercy of that insatiate monster, OBLIVION.

It is a droll argument which many of our compilers have handed from one to another, and taken up with amazing humility: thus our Author; ‘Though this attempt should prove abortive, if it stimulates some abler pen, he will not think his time wholly ill-employed.’ But what kind of a stimulus will the miscarriage of one writer give to another, to undertake a work on the same subject? yet this nonsense we see, in half the prefaces to our modern complements!

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rk before us, however, it may afford amuse-  
ing some acquaintance with the town and castle  
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of Arundel, in their present state, may be desirous of improving that acquaintance by an intimacy with the history and antiquities of the place: especially the history of those great men who have borne the title of Earls of Arundel; in which there are some entertaining anecdotes.

**Art. 11.** *The Peerage of England. A complete View of the several Orders of Nobility, their Descents, Marriages, Issue, and Relations; their Creations, Armorial Bearings, Crests, Supporters, Mottos, Chief Seats, and the high Offices they possess, so methodized as to display whatever is truly useful in this instructive and amusing Branch of Knowledge. Together with an Introduction, shewing the high and illustrious Extraction of our Most Gracious Sovereign: also an historical Account of all the Offices of State, usually filled by the Nobility, the Arms of the Lords Spiritual and Temporal, three useful Plates teaching the Art of Heraldry, &c. &c.* By Mr. Kimber. 12mo. 3s. Baldwin, &c.

The above very ample title-page may sufficiently inform the public concerning the *matter* to be found in this little volume: and as to the *manner* in which it is executed; that may be (in some degree) learnt from what follows.—A prefixed advertisement expresses the Author's hopes that there are 'no material mistakes in his compilation, as correctness (he says) was as much his study as brevity.'—The following part of a note, at p. 30, of the introduction, is, however, far from being correct. It runs thus:—'These great officers of the court, of what degree soever they are, take place of all other of the same degree, viz. master of the horse, lord great chamberlain of England,——and——' secretaries of state, *if peers*.'—Now the matter of fact is, the master of the horse *never* had precedence of those of his own degree; the lord great chamberlain had it *formerly*, but does not enjoy it *now*; and the secretaries of state can claim that privilege *only* when they happen to be *barons, or bishops*.—See Stat. 31 Hen. viii. cap. 10.

P. 28, the present Marquis of Rockingham is married to Mary, daughter and heir of Thomas Bright, Esq; 'by whom he has a *son and heir*, and *other children*.'—No such thing!

P. 114, we are told that the eldest daughter of Sir Edw. Walpole, K. B. is 'the wife of the Bp. of Litchfield and Coventry:'—but at p. 132, the said Bp. of Litchfield and Coventry appears to be 'married to Miss Townshend.'—One of these assertions must needs be a *mistake*, as polygamy is not allowed in this country.

Whoever compares Mr. Kimber's account of the Earl of Doncaster, with the account of the same family in Salmon's *Short View of the English Nobility*, will find them agree with *more exactness* than seems consistent with the character of an *original* writer. The following specimen is not, however, liable to this objection:

LORD LIGONIER is descended of a noble and illustrious family in the south of France. But being protestants, his lordship and two of his brothers were brought over to England very young, by their mother, who preferred a foreign country, where liberty of conscience was allowed, to her native and milder climate. His lordship following the bent of his genius, took very early to a military life, being a volunteer at the storming of the citadel of Liege, 1702, when, with the Hon. Mr. Wentworth, brother of Lord Stafford, he first mounted the breach, and



and Mr. Wentworth was killed by his side. He served all Queen Anne's wars under the great D. of Marlborough, and in every succeeding war, with a bravery, conduct and fortitude, that has deservedly raised him to the chief posts of his profession; whilst, in days of peace, and in his retired moments, he has been no less distinguished by the character of a good citizen: by his benevolence, humanity and charity, exercised without distinction of country or party.

The arms of the peers are done from the plates engraved for the Court Kalendar, with the addition of the three plates teaching the art of heraldry, and one of the arms of the king and royal family.—Upon the whole, this manual will afford an agreeable amusement to those who are desirous of seeing the present state of each noble family, drawn up in a small compass.

Art. 12. *The Merchant-Freighters and Captains of Ships Assistant; being Tables for finding the Solid Squares of Packages by Inspection only, without the least calculation, and with the greatest Ease, Expedition, and Certainty.* Folio. 10s. 6d. half-bound. Longman, &c.

The Author, Mr. James Boydell, deserves the thanks, and encouragement, of those merchants, captains, &c. who pay or receive freight by measurement, for the pains he has taken, to save them a great deal of trouble.

Art. 13. *An Account of the Life of the late John Ward, L. L. D. Professor of Rhetoric in Gresham College, F. R. S. and F. S. A.* By Thomas Birch, D. D. Sec. R. S. and F. S. A. 8vo. 1s. Vaillant.

The singular industry of the late Dr. Birch in collecting and preserving the memoirs of distinguished men, has merited so much of the republic of letters, that where friendship has interfered for the preservation of a favourite though less eminent name, or where diligence has descended to trifling records, the indulgent biographer has a right to our indulgence.

The Editor informs us that he found this life of Professor Ward prepared for the press among Dr. Birch's papers; so that in publishing it, he did but execute his trust, even though the professor's friends had not signified their desire of seeing it abroad.

As the life of a man of letters commonly affords but few anecdotes,—where the professor was born, and what he has written, are the principal circumstances in this pamphlet. He was born, it appears, in London, 1679; and if the Reader is desirous of seeing any account of his writings, he may find remarks on two of his principal publications in the 19th and 20th volumes of our Review. The Professor, to say the least of him, was an accurate scholar, and a worthy man.

Art. 14. *A Series of Letters for the Use of Young Ladies and Gentlemen, in French and English.* By Mary Guilthermin. 8vo. 1s. Dixwell.

It is so seldom we can oblige our Readers with any new species of composition, that we can by no means refuse them a specimen of the performance before us:

‘ Dear Mama,

‘ I am sure you will believe me when I say, I long for next Thursday.

REV. OCT. 1766.

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the appointed time for our returning home. With how much prattle I shall entertain you, sitting by a good fire, and enjoying a hot well-buttered muffin over a dish of excellent tea. Excuse me if I confess that my mouth already waters at the thoughts of rare mince-pies and rich plumb-puddings of Mama's own making,' &c. &c.

Our Authoress informs us that these letters are her *first essay*; we doubt not the truth of this assurance: they were probably written by *Mrs Guilhermin*, at about five years of age.

Art. 15. *A complete Catalogue of Books published from the Beginning of this Century, to the present Time. With the Prices affixed. To which is added, a Catalogue of the School-books now in general Use.* 8vo. 1s. Nicoll.

The utility of a catalogue of this kind must depend upon the accuracy of the prices. Here *booksellers* are the best critics.

Art. 16. *The Complete Art of writing Love-letters, or the Lover's best Instructor, in which the tender Passions are displayed in all Forms real or feigned, as discovered in the sincere, modest, honourable, rapturous, passionate, forlorn, insidious, base, perfidious, treacherous, dissembling, mercenary Lover, with Rules and Instructions to the Fair-Sex how to make a happy Choice of a good Husband. Exhibiting in a Series of Letters a Variety of Truth and Falshood, Sincerity and Treachery, Happiness and Misery; with several Examples in both kinds. To which are added some elegant Forms of Messages for Cards.* 12mo. 2s. Richards.

It is said of the late Lord Orrery, that he used sometimes to amuse himself with writing love-letters, in some inferior character, to his kitchen-maids, desiring their answers to be left at certain places, from whence they were privately conveyed to his lordship.—Had the wenches been supplied with such a book as this, they might have proved a match for their master. For here are specimens of amorous correspondence adapted to both sexes, and all ages. Here are precedents for hanging and drowning, rejoicing and whining, for lying and swearing, and doing and undoing.—In short, there is love in so many different conditions, that it would require the whole alphabet to run through their initials. Here is Love in an Ague-fit; Love in the Blue Devils; Love in the Caterwauls; Love in the Dumps; Love in an Extacy; Love in the Fidgets; Love in the Grumbles; and so on to the end of the chapter:—Rare picking for Susan and John!

Art. 17. *The Marine Volunteer: containing the Exercise, Firings, and Evolutions of a Battalion of Infantry. To which is added, Sea-duty, &c.* By Lieutenant Terence O'Loughlen. 8vo. 5s. Griffin.

During the course of the last war, our marine soldiers gained great reputation, and proved themselves to be a very serviceable corps. The Author of this book suggests some hints towards rendering them still more useful; but his main design is to teach the discipline of a single battalion of infantry on shore, and the duty of a detachment of marines on board a man of war:—which every military officer ought to know, —although it may be questioned whether a majority of them are not very deficient at least in the theory of their profession. These gentlemen

men are, in general, too much attached to pleasure, and immersed in dissipation, to attend, as they ought, to the principles and rules of an art which requires more abilities and application than many are aware of.—As to the marines in particular, we cannot but join in one remark of this ingenious Lieutenant's, relating to a particular hardship by which their officers are discouraged from exerting and improving themselves to so great a degree, as they otherwise might be excited to do: viz. their not being allowed to exchange with the army. \* This, says Mr. O'Loughlen, is a certain disadvantage to both services. A reciprocal intercourse might be useful, convenient, and instructive to all parties.—This preclusion, continues he, stops up the road to preferment, and makes it impossible for a marine officer, were he to serve fifty years, to attain a higher rank than that of a lieutenant-colonel:—a dismal prospect for a young man who has ambition, and perhaps capacity to distinguish himself in the service of his king and country!

Art. 18. *The Life of the celebrated Benj. Stratford, who was tried and condemned last Surry Assizes for a Forgery, and executed at Guilford, Sept. 6th, 1766.* Written by himself. 8vo. 1s. Wilson and Fell.

If this was really written by Stratford himself, it will be difficult to say whether the scoundrel or the coxcomb were most predominant in his character.

Art. 19. *The History of the late War, from the Commencement of Hostilities after the Peace of Aix-la-Chapelle, 1748; comprehending an authentic Account of the Military Operations and Naval Engagements in different Parts of the World: together with the Ministerial Negotiations of the several Courts of Europe, during that Period. Compiled chiefly from Original Papers of the best Authority.* By Richard Rolt, Author of the History of the general War which began in 1739, and ended in 1748. Vol. I. 8vo. 6s. Waller.

If Mr. Rolt is not the most lively and brilliant writer of the age, he is a laborious, and, we believe, a faithful Compiler; and his work may be considered as an useful collection of materials,—of which future historians may avail themselves. A farther account will be given of this undertaking, when finished.

## RELIGIOUS and CONTROVERSIAL.

Art. 20. *A Common-Place-Book to the Holy Bible: or, The Scripture's Sufficiency practically demonstrated. Wherein the Substance of Scripture, respecting Doctrine, Worship, and Manners, is reduced to its proper Heads: weighty Cases are resolved, Truths confirmed, and difficult Texts illustrated and explained.* The Fifth Edition; carefully revised and improved. [Many Errors in the former Editions are amended, and the whole faithfully collated, Text by Text; together with proper Insertions made to connect the Sense:] by William Dodd, L. L. D. Preb. of Bretherton, Chap. in Ordinary to his Majesty. 4to. 10s. 6d. Cadell, &c.

From reading the above

we would naturally suppose th

\* Mr. Locke [the original Compiler] has with so much pains and accuracy collected all the texts of scripture upon the subjects referred to, that little remained for any future editor to add, or improve. The chief and most important business, therefore, was to attend to the printing, and to see that the references were exactly made. \* This has been done; and some additions have been made, particularly at the beginning.' The first two sections, shewing, 1. *What religion is, and how the knowledge of it is to be obtained*; 2. *The necessity of searching the scriptures*; we observe make part of those *additions*. But by throwing *three* chapters, (viz. Chap. 4. 5. and 6, of the former editions) very properly, into *one*, the number of chapters may appear (though not in reality to be diminished).

This Alarm, as we collect from the dedication, and from the formality of a *text* at the head of the discourse, was first founded from the pulpit; and was designed 'rather to rouse the attention of the public to a due consideration of our circumstances in general, than to point out any particular scheme.'—From the example of King Josiah (2 Kings xxiii. 25) the Author is so good as to draw some instruction for King George; which seems to be his principal aim: and, into the bargain, he has bounteously tossed a makeweight of exhortation to the people. May success attend his well-meant endeavours! He is a poor hand at a preaching, to be sure; but every little may contribute somewhat towards carrying on the great work of national reformation. And though our Author may fail of his main design, and neither the king, nor the parliament, nor the country in general, should be much the better for this plain, horsepoun, simple publication; yet, if it should contribute ought towards mending the manners of one riotous weaver, or profligate coal-heaver, the Preacher will not have preached, and printed, and published altogether in vain:—although he should chance to lose forty or fifty shillings through the general inattention of the public, to the dead weight which encumbers the shelves of a pamphlet-shop.

The subjects on which the anonymous Author of these Reflections employs his pen, are chiefly these following:—the rights and limits of civil authority, in regard to religion—the difference between opinion and fundamental principles—the impossibility of God's i religion that did not necessarily point out both a future flat re



of its enjoyments, with the means of attaining them—the style of the scriptures—the antiquity of the book of Job—the authority and integrity of the septuagint version—punishing the iniquities of fathers upon their children,—the use and intent of the Jewish system, in regard to the rest of mankind—the objection made by deists, to the proscription of the Canaanites, &c.

On some of these subjects we meet with a few just sentiments: but the Author writes in so loose and inaccurate a manner, with so slight a regard to order and method, and with so little precision in his ideas, that we must confess we have met with no great pleasure in perusing his work.

Art. 23. *A Concordance to the Holy Scriptures of the Old and New Testament. Wherein not only any Passage in the Bible may be found, by the Recollection of any material Word of it; but also all the Texts relative to every Christian Virtue or Doctrine are pointed out at one View; as likewise the most remarkable parallel Texts of Scripture.* 8vo. 5s. Printed for Goadby, and sold by Baldwin.

This Concordance may, probably, be of great use to such persons as have not an opportunity of consulting the much more complete one by Cruden. For though the Compiler of the present work says, (in the preface) that you will find *all* the texts, which speak (for instance) of ADULTERY, under *that word*; yet whoever will be at the trouble of consulting the *same* article in Cruden's Concordance, will there find several texts, entirely omitted *here*. We must, however, own, that the *most material* are to be met with also in *this* performance; which may be looked upon as a kind of compendium of the *other*.

This piece made its *first* appearance at the end of Goadby's *Illustration of the Scriptures*,—a work, professed to be published for the use of the Poor; though in *three very large volumes folio*:—of the *two first* of which, we have given some account in the course of our Review; which may also serve for the *third*, as it differs in no material circumstances from the former.—And, indeed, of late, comments upon the Bible have become so excessively numerous, that our Readers might well complain, if we were even to insert but the *title pages* of them all.

Art. 24. *Heaven open to all Men; or, Universal Redemption asserted and vindicated, from Scripture, the Attributes of the Deity, and the Reason and Nature of Things: designed to explode those narrow Principles which some have inculcated, and to excite a general Piety and Charity amongst Mankind.* 8vo. 1s. 6d. Cooke.

Re-printed, with alterations, from a noted pamphlet which first made its appearance about twenty years ago, with a title similar to the above. There are many sensible as well as benevolent things in this tract; although the Author seems, now and then, to have somewhat puzzled the cause with elaborate reasonings drawn from certain contested doctrines; and by his—  
 rence for the decisions of the church, we were almost inclined  
 in a Roman catholic disguise. This, however,

on the main position on which all his arguments  
 wills that *all* men be saved; and from his notion





of a general and universal redemption, through Christ.—On the whole, the doctrines here inculcated, whether demonstrable or not, are of infinitely more salutary tendency, than many which are daily broached, and which only serve to disturb the minds of weak and ignorant, though pious, well-meaning people; and sometimes lead them to the horrors of despair, and even to the very heights of distraction.

Art. 25. *The Scripture-doctrine of the Deity of the Son and Holy Spirit, represented, in two Sermons preached at Bristol, March 24, and April 21, 1765. Occasioned by a Pamphlet, entitled, An Attempt, &c. by George Williams, a Livery-servant. Together with some Animadversions on the Preface to the second Edition of that Performance.* By Caleb Evans. Bristol printed, and sold by Buckland, &c. London.

This pamphlet, as we now understand, was published about five or six months ago; but, it seems, the publisher's advertisement escaped the notice of the person employed to collect the new books and pamphlets, for the use of the Reviewers; and we had, to this day, remained ignorant that Mr. Evans's two sermons were to be met with in London, had it not been for some accidental intelligence from the country. It is true, that in July last, a pamphlet, entitled, 'A Letter to the Rev. Mr. Caleb Evans, &c.' came under our inspection; but it was not clear to us, from the remarks in that letter, on some things advanced in Mr. E.'s *Two Sermons on the Deity, &c.* that those sermons were actually published, and advertised, in the usual manner. We however made enquiry after them, but without success; and were thence led to conjecture, that they had been privately circulated in the country, but had not found their way up to the metropolis. Accordingly, in our short mention of *the letter to Mr. Evans*, in the Review for July, we observed, that from *the epistle* then before us, we learnt, that Mr. E. had zealously attacked the *livery-servant*: from which mode of expression, Mr. E. might have collected, that we had not seen his pamphlet; for it is not our practice to mention answers to any printed production, without previously taking notice of the work which gave birth to the reply:—and had Mr. E. on this occasion, candidly favoured us with the information we wanted, instead of putting the most harsh and uncharitable construction on this accidental deviation from our usual course, we apprehend he would have acted more *becomingly* than, we are told, he has done, by printing virulent invectives against us in country newspapers, and spreading malicious insinuations, of we know not what unfair intention, with regard to his two sermons, as if we *endeavoured* to obstruct their circulation and influence, by refusing them the customary place in our monthly publication.—We have now honestly told the exact truth, and assigned the real cause of that omission; and we trust it will fully satisfy every candid person whom Mr. E. may have attempted to prejudice against us, on this account.—As to the merits of this gentleman's performance, we think it is now rather too late to enter into particulars; and therefore we shall conclude with this single observation, which in justice is due to his abilities, whatever becomes of his candour, that, after an attentive perusal of the tract before us, we think him a notable advocate for the Athanasians, and as good a match for as any champion that hath lately taken the field against the

Art. 26. *Simple Truth vindicated: in sundry important theological Queries; which are examined and resolved by the Scriptures only: under four general Heads; namely, I. The Knowledge of the true God. II. Exhortations to Faith and Obedience. III. The Nature and Effects of justifying Faith. IV. The Nature, Manner, and Evidences of the Work of the Spirit of God on the Hearts of Men.* 8vo. 1s. Vernor and Chater.

As a specimen of this anonymous Writer's talent at theological reasoning, and of his method of resolving difficulties by the help of the holy scriptures, we shall give the following passage from his tract on the nature and effects of justifying faith.—*Question*, 'Is not faith, or believing, a work of the mind?' To this he answers 'No.' And thus he supports his negative: 'For if it is, it must be a work of the law, as the law respects the thoughts and intents of the heart, or else unbelief would be no breach of the law; for where there is no law there is no transgression. Now if the faith that justifies, be considered as a work or deed of the law, then we are justified by a deed of the law. But the scriptures consider faith, not as a work of ours, or as any action exerted by the human mind at all, but set it in direct opposition to every work, whether of body or mind. "Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This contrast excludes every idea of activity in the mind from the matter of justification. It is easy to see how faith may work with the works of him that believes, in every act of love and obedience; but how the mind of an unbeliever should act to get faith, or please God without it, does not appear; yet if believing consists in any activity of our minds, towards the truth to be believed, previous to believing it, this must be admitted: nevertheless, unbelief, as an actual rejection of the testimony of God, may stand opposed to faith, as a passive reception of it.'

We presume not to enter the field of controversy with so profound a reasoner as the Author before us. Leaving our Readers, therefore, to make the best they can of what he has said on the subject, we shall observe, in general, of such writers, that the use to which they commonly put the sacred oracles, is alone sufficient to make men unbelievers, or confirm them in their infidelity. David Hume, or Peter Annet, have no occasion to busy themselves in order to make profelytes to deism; these (perhaps well-meaning) unintelligible dabblers in theology can do the business well enough without them.

## POETICAL.

Art. 27. *The Methodist, a Poem.* By E. Lloyd, Author of *The Powers of the Pen*, and *The Curate*. 4to. 2s. 6d. Richardson and Urquhart.

Vice and folly, or a combination of both, are certainly a very proper quarry for the pursuit of satire; and are undoubtedly of all others the worst;—for they are moral and natural ill consequences, and are at once mind and body. The chastisement of ridicule, but the application requires the author of



of this poem is qualified for succeeding in such an undertaking, will, in some measure, appear from the following extract: after giving an account of the compact between *Lucas* and *Magna*, the *Traveller of Eastern Court*, he thus represents the manner in which the latter kept his oath of allegiance to the former:

Right fair-fair his Oath he kept,  
And might each night before he slept  
Boast of his labours to maintain,  
And spread abroad his Master's reign;  
Might boast the magic of his rod  
To whip away the Love of God,  
For all of God he makes appear  
Has taught to love, but a' no fear.  
That debt, which Gratitude each day  
Paying, would still owe much to pay;  
Instead of Duty freely paid,  
A Tyrant's hard Exaction's made.  
Fitted the simple to cynic,  
First of his wit, and then his soul,  
He urges fifty false pretences,  
Preaching his hearers from their senses.  
He knows his Master's realm so well,  
His sermons are a Map of Hell,  
An Olio made of Conflagration,  
Of Gulphs of Brimstone, and Damnation,  
Eternal Torments, Furnace, Worm,  
Hell-fire, a Whirlwind, and a Storm,  
With Mammon, Satan, and Perdition,  
And Beelzebub to help the dish on;  
Belial and Lucifer, and all  
The Nick names which Old Nick we call—  
But he has ta'en especial care,  
To have nor Sense nor Reason there.  
A thousand scorching words beside,  
Over his tongue as glibly slide,  
Familiar as a glass of wine,  
Or a tobacco-pipe on mine;  
That you wou'd swear he was compleater,  
Than Powell, as a Fire-gator,  
Virgins he will seduce astray,  
Only to shew the shortest way  
To Heaven, and because it lies  
Above the Zodiac in the skies,  
That they may better see the track,  
He lays them down upon their Back.  
Domestic peace he can destroy,  
And the confusion view with joy,  
Children from parents he can draw,  
What's Conscience?—he is safe from Law—

That we may be sure not to mistake the person here aimed at, Mr. Lloyd has dwelt much on a natural bodily defect, and been very severe on Mr. W. for the unpardonable crime of *squinting*.

The closest union can divide,  
 Take husbands from their spouse's side,  
 But it turns out to better use,  
 Wives from their husbands to seduce;  
 And as their journey lies up-hill,  
 Ev'ry incumbrance were an ill;  
 And lest their speed shou'd be withstood,  
 He takes their Money—for their Good.

Such, he tells us, is

— the agent Satan chose.

Religious progress to oppose. —

But whether the representation is strictly just, or how far such strains are likely to stop the growing progress of methodism, we leave the judicious Reader to judge, from the specimen we have given.

Art. 28. *Poems* by Charles Jenner, A. M. 4to. 3s. Doddsley.

These poems are in various species of composition, and have different merit.—When the Author attempts the serious or sublime, his efforts are unsuccessful; but he tells a tale pretty well, and his fables, from which we shall select the following, are very tolerable:

THE FRENCH PEASANT.

When things are done, and past recalling,  
 'Tis folly, then, to fret or cry.

Prop up a rotten house that's falling,

But when it's down, e'en let it lye.

O Patience! Patience! thou'rt a jewel,

And, like all jewels, hard to find.

'Mong' all the various men you see,

Examine ev'ry mother's Son;

You'll find they all in this agree,

To make ten troubles out of one;

When Passions rage, they heap on fuel,

And give their Reason, to the wind.

Hark! don't you hear the gen'ral cry?

"*Whose troubles ever equal'd mine!*"

How readily each stander-by

Replies, with captious echo, *Mine.*

Sure, from our Clime this discord springs:

Heav'n's choicest blessings we abuse,

For ev'ry Englishman alive,

Whether Duke, Lord, Esquire, or Gent,

Claims, as his just prerogative,

Ease, Liberty, and Discontent.

A Frenchman often starves and sings,

With cheerfulness, and wooden shoes.

A Peasant, of the true French breed,

Was driving in a new road,

A Cart, with a new load,

And a new load!

Careless, he

Sings

Hard



Hard by there ran a whimp'ring brook ;  
 The Road hung shelving tow'rd's the brim ;  
 The spiteful Wind th' advantage took ;  
 The Wheel flies up ; the Onions swim ;  
 The Peasant, saw his fav'rite store  
 At one rude blast, all puff'd away.  
 How would an English Clown have sworn,  
 To hear them plump, and see them roll ?  
 Have curs'd the day that he was born,  
 And, for an Onion, damn'd his Soul ?  
 Our Frenchman acted quite as well,  
 He stop'd (and hardly stop'd) his song ;  
 First rais'd the *Bidet* from his swoon ;  
 Then stood a little while, to view  
 His onions, bobbing up and down ;  
 At last, he shrugging cry'd, "*Parbleu !*  
 • "*Il ne manqu' ici, que du sel,*  
 • "*Pour faire du potage excellent.*"  
 • Here wants nothing but salt  
 To make excellent porridge.

Art. 29. *Ode to the Legislator Elect of Russia, on his being prevented from entering on his high Office, by a Fit of the Gout.* 4to. 1s. Nicoll.

The railery of this ode is poignant and spirited ;—but as the object of the Author's satire is unhappily no more, we shall only add, that the little poem before us was published a few weeks before Dr. B—'s melancholy catastrophe happened ; and that an account of it was sent to our printer, for the last month's Review ; but it was left out, with other articles, for want of room.

Art. 30. *Cynthia and Daphne.* Translated from the Italian of Il. Cavalier Marino, with a Dedication in Blank Verse to the Duke of York. 4to. 2s. Almon.

The loves of Pan and Apollo, so elegantly told by classic pens, are very ill paraphrased in the Italian, and much worse translated in the English. As a specimen of the powers of our Translator, take the following extract from his dedication :

Black-bearded Jove in majesty secure,  
 From throne of burnish'd gold wav'd boundless sway,  
 Loquacious Juno, as a trumpet shrill,  
 With clamorous accents ranted through the skies.

This Writer seems to be a descendant of the sublime Sir Richard Blackmore.

Art. 31. *Providence, written in 1764.* By the Rev. Joseph Wile. 8vo. 1s. Bladon.

A strange farrago of rhyme in prose, or prose in rhyme : for instance :

"The worthy wight, who thinks the best he can,  
 And lives thereto, will be the happy man."

This is very well meant, but

The worthy wight, who never would devise  
 Think verte to write, we'd call him Mr. Wile.

Art. 31.

Art. 32. *The Poor Man's Prayer.* Addressed to the Earl of Chatham. By Simon Hedge. 4to. 6d. T. Payne.

This very pathetic elegy cannot be supposed to be, in reality, the work of any *Simon Hedge*,—any unlettered peasant; for it is not unworthy the pen of a *Mason* or a *Gray*.—The subject is at this time so critical, and the publication so seasonable, that our humane Readers will forgive us, if, to second the endeavours of our benevolent Bard, we assist him in waiving some parts of the *Poor Man's Prayer* to other ears, beside those of the right honourable personage to whom it is more immediately addressed.

Lord Chatham is thus solemnly and feelingly called upon, in the second stanza :

O Chatham, nurs'd in ancient virtue's lore,  
To these sad strains incline a fav'ring ear ;  
Think on the God, whom Thou, and I adore,  
Nor turn un pitying from *the Poor Man's Prayer*.

Honest *Hedge* begins, very naturally, the recital of his distresses, by a melancholy retrospective view of his former happy state, in better times :

Ah me ! how blest was once a peasant's life !  
No lawless passion swell'd my even breast ;  
Far from the stormy waves of civil strife,  
Sound were my slumbers, and my heart at rest.  
I ne'er for guilty, painful pleasures rov'd,  
But taught by nature, and by choice to wed,  
From all the hamlet cull'd whom best I lov'd,  
With her I staid my heart, with her my bed.  
To gild her worth I ask'd no wealthy power,  
My toil could feed her, and my arm defend ;  
In youth, or age, in pain, or pleasure's hour,  
The same fond husband, father, brother, friend.  
And she, the faithful partner of my care,  
When ruddy evening streak'd the western sky,  
Look towards the uplands, if her mate was there,  
Or thro' the beech wood cast an anxious eye.  
Then, careful matron, heap'd the maple board  
With savoury herbs, and pick'd the nicer part  
From such plain food as Nature could afford,  
Ere simple nature was debauch'd by art.  
While I, contented with my homely cheer,  
Saw round my knees my prattling children play ;  
And oft with pleas'd attention sat to hear  
The little history of their idle day.

What a dismal reverse of this pleasing scene now follows !

But ah ! how chang'd the scene ! on the cold stones,  
Where wont at night to blaze the chearful fire,  
Pale *Formosa* sits, and counts her naked bones,  
For food, still pines with vain desire.

My

My faithful wife with ever-streaming eyes  
Hangs on my bosom her dejected head;  
My helpless infants raise their feeble cries,  
And from their father claim their daily bread.

Dear tender pledges of my honest love,  
On that bare bed behold your brother lie;  
Three tedious days with pinching want he strove,  
The fourth, I saw the helpless cherub die.  
Nor long shall ye remain. With visage sour  
Our tyrant lord commands us from our home;  
And arm'd with cruel laws coercive power  
Bids me and mine o'er barren mountain's roam.

The complainant now proceeds to expatiate on the unmerited severity of his fate, and on the wickedness of those to whom he attributes his share of the general misery in which the poor are involved:

Hard was my fare, and constant was my toil,  
Still with the morning's orient light I rose,  
Fell'd the stout oak, or rais'd the lofty pile,  
Parch'd in the sun, in dark December froze.

Is it, that nature with a niggard hand  
Withholds her gifts from these once favour'd plains?  
Has God, in vengeance to a guilty land,  
Sent dearth and famine to her lab'ring swains?

Ah, no; yon hill, where daily sweats my brow,  
A thousand flocks, a thousand herds adorn;  
Yon field, where late I drove the painful plough,  
Feels all her acres crown'd with wavy corn.

But what avails, that o'er the furrow'd soil  
In autumn's heat the yellow harvests rise,  
If artificial want elude my toil,  
Untasted plenty wound my craving eyes?

What profits, that at distance I behold  
My wealthy neighbour's fragrant smoke ascend,  
If still the griping cormorants withhold  
The fruits which rain and genial seasons send?

If those fell vipers of the public weal  
Yet unrelenting on our bowels prey;  
If still the curse of penury we feel,  
And in the midst of plenty pine away?

He concludes with the following ardent supplication:

From thee alone I hope for instant aid,  
'Tis thou alone can save my children's breath;  
O deem not little of our cruel need,  
O haste to help us, for delay is death.

So may nor spleen, nor envy blast thy name,  
Nor voice profane thy patriot acts deride;  
Still may'st thou stand the first in honest fame,  
Unstung by folly, vanity, or pride.



So may thy languid limbs with strength be brac'd,  
And glowing health support thy active soul;  
With fair renown thy public virtue grac'd,  
Far as thou bad'st Britannia's thunder roll.

Then joy to thee, and to thy children peace,  
The grateful hind shall drink from plenty's horn:  
And while they share the cultur'd land's increase,  
The Poor shall bless the day when Pitt was born.

**Art. 33.** *An Essay on Patriotism, in the Style and Manner of Pope's Essay on Man.* In Four Epistles. Inscribed to the Right Hon. the E— of C—. By a Member of a respectable Society. 4to. 1s. Wilkie.

The modesty of this Bard, who professes to write in the style and manner of Mr. Pope, is equal to his capacity for sustaining the character he assumes; as may be clearly seen in the following compliment,—which, by the way, is intended for irony; the whole poem being a lampoon on the Earl of Chatham:

While crowds applaud thee with deserv'd buzzes,  
And monarchs envy Pynsent's just-earn'd praises.

We are at a loss which to commend most, the harmony of this couplet, or the fitness of the rhymes!—What an honour must so illustrious a satirist be to the 'respectable society' to which he belongs! and what pity that he should deprive his respectable associates of any part of the credit they would have gained on the present occasion, had he not unfortunately suppressed the society's name.

**Art. 34.** *Pynsent's Ghost: A Parody on the celebrated Ballad of William and Margaret.* 4to. 1s. Almon.

A scurrilous imitation of a beautiful piece of ballad-poetry. As a specimen of this 'servile' Imitator's fancy, spirit and politeness, we need only inform our Readers, that the ingenious gentleman represents the ghost of the late Sir William Pynsent, as reproaching the Earl of Ch—m for his supposed apostacy, and greeting him by the elegant appellation of VILLAIN \*!—If this be not wit and satire, pit, box and gallery, egad! and all that, as Bays says, what is it?

\* Villain, repent!—repent tho' late  
Thy broken oaths and vows:—

**Art. 35.** *An Epistle to the Right Hon. the Earl of Chatham, Lord Keeper of the Privy-Seal, &c. &c.* 4to. 1s. Bladon.

If this Panegyrist of Lord Chatham's is but an indifferent poet, he appears, however, to be a modest man;—and that is some merit, considering what a coxcomb age we live in:—hear how humbly he speaks of himself:

This from a muse, that mounts with quiv'ring wings,  
To talk with ministers, and prate of kings.  
Yet fearless talks,—for, conscious of no crime,  
What millions speak in prose, she tells in rhyme;  
And well she knows, oppress'd with public care,  
These idle strains will never reach your ear.  
Content, while hireling penmen scribble on the soil,  
And thankless tongues



To let these lays one Briton's vows reveal,  
That Chatham long may guide his country's weal:  
Then deep in Lethe's cold oblivious stream  
For ever hide her numbers and her name.

This Author's verses may, perhaps, rank with those of the famous Daniel De Foe: we cannot assign him an higher place.

#### M E D I C A L.

Art. 36. *Medical Essays and Observations, being an Abridgment of the useful Medical Papers, contained in the History and Memoirs of the Royal Academy of Sciences in Paris, from their Re-establishment in 1699, to the Year 1750, inclusive. Disposed under the following general Heads, viz. 1. Anatomy and Surgery. 2. Essays on particular Diseases. 3. A Register of the epidemic Diseases, that reigned in Paris and its Environs, from 1746, to 1750. 4. Animal Oeconomy. 5. Histories of Morbid Cases. 6. Botany. 7. Mineral Waters. 8. Chemistry. Some occasional Remarks are added, and the whole illustrated with the necessary Copper-plates. In Four Volumes. By Thomas Southwell, M. D. 8vo. 11. Knox.*

The most comprehensive plan which has been attempted in this way, was the *Collection Academique*:—a plan which, had it been executed, would have formed a very valuable and extensively useful work.—As to the abridgment and compilation now before us, Dr. Southwell thus explains the nature of his undertaking.—‘I have through the whole, says he, endeavoured to abridge the words, and not the sense; to retain the most essential part of the several discourses, and convey the same in the clearest, and most concise manner I could; and for that purpose I have disposed the said memoirs under such heads, as I apprehended did best suit with the subject-matter. By this means I have connected under one head the substance of several memoirs, relating to the same subject, and for this reason.

‘These memoirs are, properly speaking, so many distinct pieces, which were read at different meetings of the academy; now, from the inevitable imperfections attending all human compositions, several of those memoirs became liable to some objections, whence necessarily did follow an *éclaircissement* in a second, a third, and sometimes in a fourth memoir. To instance a case or two, the dispute about the circulation of the blood in the *fœtus*, and use of the *foramen ovale*, begun between Mess. Varignon and Mery, in 1695, revived between M. du Verney sen. and the same Mery, in 1699, continued and carried on with great warmth, in the years 1701, 3; 4, 17, 25, and not finally determined till the year 1739. Such likewise were the disputes between M. Lemery the son, and M. Geoffroy the elder, about the artificial formation of iron, and many others.

‘I have collected the substance of those several memoirs under their respective heads, that the reader might at once see the whole matter in dispute.

‘By observing this method, many useless repetitions are avoided, which would otherwise swell the work, with no other advantage to the reader but to enhance the price.’

The

The utility of such a work is sufficiently obvious; and from comparing this abridgment with the memoirs from which it is made, the execution we think is, in general, answerable to what the Author has here advanced.—We must inform our Readers, however, that the *indexes* are ill drawn up, and very incomplete.—This is a great defect; for in a work of this kind, which is not to be regularly perused, but only occasionally consulted, a full and well-digested *index* is particularly requisite.

Art. 37. *Medical and Chirurgical Observations on Inflammations of the Eyes. On the Venereal Disease. On Ulcers, and Gunshot Wounds.* By Francis Geach, Surgeon at Plymouth. 8vo. 1s. B. Law.

We apprehend Mr. Geach to be some young practitioner, who has been much too hasty in commencing author.—The observations are in general crude and ill-digested\*; the language, though pompous, very indifferently; and through the whole, there is an awkward, affected familiarity with antiquity.—The authorities of Hippocrates, Celsus, Cæli Aurelianus, &c. are produced on every occasion; and in confirmation of things which are as plain as the nose on the man's face.

There are dispersed through these observations, eight cases, from the perusal of which we are led to conclude, that the Author has seen some good practice, and may himself make a safe and useful practitioner, as the term is, notwithstanding his obvious defects as a physiologist or pathologist.—The following is one of the most remarkable of these cases:

\* Daniel Macknamarah, aged 40, had about eighteen years since, a Gonorrhœa, which he supposed had been cured.—About three years ago he was received into the Royal Hospital at this port, with all the symptoms of a confirmed Lues; though he affirmed that the disorder had not been contracted a second time. The Testicles were ulcerated; Condylomata appeared about the Anus; Chancres on the Glans and Prepuce. His pains were so severe as to keep him awake all the middle part of the night. The sleep he got was from ten to twelve, and from five to seven. He had been salivated twice without success. A Caries had seized the Os Palati and the upper Jaw; the Mouth had deep yellow Ulcers. By violent sweatings, pain, and watchings, he was greatly emaciated. The cure was attempted by ordering him to receive twice a day with his mouth open, the vapour of Cinnabar, and to drink the Decoct. Sarsæ after a dose of Pil Plumeri. These were continued a month without any satisfactory amendment. Weary of this tedious process, we sought relief from a Solution of Sublimate, which was first tried in small quantities; the dose augmented and lessened as his constitution seemed to be affected. But this not availing, all mercury was forborne, and the Lenitives of Diet were substituted. At which juncture he was so hoarse as scarcely to speak intelligibly. The Caries was in a spreading state, and the Ulcers were deep and sordid. He was loathsome to approach. To respite a wretched being (for an absolute cure was deemed impracticable) he drank daily Two Quarts of Milk and as

\* When Mr. Geach tells, \* that many of these observations had met with the approbation of the eminently learned Dr. Huxham; and that Mr. Watson had perused them *with great pleasure and satisfaction*;—we look upon this only as an artful method of smuggling an *imprimatur*.



much of the Sassa Decoction. This course was regularly persevered in for the space of six weeks, with incredible success, the Ulcers ceased to spread, and, after some time, a large portion of the upper jaw, with four teeth complete and in their sockets, came away. The Tonsils threw off large sloughs, and the Ulcers which corroded the mouth became narrower and narrower. An Exfoliation succeeded from the Palate. In three months he was free from all symptoms of the Lues, was strong, and even robust.

The above, is a singular case; but we cannot concur with Mr. Gracch in concluding, 'that milk and gruel are therefore to be considered as *panaceas*; or that they may vie with other anti-venereals for pre-eminence.'—The most difficult cases which occur in the venereal practice are such, where the infection is complicated with a scorbutic or other bad habit of body. Here the previous bad habit sometimes so exactly assumes the appearances which were produced by the infection itself, that it is almost impossible to determine, when the communicated disease is removed, and consequently when we are to desist from the farther use of mercury.—In all such cases, repeatedly to urge one course of mercury after another, is nothing more than to add strength to the disease; the medicine itself heightening the symptoms, and aggravating every untoward appearance.—Mild, antiscorbutic medicines, joined with a well-directed regimen, are the only means which can be pursued with propriety and success.

## NOVELS.

Art. 38. *The History of a young Lady of Distinction.* Translated from the French of Madam de Beaumont. 12mo. 2 Vols. 6s. Noble.

We gave some account of this agreeable series of letters in our Review for April 1744; when the present translation (lately re-advertised) was first published, without mention of the original writer's name.

## SERMONS.

I. *The Connexion between Religion and Government, and the Usefulness of both to civil Society.*—In Worcester-cathedral, July 13, 1716, at the Assizes. By John Rawlins, A. M. Rector of Haselton in Gloucestershire, and Minister of Badsey and Wichamford in Worcestershire. Fletcher.

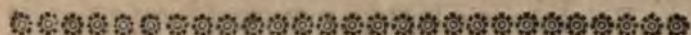
II. *The Rational Assurance of a Dying Pastor.*—At Fair-Street, Horsley-down, South-wark, Sept. 4, 1766, on the Death of the Rev. Mr. Benjamin Treacher. To which is added, the Speech delivered at the grave. By Charles Bulkley. Backland.

III. *The Nature and Ground of Religious Liberty.*—Preached before the Right Hon. the Lord-Mayor, the Court of Aldermen, and the Liverymen of the several Companies of the City of London, at the Cathedral Church of St. Paul, on the fifth of November, 1736. By John Myonnet, D. D. Morning-preacher of Trinity-chapel, Conduit Street; and Rector of West-Tilbury, Essex. The second Edition. Owen.

This is a plain, sensible discourse, on the right of private judgment, and is re-published with a view to put some stop to the progress of the emissaries of Rome, who, it is to be feared, are, at present, too successful in spreading their unscriptural and detestable tenets.

T H E  
MONTHLY REVIEW,

For NOVEMBER, 1766.



*Letters from Italy, describing the Customs and Manners of that Country, in the years 1765, and 1766; to which is annexed, an Admonition to Gentlemen who pass the Alps, in their tour through Italy.* By Samuel Sharp\*, Esq. 8vo. 4s. sewed. Becket, &c.

A S a passion for treading upon classic-ground is almost peculiar to Englishmen, it is from them, chiefly, that descriptions of Italy are to be expected; and it is to Englishmen also that such descriptions are peculiarly interesting. The authors who have already obliged the world with their travels through that part of Europe, are exceedingly numerous; but the generality of them have confined their observations principally to pictures, statues, buildings, and other monuments of antiquity, without paying much regard to the manners and customs of the modern Italians: the Author of this volume, on the contrary, makes the present inhabitants of Italy, their fashions, religion, and opinions, the prime objects of his animadversion, referring his readers for the above-mentioned particulars, to such books as have been professedly written on those subjects.—For the information and entertainment of those who may not yet have perused the entire volume, we shall select such parts as appear to us most new or interesting, without distinguishing the particular letter in which they occur, and subjoining such transient observations as our own recollection may happen occasionally to suggest, in the manner following:

VENICE, September, 1765.

‘ I must confess to you, that I have yet seen nothing which has afforded me so much pleasure as that extraordinary genius Mons. Voltaire. My principal motive for passing the Alps by the way of Geneva, was a visit to that gentleman. I knew him in the days of my youth, and had the honour to be sometimes

*lectures in Surgery, and A Critical Enquiry into the*  
[ &c. ]





his conductor when he was in London. I also saw him at Paris in 1749, and now that he is become the topic of conversation in almost every village in Europe, I could not think of going to Italy, without granting myself the indulgence of seeing him once more. He lives about four miles from Geneva, in a most splendid and hospitable manner, keeping an open table, to which strangers of every nation find an easy introduction. Contiguous to his house is a small theatre, which holds about fifty people, but, when enlarged, will contain two hundred; the carpenters were beginning the alteration the day I dined with him. Perhaps he never had been more happy in any one period of his life, than at the juncture I saw him. Mademoiselle Clairon, who has quitted the stage, was on a visit there, and had exhibited that week in two characters of his own writing. I unfortunately arrived at Geneva the night after she had performed for the last time. I had often seen her in 1749; but I found by Voltaire, that, excellent as she was in those days, she had improved in the last sixteen years beyond all imagination. I cannot give you an idea of the extacies he was in, for several hours together, acting and repeating a hundred passages where she had been particularly happy in her expression. His eyes have such a brilliancy in those moments, that you forget he is above seventy-two. He had that morning written an epistle to Mad. Clairon, in verse, which he read to the company from the foul copy: there were some erasements in it, but not many. To perform a play he is obliged to seize the opportunity, when any strolling company of comedians come into the neighbourhood of Geneva; with some of these, and a niece who lives with him, he then entertains himself and friends; but the visit of Mad. Clairon had given a perfection to this last spectacle, which he had never hoped for. I wish, for the honour of my country, it were possible that a Frenchman could taste the language of Shakspeare: I am persuaded could Voltaire feel the energy of our poet's descriptions, he would talk no more of his barbarisms, and his *some beauties*. He who has so great a share of merit himself, would gladly pay the tribute due to the shrine of Shakspeare, and, possibly, grieve to have attempted those translations which he has presented to his countrymen, as a specimen of Shakspeare's manner of writing. It is true, he apologizes for the faintness of the execution; but, still, had he felt the excessive inferiority of his imitations; had he known so well as an Englishman does, that they have not the least resemblance of the strength, spirit, and imagination of the original, he certainly would never have hazarded the publication. I remember to have heard him say, about the year 1725, that, before he learned English, he had read the Spectators in French, and often wondered that such dull writings should please a polite nation,

nation; but now, said he, that I have acquired the tongue, I wipe my b——h with Plutarch. The phrase was too remarkable, and made too strong an impression on the ears of a young man, to be ever forgotten. This story I would apply to Voltaire himself, and every Frenchman who learns English after he is twenty-five years of age. Though they may be sufficiently instructed to relish the good sense, and, possibly, the wit and humour of our Spectators in prose, the powers of Shakespeare in measure, will always remain unfelt. They may understand the construction, as a school boy reads Virgil, but they never will catch the fire. If Voltaire found so much difference betwixt the original, and translation of the Spectators, I do not doubt, but with a thorough knowledge of English, he would find as much, or more, betwixt the Shakespeare he now reads, and the Shakespeare he would then feel.\*

We have transcribed the above digression, chiefly for the sake of our foreign readers, to whom it will explain the true reason why a writer of Mr. Voltaire's abilities, who is generally supposed to understand our language, (and *does* understand it very well, for a *foreigner*,) should have spoken so illiberally of our great Shakespeare, as even to have called his dramatic performances *monstrous farces*; an expression which we shall hardly ever forget, or forgive.

\* In the way to the Lazaretto (at Venice) the island where quarantine is performed, you pass in sight of several islands, where the churches, convents, &c. furnish an abundant entertainment to the virtuosi, who have a taste for Palladio, Titian, Paul Veronese, &c. One of the most curious sights we saw amongst these curiosities, was the famous Mr. ——— (M——t——e\*, we suppose,) who was performing quarantine at the Lazaretto. All the English made a point of paying him their compliments in that place, and he seemed not a little pleased with their attention. It may be supposed that visitors are not suffered to approach the person who is performing quarantine. They are divided by a passage of about seven or eight feet wide. Mr. ——— was just arrived from the East; he had travelled through the Holy Land, Egypt, Armenia, &c. with the Old and New Testament in his hands for his direction, which, he told us, had proved unerring guides. He had particularly taken the road of the Israelites through the wilderness, and had observed that part of the Red Sea which they had passed through. He had visited Mount Sinai, and flattered himself he had been on the very part of the rock where Moses spake face to face with God Almighty. His beard reached down to his breast, being of two years and a half growth; and the dress of

\* Son to the celebrated Lady Mary W—— M——t——e.



his head was Armenian. He was in the most enthusiastic raptures with Arabia and the Arabs; his bed was the ground, his food rice, his beverage water, his luxury a pipe and coffee. His purpose was to return once more amongst that virtuous people, whose morals and hospitality, he said, were such, that were you to drop your cloak in the high-way, you would find it there six months afterward; an Arab being too honest a man to pick up what he knows belongs to another; and were you to offer money for the provision you meet with, he would ask you with concern, why you had so mean an opinion of his benevolence, to suppose him capable of receiving a gratification! Therefore money, said he, in that country, is of very little use, as it is only necessary for the purchase of garments, which in so warm a climate, are very few, and of very little value. He distinguishes, however, betwixt the wild and the civilized Arab, and proposes to publish an account of all I have written.

Gallantry, says our Author, is so epidemical in this city, that few of the ladies escape the contagion. No woman can go into a public place, but in the company of a gentleman, called here *Cavaliere Servente*, and in other parts of Italy a *Cicisbeo*. This *Cavaliere* is always the same person; and she not only is attached to him, but to him singly; for no other woman joins the company, but it is usual for them to sit alone in the box, at the opera, or play-house, where they must be, in a manner by themselves, as the theatres are so very dark, that the spectators can hardly be said to be in company with one another. After the opera, the lady and her *Cavaliere Servente* retire to her *casine*, where they have a *te-te* for an hour or two, and then her visitors join them for the rest of the evening or night; for on some festival and jolly days, they spend the whole night, and take mass in their way home. You must know a *casine* is nothing more than a small room, generally at or near St. Mark's Place, hired for the most part by the year, and sacred to the lady and her *Cavaliere*; for the husband never approaches it. On the other hand, the husband has his revenge; for he never fails to be the *Cavaliere Servente* of some other woman; and I am told, it would be so ridiculous for a husband to appear in public with his wife, that there is no instance of such a phenomenon; and therefore it is impossible for a woman to bear up against the torrent of this fashion. Were a young wife to flatter herself she had married a man for the love and esteem she bore to him, and that it would be injurious to his honour to pass so many private hours with a *Cavaliere Servente*, what would be the consequence? She must live for ever at home; no woman would dare to appear with her, and she could not find a man who would not expect the privileges of a *Cavaliere Servente*. Accordingly, it seldom happens that a bride goes out beyond

few months after marriage against this mode, and there are many examples where the Cavaliere, and not the husband, is the object; where the Cavaliere is taken immediately into service, and for whose sake the marriage is a pretext and screen. So many opportunities must, therefore, render this republic a second Cyprus, where all are votaries to Venus, unless it please Heaven to pour down more grace amongst them, than falls to the share of other nations in this degenerate age.

As for the degeneracy of the age, we are of opinion that not only the Venetians, but most other nations, so far from having degenerated in point of morals, (take them for all in all) are much less vicious than were their forefathers: and with regard to the Venetian ladies, whatever may be the general opinion of their licentiousness, it is more than probable that they exceed those of most other countries (we speak of ladies of fashion) in constancy: not indeed to their political husbands, which are imposed upon them by the state, but to their natural husband, the man of their choice.

The following picture of the present state of the bar at Venice will not, we presume, be unentertaining:

‘I shall not, says our Author, enter into the particulars of the extraordinary forms of their narrators, their interrupters, &c. a noisy uncivilized manner of pleading; but shall only describe, if I am able, the agitation and fury of the pleaders, more like that of a demoniac, than of a man endeavouring, by sound reason, to convince the judges and the audience of the justice of his client's cause. Every advocate mounts into a small pulpit, a little elevated above the audience, where he opens his harangue with some gentleness, but does not long contain himself within those limits; his voice soon cracks, and, what is very remarkable, the beginning of most sentences (whilst he is under any agitation, or seeming enthusiasm, in pleading) is at a pitch above his natural voice, so as to occasion a wonderful discord.’ [The Author will excuse us if we interrupt him here, for a moment, with a short animadversion on the impropriety of the term *discord*, in this place. No simple sound can ever be a discord, unless considered relative to another tone, or tones, sounded at the same instant.] He thus proceeds: ‘then, if he means to be very emphatical, he strikes the pulpit with his hands five or six times together, as quick as thought, stamping at the same time, so as to make the great room resound with this species of oratory; at length, in the fury of his argument, he descends from his pulpit, runs about pleading on the floor, returns in a violent passion back again to the pulpit, thwacks it with his hands more than at first, and continues in this rage, running up and down the pulpit several times, till he has finished his harangue. They seem to be in a continual danger of dropping



their wigs from their heads, and I am told it sometimes happens. The audience smile now and then at this extraordinary behaviour; but were a counsellor to plead in this manner at Westminster, his friends would certainly send for a bedlam doctor.'

'The common people flatter themselves they are the freest state in Europe, and the nasty fellows esteem it a proof they are so, that they can let down their breeches wherever and before whomsoever they please; accordingly all St. Mark's Place, and many parts of that sumptuous marble building, the Doge's palace, are dedicated to Cloacina, and you may see the votaries at their devotions every hour of the day, as much while the nobles are going in and coming out, as at any other time.'

ROME, Oct. 1765.

'We arrived at this place after a journey of seven days, with accommodations uncomfortable enough. Give what scope you please to your fancy, you will never imagine half the disagreeableness that Italian beds, Italian cooks, Italian post horses, Italian postillions, and Italian nastiness offer to an Englishman, in an autumnal journey; much more to an Englishwoman. At Turin, Milan, Venice, Rome, and perhaps two or three other towns, you meet with good accommodations; but no words can express the wretchedness of the other inns. No other beds than one of straw, with a matrafs of straw, and next to that a dirty sheet, sprinkled with water, and consequently damp; for a covering you have another sheet, as coarse as the first, and as coarse as one of our kitchen jack-towels, with a dirty coverlet. The bedsted consists of four wooden forms or benches: an English peer and peers must lie in this manner, unless they carry an upholsterer's shop with them, which is very troublesome. There are, by the bye, no such things as curtains, and hardly, from Venice to Rome, that cleanly and most useful invention, a privy: so that what should be collected and buried in oblivion, is for ever under your nose and eyes. Take along with you, that in all these inns the walls are bare, and the floor has never once been washed since it was first laid. One of the most indelicate customs here, is, that men, and not women, make the ladies beds, and would do every office of a maid-servant, if suffered. To sum up in a word, the total of Italian nastiness, your chamber which you would wish to be the sweetest, is by far the most offensive room in the house, for reasons I shall not explain. I must tell you, that, except in two or three places, they never scour their pewter, and, unless you were to see it, you will not conceive how dirty and nauseous it grows in thirty or forty years. Their knives are of the same colour as their pewter, and their table-cloths and napkins such as you see on joint-stools in Bartholomew fair, where the mob eat their sausages.'

'But

"But what is a greater evil to travellers than any of the above recited, though not peculiar to the Loretto road, are the infinite number of gnats, bugs, fleas, and lice, which infest us by night and by day."

How extraordinary soever the above account may appear, to those who have formed their idea of this *quondam* centre of elegance and affluence, from ancient authors, or from the descriptions of some modern travellers; nevertheless, it is all literally true. The lower class of the modern Italians are inconceivably nasty; and the accommodations for strangers, except, as our Author observes, in some of their large towns, are beyond imagination wretched. But to an Englishman, the pleasure of treading in the footsteps of Mr. Addison, upon classic ground, is sufficient to counterpoise every inconveniency.

"The Farnese Hercules, says our Author, is in the highest reputation, as an exquisite performance, and would, indeed, have been a fine piece of sculpture, had there been such an original in nature; but, as I happen to know from my peculiar studies, that the muscles of a man's body, however much inflated, would not assume the shape they do here, I cannot be pleased, as some men are, with the Farnese Hercules."

This piece of criticism may appear, at first sight, to be well founded; and Mr. Sharp, from his skill in anatomy, may naturally be supposed a competent judge of the propriety of expression in a muscular figure: but that the muscles of a man's body never appear so much inflated, loses all its weight as an objection, when we recollect the supernatural character and fabulous exploits of the person represented. If the artist had not exceeded human nature, the statue would have been that of a porrer, and not of Hercules.

NAPLES, Nov. 1765.

"The road from Rome to this place is bad enough, the inns are still worse; nay worse than those on the Loretto road; for, in the town of Loretto there was good accommodation; but all the way to Naples we never once crept within the sheets, not daring to encounter the vermin and nastiness of those beds. I attempted to please myself with the conceit of travelling the same road that Horace did in his journey to Brundisium; but my sensations were too strong for my fancy. The swampy soil and marshes on the right-hand, with a string of barren mountains on the left, for scores of miles together, may amuse, but cannot delight a traveller. Did we not know that ancient Italy was infinitely more populous than it now is; did we not know that populousness renders a country rich and cheerful, I should have suspected those masters of the universe had, in their haughtiness, and, from a contempt of all other nations, called theirs the garden



den of the world ; for beautiful and fertile as some parts of it are, the amazing quantity of barren mountains, extending almost from one extremity to the other, should seem to deprive it of that character ; and, however bold and uncommon the assertion may appear, I think England a better resemblance of a garden than Italy ; and should not hesitate to oppose our verdure and inclosures, to their myrtle and orange-trees, which last, by the bye, are not to be seen in the winter, except in the southern parts of Italy. Whilst I was in England, I never heard the words northern climate pronounced, but they conveyed to me an idea of barrenness and imperfection. I had always conceived the vegetables and garden fruits attained a flavour and favouriness in the more southern climes, unknown to the latitude 52 ; but to my great surprize, I do not find that any of their herbage is equal in taste and sweetness to that which grows in our gardens ; and, what is still more surprizing, few of their fruits excell ours ; I believe none except their water-melons, their grapes and their figs.

Many people in England imagine the majority of cicesbeos to be an innocent kind of dangling fribble ; but they are utterly mistaken in the character ; nor do I find that it is understood here that the ladies live in greater purity with their cicesbeos than with their husbands ; and generally speaking, with much less : If only one half of the ladies practised this custom, the other half would despise them ; but, in fact, very few have any pretence to upbraid the rest with bad conduct, either from having no cicesbeo, or living innocently with him ; if there be any of the latter sort, their reward must be in heaven, or, virtue must be its own reward ; as nobody gives them the least credit here for their continence, or supposes it practicable, nay, perhaps they may laugh at it as ridiculous ;—so pardonable and so polite do they esteem this species of criminality ; and, to say the truth, I myself have seen princesses, duchesses, and their cicesbeos visiting with the same unconcernedness as an honest citizen and his wife do, nor, after a little habit and use, do they afford me more matter of speculation.

To give you an idea in one word, how much the mode of inseparableness is established, suffice it to say, that if you invite five ladies to dinner, you of course lay ten plates, as each, so a certainty, brings her cicesbeo with her. You are not to imagine, that when I speak of an invitation of ladies, that a single woman is ever thought of ; that charm in society, that innocence, and sprightliness attendant upon youth, and the ignorance of a deceitful world, is utterly unknown in Italy, nor are there more than two unmarried ladies in this metropolis who visit ; all the others are locked up in monasteries.

Child



“Children here have very little tendency to support the friendship and harmony of the married state. With us, the joint interest of both father and mother in their little ones, with perhaps the blended features, they each discover in their progeny, does not contribute in a small degree, to heal any accidental breaches, or at least, to make them live on good terms for sake of their posterity. In Italy a certain knowledge of every wife's attachment to a lover, extinguishes all social affection, and all fondness for the offspring; and it is only the eldest born, who the husband is sure belongs to him; and for that security, it is generally requisite the birth should take place the first year, as the women seldom hold out longer without a cicesbeo; indeed how should they? for a husband will not wait on his wife to a public place, and it is not the fashion for women to go, as in England, without men. I have been told by a grave Neapolitan old gentleman, the fault is entirely on the side of the husbands, who are fickle from the nature of the climate, and cannot continue constant to their wives many months, so that the poor women are driven into this measure; but whether the practice arise from levity, or compulsion, the consequence is dreadful to society, if there be any real delight, any charms in virtue or mutual love.”

Has not our Author, in this place, drawn a false conclusion? Tho' there are many real charms in virtue and mutual love, it does not therefore follow that the want of a relish for those charms must necessarily be attended with dreadful consequences to a society. A Dutchman might draw the same conclusion from the want of a taste for a pipe and tobacco. What we term domestic happiness, would be no happiness at all to an Italian; and nothing would be attended with more *dreadful consequences to their society*, than to oblige them to be happy in our way. Be it as it may, the Italians undoubtedly stand exculpated; for, if, as he informs us, the women are compelled to act as they do by the fickleness of the men, and the men are fickle from the nature of the climate, who is to blame? In short, the virtues and vices both of individuals and communities are certainly, in no small degree, constitutional; and constitutions are greatly influenced by climate. But the truth of the matter is, that a propensity to variety is peculiar to no climate, but common to all, and its cause must therefore be sought for in human nature: a propensity, which we may be certain is too generally indulged, not in proportion to the wisdom of laws, or purity of religion; but in proportion to the number of individuals collected together, the frequency of intercourse, and the consequent opportunities of indulgence.

“The drama is so little cultivated in Italy, that I believe they seldom or never act a tragedy, at least I have never yet heard of  
such



such a representation, nor has it been my good fortune to see a comedy of more than three acts. The present state of the stage here is what it always must have been in its infancy, before it became polished, and whilst the audience were a rude and illiberal people; that is to say, the principal entertainments seem to arise from *double entendres* and blunders, mistaking one word for another, and even from dirty actions, such as spitting or blowing the nose in each other's faces; just as we see still practised in England by Merry Andrews, on the stage of mountebanks, and on the outside of the booths in Bartholomew Fair; but what appears most essential to the delight of a Neapolitan audience, are two or three characters, such as Punch and the Doctor's man, who speak the dialect of the lower people, which is unintelligible to a foreigner, however well he may understand pure Italian; and it is chiefly by these characters that the company is recreated, not only with the poet's obscenities, but also as many loose jokes of the actors, as their extemporary wit and humour can suggest.

This is indeed a pretty just picture of the Italian comedy at Naples; but, as it is calculated merely for the entertainment of the very lowest class of people, it were as unjust from thence to form our ideas of the Italian drama, as it were to judge of ours from the Bartholomew representations above mentioned. The Italians are possessed of several regular comedies of five acts, particularly those of Goldoni, some of which have considerable merit. These comedies have, within these few years, been frequently acted in different parts of Italy.

There are, says our Author in his 29th letter, three days in the year, the 16th of December, the 4th of May, and I think the 19th of September, that the miracle of the liquefaction of St. Januarius's blood is performed in this city. I had the pleasure of going through the ceremony this morning at the cathedral. It is contained in two different phials, one of which holds very near an ounce of the liquor, the other only a few drops. Both the phials very much resemble the ladies smelling-bottles for salts, the larger being a depressed spheroid; the smaller a narrow cylindrical one: they are contained in a golden case betwixt two circular glasses of about three inches diameter, by which means, when it is held up against the light, or a candle is placed behind, the spectator sees clearly the bottles and their contents. Mr. Addison, speaking of this miracle, says, it is a bungling trick, but not entering into any explanation how it is done, or in what consists the clumsiness of the performance, we are left either to believe in or ridicule the miracle, just as we are educated. For my part, I do not treat it as an imposture which requires no dexterity nor science; because unbelieving Protestants, and scoffers, have not very clearly demonstrated how the fri

is carried on. That it is a congealed substance, not unlike a lump of Spanish snuff, which melts either from the heat of the hand, the candles, or the atmosphere, is most probable; though it is possible that it may be of a nature to be liquefied by some chymical fluid poured upon it a few minutes before it is exposed to the public. The operation of liquifying is generally executed in eight, ten, fifteen, or twenty minutes; to day it was above an hour and a half; and as I find by the thermometer, it was colder this morning than it has been any day during the whole winter, I am inclined to judge that the liquefaction is owing to the heat of the atmosphere.

Probable as this conjecture may seem from the extraordinary coldness of the day, we cannot help differing from Mr. Sharp in our opinion concerning the cause of this liquefaction; for if it were owing to the heat of the atmosphere, it would be impossible, in the month of May, ever to shew it in a solid or congealed form. Besides, all the heat which it could possibly receive from the atmosphere, would be communicated in much less time than an hour and a half.

‘ We live in a quarter of the town called St. Lucia, a saint as the legend informs us, who in the persecution of the Christians, under Dioclesian, had her eyes torn out by the executioner; which circumstance has given her a great reputation for working miracles on every species of blindness. Her chapel is close to our house, and the day before yesterday was her anniversary. I attended the service both morning and afternoon, to see the method of cure. In the midst of the chapel is a paultry wooden image of her faintship, with a platter in her hand, containing the representation of two eyes. All the patients pass their hands over these eyes, and immediately rub their own, before the virtue exhales. There is also a small piece of bone, set in silver, (a silver arm) which they pretend to be a relic of the saint; this they kiss, which likewise operates miraculously; but I believe most of the patients take the advantage of both methods.’—‘ It is said to have been a practice among the heathens, not only to upbraid, but even to chastise their gods, when they were not propitious to their prayers; the same thing is said of the lower class of people amongst the Neapolitans. If a Madona, or any particular saint upon whom they depend, does not answer their expectations, they will sometimes behave very rudely on the occasion. I cannot say I have seen any instance of this grossness; but surely if ever a saint deserved punishment, it is this same St. Lucia. Had you beheld the infinite number of blind people I did that day in the neighbouring streets, who have come from year to year for her succour, I do not doubt but you would have cudgelled her, like the *medicin malgré lui*,  
into



into the exertion of her powers ; I mean, upon a supposition that you were one of this sort of Catholics.'

[To be concluded in our next.]

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*Consultations on most of the Disorders that require the Assistance of Surgery.* By H. F. Le Dran, Master in Surgery, Senior Director of the Royal Academy of Surgery at Paris, &c. Translated by Alexander Reid, Assistant-Surgeon to the Royal Hospital at Chelsea. 8vo. 6s. Hortfield.

IT is generally believed, at least in this kingdom, that our improvements in the art of surgery have been so rapid within these few years, that the English surgeons, at present, excell those of every other nation. Be it so : but, though this may be true in general, we must not stretch our vanity so far as to imagine, that there is no surgeon on the continent capable of instructing us. Mons. le Dran's abilities are universally acknowledged ; his opportunities have been very great ; and his practice is of no less than sixty years duration. This volume is his sixth and last work, and may therefore be supposed to contain his final opinions ; and hence it cannot fail to be a very acceptable present to those for whose instruction it is particularly intended. Monf. le Dran's age reminds us of the longevity of that famous surgeon and anatomist, Heister, who died a few years ago ; and that the great Morgagni, and the celebrated Monro of Edinburgh, are both at this time very old, and very hearty. The illustrious Haller also must be pretty far *junk into the vale of years* : and yet perhaps no five men in the world have ever dissected more dead bodies, and those generally morbid. Does not this seem to contradict the supposition, that this employment is unwholesome ?

These Consultations, we learn from the Author's preface, were formed from a collection of observations which he made for the benefit of his pupils, to whom it was his custom to describe diseases, and to demand, from each pupil, a written opinion concerning the method of treatment ; which opinions he afterwards corrected as the case required. The consultations therefore are imaginary, though the cases are real. The several diseases are supposed to be described in letters from surgeons living at a distance from the metropolis, and the answers are such as he would return being thus consulted. The cases are, in general, such as frequently occur, and are on that account more universally useful. The Author's manner and abilities will best appear from the following examples :

' *An Abscess under the Os Maxillare.*

' A very fat man, thirty-five years of age, was attacked in the night with so considerable a fluxion on his cheek, that in  
the



the morning he could not open his jaw; the swelling in a short time extended from his eye to his throat, yet the patient felt very little pain, only a kind of uneasy sensation. Notwithstanding the use of emollient and resolvent cataplasms frequently renewed, all the side of his face grew considerably hard. It has continued a month much in the same state as at present, except that there seems to be a very deep fluctuation under the jaw, near the 3d and 4th of the *dentes molares*, and another as doubtful near the angle of the jaw. How should this disease have been treated at the beginning? and how ought this abscess to be opened? Is it a proper time to open it, the patient having very little fever? *Note*, he now feels and has felt very little pain.

*Answer.*

‘ The patient ought to have been bled once or oftner, in the beginning of the disease, on account of its violence, and his full habit; for probably that might have prevented the forming of matter. It was right to make use of emollient cataplasms; but nevertheless I think that when the matter began to form, maturative cataplasms should have been used to assist nature. The matter which you think you feel fluctuate, is more likely the consequence of a putrefaction of the obstructed cellular membrane, than of a fermentation of the stagnated fluids; as he has never had, and has now, but very little pain. However this matter should be discharged by a proper operation, provided you are certain of its existence. The abscess, therefore, must be opened, and the extent of the cavity containing the matter, will determine the direction and extent of the incision; for when you have made an opening large enough to admit your finger, you must introduce it into the wound; and feeling the extent of the cavity, you may conduct the bistoury by it, either to lengthen the incision, direct its course, or make a counter-opening, if necessary, near the angle of the jaw. Besides, with the finger you will be able to distinguish the pulsation of an artery, which otherwise might be cut; and is what every surgeon should be attentive to, before he makes a deep incision, especially in the neck, because an hæmorrhage there is very difficult to be stopped.

*The Surgeon's account of the Progress of the Disease.*

‘ I opened the abscess its whole extent, and likewise made a counter opening near the angle of the jaw, to prevent the matter lodging in a sinus, which I found there. The wound went on well; and the counter-opening, which discharged a great deal of matter, was closed in three weeks. But the large wound, the edges of which are contracted and sunk in, without filling up from the bottom, threatens to become fistulous. In proportion as the wound has digested, all the hardness has in a manner

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*et in malaris*, next the angle of  
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yellowish than the others. I  
disease, and so it proved; so  
of the jaw became quite free,  
had remained fistulous, was c

*A Wound in the I*

‘ A man received a wound  
outside of the fore-arm, which  
the elbow without going thro  
deal, and there is a kind of th  
the arm, which is grown bigge  
tion in it. Half an hour after  
thought it necessary to dilate t  
stopped the bleeding with dry  
hours since; the lower arm is a  
something increased. What am  
I do more than I have done alrea

*Answer*

‘ From the account given, I n  
artery at the bend of the arm pri  
the wound being narrow, there i  
fage for the flux of blood, for prol  
the two bones, through the apone  
gether. The small fluctuation and  
arm, are convincing proofs of it.

the opening of the artery, became dry and hard; after which the patient continued the use of the bandage for several years; but these are very uncommon cases. In the present case, as the blood is stopped, you must contrive to make a sufficient compression on the thrombus, with a bolster, kept on by a steel machine, made so as to give more or less pressure according as it shall be found necessary; for if the bolster was kept on by a roller, it would be a kind of ligature, which by obstructing the course of the blood in its return to the heart, would still increase the swelling of the lower arm. As to other applications, simple dressings are sufficient.

*Second Consultation on the Progress of the Disease.*

‘ The wound suppurated; but notwithstanding the compression I made, and continued on the thrombus, on the fourth day there happened a second hemorrhage, which fortunately I stopped with dry lint. The swelling of the lower arm has since gradually increased, and now extends above the elbow.

‘ The fever, which was slight, is now become more violent, and the patient feels a great numbness all over the lower arm. The thrombus continues in the same state. What ought I to do?

*Answer.*

‘ The return of the hemorrhage is a certain proof that there is a considerable artery opened in the bend of the arm; and the thrombus being at the division of the brachial artery, it is there we must look for the opening, without which the hæmorrhage will frequently return, and the patient die. It will be necessary therefore, without delay, to perform the operation for the aneurism; that is to find out the opening in the artery, and make a ligature above and below it. The external wound where the sword entered, will then be no more than a simple wound, and must be dressed accordingly.

‘ The swelling of the lower arm, is owing either to the plugging up of the wound to stop the bleeding, or else the compression made on the thrombus, and in all probability will go off after the operation, which I think absolutely necessary.

‘ Bleeding, fomentations, or emollient cataplasms frequently repeated, and proper diet, will all contribute to remove it, and to all appearance the fever will abate when the dressings become easier. The discharge from the two wounds will be bloody a long while, on account of the coagulated blood which remains in the interstices of the muscles; when that ceases, the wound will soon heal.

*A crooked Knee.*

‘ A child two years old, who has no appearance of the rickets, nor what is called large joints, has the left knee bent inwardly,





inwardly, in such manner that when the leg is extended, makes an angle of seventy degrees with the thigh. This occasions his turning his foot and thigh outwards when he walks. From whence proceeds this deformity? And is it to be remedied?

*Answer.*

‘ There is no wonder that one of the legs of many children should be warped at the knee, or that even the bone itself should be crooked, from the fault of the nurses, almost always carrying them on the same arm, that they may have the freer use of the other which they commonly make use of in their business. The bones of these children, being as yet soft, they easily take the turn they are given, and the joints assume it the easier, because the capsulas and ligaments that surround them, are then but feeble. And when the joints begin to bend, the weight of the body increases the bad shape of the joint daily as the child walks.

‘ As this disorder is contracted by degrees, so it can only be imperceptibly removed, and it will likewise require more or less time.

‘ For this purpose, we must take advantage of the child sleeping in the night, and before he goes to sleep roll his legs and thighs together, (so that he cannot move them) without too much confining them. Children sleep soundly, and this will not disturb them. The rollers should be of the same breadth and length, as those the nurses use to swathe them with. They are to secure, in the places hereafter mentioned, three small square cushions, about the size of those on ladies’ toilet, filled with bran, moderately hard, so as not to hurt the epiphyses on the sides of the joints on which they are placed.

‘ The first cushion should be placed between the knees, and the second between the ancles, both secured by three or four turns of the roller. It is plain that the legs being also rolled by the cushion which is between the knees, by degrees will turn out the knee which is bent inwards; but as the cushion will act equally on the other knee, and give that a wrong turn, by pushing it outwards, this inconveniency must be prevented, by placing on the outside of the knee the third cushion, which should be fixed by several turns of the same roller. This third cushion supporting the knee, will prevent its being turned outwards by the cushion between the knees. I suppose the child’s legs to be extended; and to hinder the child from bending the knee, which would displace the cushions, it will be necessary to place a paste-board over the knees, large enough to reach halfway up the thighs and legs, and to secure it, by the last turn of the roller.

‘ The whole bandage must be merely retentive, to keep the three cushions in their place, and not to make the child une-

\* The child must walk but little in the day, for the weight of the body on the legs will make him lose what advantage he has gained in the night.

\* By these means I have known, in about a year's time, many children, who were in the abovementioned situation, recover. It is almost always the left leg, because the nurses generally carry the child in their left arm, that they may have their right at liberty.

*Hysteric convulsive Fits.*

\* A woman twenty-two years of age, lately become the widow of an old husband, with whom she had not lived above eighteen months, is troubled with hysteric fits, that seize her pretty frequently, according as her spirits are exalted or depressed. In these fits she is deprived of her sense and knowledge, without her pulse seeming to be weaker; on the contrary, it seems stronger than ordinary, without any intermission, and in these convulsions she talks at random, without knowing what she says. This has happened to her several times for this month past, and held her a full quarter of an hour. She has been bled in the foot the three last attacks, and every time it has immediately removed the fit. She has never been irregular. The fits have returned about a week ago, with the same symptoms, and come often. The patient cannot be bled every time. Is there no other method therefore to be made use of instead of the bleeding?

*Answer.*

\* The anti-hysterics prescribed by several authors, and the manner of using them, are so well known, that I shall not mention them. I shall confine myself to making known to you what I have done in these kinds of fits, having always observed that the imagination has more concern in them than any fault in the fluids. The following is what I have found always succeed, and has so immediate an effect, that they have ceased almost instantaneously.

\* A lady was in the abovementioned way, and having bled her in the foot, in many of these convulsive attacks, instead of bleeding her again, I applied a cupping-glass to the inside of her thighs. The skin had hardly rose into the glass when the fit diminished, and in two or three minutes intirely ceased.

\* I applied the cupping-glasses in the same manner, more than twenty times in six months in the like attacks, and the success was every time as expeditious, till at length they entirely left her. I leave to the learned in physick to explain how these cures were performed without any evacuation or medicine.

\* A young woman of eighteen was troubled with violent convulsive fits, of the same kind as those I have mentioned. I

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made her put her legs in warm water to bleed her in the foot, and in an instant after, even before the vein was opened, the violence of the fit abated; nevertheless I bled her, and the fit intirely ceased. However this did not prevent her having four attacks of the same kind within a week after. The three first went off by bleeding in the foot, but upon a fourth coming on more violent than the former, I applied a cupping-glass to the navel; the fit went off in less than two minutes, and she has had none since.

It is not impossible but the constitution, together with a lively imagination, contributes a good deal to these sort of fits, or may even be the cause of them. A sudden suppression of the catamenia, by any unforeseen accident, or only a diminution, may equally occasion them. In these last cases, bleeding in the foot is of great service in supplying the place of them, or promoting their return. But when it is owing to the imagination, the bleedings are not of so much use, as we have just before observed. They relieve, it is true, for that instant, but bleeding so often might prejudice the constitution. The application of cupping-glasses has put a stop to them as well as bleeding, and I have made use of them so often with success, that I do not advise any other thing.

In this manner *Monf. le Dran* instructs the young surgeon in the proper method of treating most of the diseases which require the assistance of his art. By this method, he is not only taught how to act with regard to the patient committed to his care, but is also furnished with great variety of examples of the proper manner of relating cases to a distant surgeon, whose advice is required. Though some of our capital surgeons may, in a few instances, have improved upon *Monf. le Dran*, this book may nevertheless be perused with advantage, not only by young students in the art, but even by a very considerable number of those who believe themselves masters in their profession; and though we might presume, in some instances, to deviate a little from his instructions, yet, upon the whole, his principles are sound and his practice simple and rational.

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*The Fool of Quality; or the History of Henry Earl of Moreland*  
Vol. II. Concluded.

TRUE pictures of conversation, drawn from real life, are seldom to be met with in books. In the drama we do, indeed frequently behold very good copies;—but though our comic writers have been tolerably successful in this way, yet authors in general, have failed: and it is not difficult to assign a cause. It is, their want of acquaintance with the



Some of them are men who bury themselves in their studies, where they remain, secluded from a free, open, extensive commerce with the living world. Others are unhappily deprived of this advantage, by the narrowness of their fortunes, and obscurity of their situations: and a third class are those scribbling coxcombs, who are mere pretenders to wit and parts which they possess only in their own fond imaginations. In respect to the *first*, their colloquial writings are usually too much stiffened with academical buckram, and totally destitute of that grace and ease which are rarely to be met with, except in the conversation and literary compositions of those to whom men, modes, manners, and characters, are intimately known, and who are familiarly acquainted with the higher walks of life. As for those of the *second* class, the poverty of their style and diction is generally of a piece with their indigent circumstances;—and, in regard to the *last*, we have nothing to expect from them but affectation instead of elegance, and flippancy instead of freedom: while frivolous or frothy conceits take place of that genuine spirit, manly sense, and liberal manner, which distinguish the gentleman and the genius from the fop and the witling.—How far Mr. Brooke, the ingenious author of the entertaining work before us, will be distinguished from all or any of the three classes we have pointed out, our Readers are, in some degree, enabled to judge, from the specimen we gave of his performance, in our last month's Review; where, at p. 297, we were, for want of room, obliged to break off, abruptly, in the middle of the animated *conversation* that passed at the countess of Maitland's: we shall now give the remainder.

“ Mr. Faddle's remark on the conscientiousness of libertines, said Mr. Fenton, reminds me of Jack Wilding, a quondam acquaintance of mine. I had the story from himself; it is an adventure of which he boasted; and the recital, in his opinion, did by no means detract from his character, as a gentleman.

“ Mr. Wilding was of a neighbouring country, and was educated by pious parents in a scrupulous observance of his duties to God and man. When they thought him confirmed in his civil and religious principles, they sent him here to study our laws in the Middle Temple; where he speedily learned that pleasure was the only good, and that the laws of nature were irreversibile by any subsequent appointments. However, he piqued himself extremely on what is called the punctilio of honour, and would run any man through the body who should intimate that he had been guilty of an unjust or ungenerous action.

“ Wilding was a young fellow of parts and pleasantry, and still preserved a very specious appearance of virtue. A considerable London merchant conceived a friendship for him; and,



when he was taken under arrest, on account of some debts and a failure of remittances, his new friend advanced two hundred pounds in his favour, and made him a general invitation to his table.

‘ The merchant had lately married a lovely young woman, who lost nothing of her lustre in the eyes of Mr. Wilding. For the sake of the wife, he ingratiated himself as much as possible with the husband. He spent a large portion of his time at their house; and while his friend was abroad, or engaged in the counting-room, he endeavoured, by a winning address, and a thousand assiduities, to thieve from him the conjugal affections of a woman, on whose virtue he deposited his hopes and delights, all the honours of his family, and all his peace and prospect in life.

‘ Wilding, in order to establish his credit with the merchant, had punctually reimbursed him his two hundred pounds. A nobleman to whom the dice had been lately unfavourable, made him an offer of a place at court, on a preliminary compliment of a thousand pounds. Wilding consulted his friend on this advantageous proposal. The merchant had not the money, but promised to procure it; and, in his eagerness to promote the fortune of this traitor, he went directly and solicitously abroad for the purpose. This was an opportunity which a man of his gallantry could not neglect. The grateful Mr. Wilding accordingly seized upon it to accomplish the fate of his benefactor; and the happiest lot he left him was, ignorantly, to contribute toward the begetting of sons and daughters, who, like maggots, were to be propagated from the bed of pollution.

‘ If I didn’t fear to be tedious, said Lady Homespun, I could give you a recent instance of ingratitude even greater than that which Mr. Fenton has mentioned, and attended with circumstances that affected me extremely. The company instantly urged her to gratify their curiosity, and she began as follows:

‘ Some weeks ago, I sent to the servants office to enquire for a female of some education, who might assist me in the instruction of my little girls. The day following a young woman came to be hired. Her appearance was most bespeaking; and, with a countenance expressive of every virtue, she looked a renunciation of the smallest tittle thereto.

‘ I asked for her character; but she answered with an air of the deepest humiliation, that she never had been at service; that she was an unfortunate stranger who deserved no one’s good word; and that she had nothing to ask but my acceptance of her labour, and the shelter of my roof.

‘ I had not the heart to reject her; and on trial I found she was mistress of the polite languages, and of every female  
compleat

complishment, though she did not seem to have reached her two and twentieth year.

‘She grew extremely fond of my children. She used to look with a melancholy kind of pleasure upon them; and frequently, during the times of her dressing or instructing them, I observed her tears striving to steal away unnoticed.

‘This, with the thousand elegancies that accompanied her words and actions, made me impatient to know whence and who she was. She perceived my curiosity, and with a beseeching and mortified air, Ah Madam, said she, seek not to hate me; seek not to know the story of my shame, since it cannot be told without reflecting discredit on persons of worth and honour.

‘The day after, Sir Hanmer Homespun came in, where Peggy, for so she called herself, was chatting with my little girls at the further end of the room. I am come, my dear, said he, from a visit to Mr. Grace, the new acquaintance in whose praise you heard me speak so largely. I enquired out his house, and went up without ceremony. As I entered his chamber, I was struck with a new and very affecting object. He sat opposite to a pier glass, wherein I observed him, unnoticed; and on each knee he held an infant, over whom he wept plentifully, while he caressed them, in turns, and tenderly pressed them to his bosom.

‘At length he perceived me, and rose in confusion. You have caught me, Sir Hanmer, said he, lamenting the loss of a false woman, whom yet I cannot cease to love, and whose fault has not been able to abate my fondness for these her innocent offspring. The misguided wretch, while I was lately in the country, eloped with Lord Riot from her own honour and happiness. Lord Riot has since paid his trespass with his life, but what is become of my Peggy I know not. Can I depend on your goodness to enquire her out? ’tis a pity that one so lovely should be utterly lost. Here is a bill for 500*l.* dispose of it, my friend, as you think best for her advantage, and let not her necessities plunge her deeper in guilt.

‘Here the children shrieked out, and cried that Peggy was dead, their Peggy was dead! We instantly ran to them, and found her in a fit, in which she continued several hours without sign of life. As soon as she opened her eyes, she turned them languidly upon me. Ah, Madam! said she, you know me now. I am faulty indeed, but much more unfortunate. And, as you were lately desirous to hear my story, you shall have it without extenuation or disguise.

‘I am daughter to a poor farmer, who was tenant to the father of Mr. Grace. When I was about nine years old, the young gentleman, who was lately returned from the college,





happened to be out a-sporting, and called in at my father's. I considered him as a species quite different from all I had seen of man. His presence gave me a pleasure till then unfelt, and his parting was as the loss of something extremely dear.

"From that time he chose our part of the country for the scene of his diversions, and his visits became longer and more frequent. He never failed to bring me some little present, and I betrayed my affection by many artless testimonies.

"In about three years, old Mr. Grace died. My father got, no one knew how, into plentiful circumstances, and sent me to a boarding-school, where I was carefully educated in all the becoming matters of which I was capable.

"I now began to apprehend from whom my advantages flowed; and my young heart was penetrated with the most lively and affecting gratitude. I grew more reserved, however, as my sentiments grew more ardent; and, whenever my benefactor came to visit me, we appeared under a mutual restraint from the suppression of passions, which I thought it indecent, and he unreasonable, to express.

"When I arrived to the age of sixteen years, Mr. Grace publicly addressed me for marriage. Can you think it, Madam, that while my heart embraced the overture with the warmest transport; it was yet with the strongest reluctance, that I yielded to a happiness which I deemed so injurious to the honour and interest of him whom I loved as I loved my own soul.

"Five years, the happiest sure that ever were passed upon earth, I lived blessing and blessed by my heart's chosen master and bore him three lovely resemblances of the image that was always present to my soul.

"One night Mr. Grace, returning later than usual, brought home a wounded gentleman, but entered as privately as possible for fear of alarming me. This gentleman was Lord Riot whose life Mr. Grace had saved, at the peril of his own, from the resentment of an injured husband, who had set upon him with advantage.

"As it was feared that his wounds were mortal, the surgeon advised that he should not be removed; and he lay six weeks at our house, where, induced by hospitality and the desire of my husband, I attended him with a care and tenderness that he rewarded with perdition.

"When he took his leave of us, he seemed to labour under a sense of insufferable obligations. As soon as his health was established, he sent me a diamond necklace of great value; but Mr. Grace was then in the country, and I directly returned the traitor's present. The next day he sent up his name, and requested to be admitted; but I excused myself from receiving visits of gentlemen in the absence of my husband. ~~The~~ <sup>The</sup> follow

following, however, having bribed my servants, he was permitted to enter my chamber; when, without addressing a word to his lordship, I severely rebuked my maid for such an insolent intrusion, and withdrawing hastily to my closet, I clapt to the door.

"After this I heard no more of Lord Riot for some time; but, alas! he and his diabolical instruments were not idle. One evening, being seized with an unaccountable drowziness, I lay down, and was insensible to every thing that passed, till I awakened the day following in a strange bed, and in the arms of my cruel and accursed undoer.

"I instantly screamed out; and, pushing him violently from me, sprang into the floor. While I huddled on my cloaths, all the horrors of my condition rose full upon my view. I flew to the door, but finding it locked, I was seized with sudden madness. I dashed the piers and jars to shivers. I caught whatever came in my way, and threw it at the villain, who, terrified by my fury, made his escape through a back-door, and bolted it after him.

"Some women whom he sent to me recovered me from a fit. The dear and tender images of husband and children then came to my mind. My rage was drown'd in my grief; I wept and sobbed without ceasing.

"For three weeks I continued thus immured and inconsolable, my fits of frenzy still returning whenever Lord Riot presented himself to my view. At length I assumed the patience to expostulate with him on the irretrievable ruin he had brought upon me, my wreck of fame and honour; and what was infinitely worse, my loss of husband and children, to whose faces I never more should dare to lift an eye.

"While I continued to reproach my betrayer, we heard a bustle below stairs. He flew to some pistols that hung in the apartment. The door burst open. My husband suddenly entered. Lord Riot fired at him, and somebody fell. But I waited not to enquire into the issue of the scuffle. The face of my injured husband was now more dreadful to me than that of my ravisher. The doors lay open. I hurried to the street. I flew along I knew not where; and running into a little shop, I sat down by the counter, and fainted away.

"The poor woman of that little house behaved herself toward me with much humanity. I told her part of my unhappy story. And, as I determined for ever to hide myself from family and acquaintance, and as far as possible from the world; she put me in the way of getting into service, whereby I have received the only consolation of which I am capable, on this side the grave, that of your ladyship's favour and protection."



• Here Mrs. Grace closed her distressful history. As Sir Hammer and I greatly pitied and esteemed her, we endeavoured to give her comfort, by observing that there was nothing in this adventure, wherewith the most censorious, or even a husband of the most delicate sentiments, could reproach her. "Ah, Madam, said she, when my body was as pure as my spirit, I was every way unworthy of Mr. Grace, and shall I now bring pollution to his honourable bosom? How will the world interpret my residing three weeks in the house and custody of a libertine? Alas, I have no portion save disgrace to bequeath to my dear infants, nor any legacy to my kindred but confusion of face. But — I feel that I hasten to the end of my sorrows."

• As she spoke her countenance altered, and we persuaded her to lie down and try to take some repose.

• Within an hour or two after, a gentleman came, and hastily enquired for my husband. It was Mr. Grace. "My dear Sir Hammer, said he, eagerly, rejoice with me! My Peggy is innocent, she is virtuous as ever. That ruffian Lord Riot, by the promise of a thousand guineas, prevailed on her woman to give her a sleeping potion, and had her conveyed to his house during her state of insensibility. O my Peggy, might I but behold you once again! Riot, finding it impossible to subdue her to his pleasure, refused to pay the woman the price of her perfidy, and she, in revenge, told me where he held my wife secreted. O my distressed, my shamefaced angel, what is become of you? I took out a replevin, and forced my way into the villain's house. He aimed a pistol at me, but happened to shoot his accomplice. He then drew his sword, but at the second pass pierced him to the heart. The traitress did not immediately die of her wound; she survived till within this hour; and in her mortal agonies she revealed to me all the circumstances of this diabolical plot."

• Here we consoled Mr. Grace, by informing him that his lady was safe and in the house; but that she was something indisposed, and had lain down to rest. His impatience was too great to be restrained from seeing her. I entered her chamber first, and apprised her of his coming. As he tenderly approached, she started up in her bed, and her bosom was agitated with moving emotions. She gazed wildly at him. She attempted to speak, but could not find utterance; when seizing his hand and catching it to her lips, she sunk down gently, and expired upon the pillow.

• At some of the company still continued to honour Lady Cribb's pathetic narration with their tears; Lady Cribb called out, early, cards here immediately, to drive away my melancholy!





‘ After cards, an elegant supper was served up, and after supper the conversation happened to turn upon dress.

‘ Is it not amazing, cried Sneer, (with a sarcastical glance at the ladies) is it not amazing to think that the nature and reason of things should be so wholly inverted as, in some cases, to mean and effect the very reverse of their original intention and institution? the first use that was made of the fig-leaf demonstrates that dress was solely appointed for the covering of shame and nakedness. And yet woman has been so ingenious, in process of time, as to turn the loss of her robe of original innocence, into matter of pride and ostentation.

‘ The covering from cold, as well as from shame, said Faddle, may be allowed of some sensible use, with respect to dress; at least among us who are placed so far north of the tropic.

‘ Our neighbour Lewis, last winter, had occasion to pass through the streets of Paris. His travelling palace was drawn by eight white steeds. The frost was intensely sharp; the glasses were all drawn up; and this warm enterprizer for universal monarchy, sat shivering amidst the wrappings of his furs and robeings.

‘ As he passed, he espied a young man of a portly personage, standing at an angle, clad in a single silk coat, with his hair powdered out, and his hat under his arm.

‘ Lewis instantly pulled the bell; his coach stopped; he let down a side window; he ordered the stranger to be called; and, as nothing makes a man so mannerly as the sensible want of something from the party to whom he applies, the monarch addressed him with the most gracious and affable air, and requested to know by what means he could keep himself so warm, in such extremity of weather?

‘ That, Sire, answered the stranger, is a secret which my honour forbids me to reveal, and which nothing shall extort from me, save the commands of your majesty. I promise you, Sir, said the king, that I shall not be ungrateful; and that you shall have no cause to repent your having entrusted me with your recipe. I engage then, Sire, that provided you follow my prescription, there shall not be so warm a monarch in the universe. I am impatient, pray inform me, what am I to do? As I do, so please your majesty, put your whole wardrobe upon your back! The king laughed himself into a heat, and that very hour ordered a commission in his own guards to be made out for his prescriber.

‘ Your story, Mr. Faddle, is elegantly facetious, said Lady Maitland. I apprehend, however, that other valuable purposes are answered by dress, over and above the mere decency and comfort and cloathing. Were it not for the various distinctions of dress, it would be impossible to point out the several  
orders



orders of men throughout the respective subordinations that are necessary to society. Without this useful expedient, we should be in utter confusion, we should not know who was who; we should not know to whom respect or obedience was due, nor be able to ascertain the prince from the peasant.

‘O lud,’ cried Mrs. Mawkin, as your ladyship says, how frightfully humbling and mortifying it would be! without the richness of dress, how should we of the grand monde shew any difference between ourselves and vile plebeians?

‘O, Madam,’ answered Lady Cribbage, plebeians are not confined to low-life alone; the great world has its vulgar too. I assure you. The difference does not lie in the richness; I have seen an ass clothed in a very gorgeous sumpter-cloth. The true distinction lies in wearing the qualities of the mind on the outward habit, in the peculiarity of fancy and elegance of taste.

‘Your ladyship might surely have added,’ said Mrs. Trinke, ‘that dress is a handmaid to beauty too; it serves to adorn and embellish nature with art, and to make what was lovely still more attracting. However brilliant a diamond may be in itself, it wants of its value and lustre, till suitably set; there may be an elegance to be sure in the manner of setting, but still it ought to be cased in nothing but gold.’

‘I greatly lament the departure of Mrs. Philligree,’ said Lord Mansfield, ‘it is she who would have adorned your ornaments, ladies; and have dressed out dress itself, in a sumptuous outè of terms, and new cut of phrase. I agree indeed with the Countess, that some tokens or markings, such as those the dress supplies, are requisite for distinguishing the several orders and subordinations of people in a community; but I am sorry to find that these same markings or tokens should, very nearly engross the whole of the things intended to be signified. If you take the full-bottomed wig from a judge, what will become of his wisdom? or lawn and satin from bishops, what would become of their sanctity? or, should monarchs be deprived of their crowns and regalia, I doubt it would be a fearful abridgement of majesty.’

‘I also agree with Lady Cribbage that the qualities of the mind are worn on the outward habit. But, pray ye, what sort of internal qualities do those external habits exhibit? even every species of affectation, folly, and vanity that is conceivable. The whole futile soul of a female seems to have forsaken its frail mansion, and to float upon the surface of her attire. In the long labours of the toilette, where so much pains, time and treasure is expended on an elaborate externity, does not woman as good as confess that the whole of her value lies where the whole of her care is bestowed?’

“ Now, in all these operations, female vanity proposes to excite the same sensations in others, that it feels in and for itself, on the pleasing contemplation of its own image. Ah misdeeming and pitiable objects ! while ye pass along, or sit exalted in your imaginary pre-eminence, some of your sex behold you with an eye of contempt, others with an eye of envy, and all with an eye of malevolence, inquisitive after your miscarriages, and desirous of publishing and magnifying the smallest of your failings.

“ Men, indeed, behold you with an eye of pleasure, because they draw an inference from your vanity that flatters their own. They contemplate you as dressing at them. They consider the labours of your toilette as a confession of desiring to be desired ; as an advance on your part, and a kind of challenge for them to approach and capitulate.

“ I own that beauty, as Miss Trinket has observed, may occasionally derive a sort of accession from dress, like a diamond encased in precious metal. But how much more generally do we observe conceited ugliness and deformity deriving additional darkness from the lustre that surrounds it, like a turnip or toad-stool encircled by gems.

“ Whether finery gives additional force to the magnet of beauty, for exciting and drawing our affections to it, is an article of which I am much in doubt. What say you to this question, Mr. Fenton ?

“ I hold, my lord, said Mr. Fenton, that finery is merely a Narcissus, that neither loves nor is beloved by any except itself. It is much to be questioned whether belle or beau ever engaged the affections of any sensible person of the opposite sex ; and, where they themselves have been susceptible of the delicate passion, they from that moment ceased to be belles or beaus. Paris is the only beau, as I remember, that ever was capable of loving a woman ; and yet, as you all know, she was not a dressed lady to whom he gave the prize.

“ Dame Iris was the greatest belle in all the heaven of Pagan theology. She was, as we may say, the female Joseph dressed out in her gay coat of many colours ; and yet we do not find that she ever attracted the love of a single immortal, or even mortal, though she duly and daily visits them in all her finery, and fails not to shed showers of tears at their disdain.

“ Finery may dazzle, it may awe, but cannot possible excite the smallest pittance of affection. This can alone be done by something more personal, by something less superficial. Even the *simplex mundities*, that ornament of a clean simplicity, recommended by Horace, can operate only by intimation of deeper purity. The Virtues alone can weave the truly enchanting robe of female influence, and the Graces alone gird on the Cæstus or girdle of irresistible beauty.

“ Among





‘ Among the infinite variety of female fashions, which turns have been fantastically predominant upon earth, I remember but of one so very obsolete as not to have revived in some distant age or climate. That the memory of this same fashion should not be wholly lost, it is recorded by St. Paul in his epistle to Timothy. Here he recommends it to the ladies: “ adorn themselves with sobriety and shamefacedness, not with broidered hair, or gold, or pearls, or costly array.”’

‘ St. Paul, however, in this piece of advice, appears to have spread a net for the hearts of his own sex. The haughty, reluctant, and stubborn spirit of man, can reject wealth and title; can look with indifference on the symmetry of shape and features, and guard itself against the attack of female artifice; but female bashfulness is an unconscious thief, to whom the doors of all hearts are instantly thrown open.

‘ In short, the maid who would achieve the whole laurel of conquest, must not be obvious or obtrusive; like Daphne she must fly though pursued by an Apollo.’—Here the company broke up.

This detail of the entertaining conversation at Lady Maland's will, no doubt, give our readers a favourable idea of Mr Brooke's abilities for compositions of this kind; in which will not, we believe, appear to less advantage than he has heretofore done, as a poet, and as a politician; witness his *Giustavus Vasa*, a tragedy; his *Defence of the Roman Catholics in Ireland*; and various other pieces:—With regard to the present romance, so far as relates to the history of Henry Earl of Maland,—as the story is yet incomplete, the hero not being (at the close of this second volume) arrived at the 12th year of his age, we shall defer the particulars till the publication of the remaining volumes.

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*Commentaries on the Laws of England.* Book the 2d. By William Blackstone, Esq; Solicitor General to her Majesty. Oxford, printed at the Clarendon Press. 4to. 18 s. in sheet.

It is with real pleasure we declare that, in our judgment, farther the learned Author of these commentaries proceeds his subject, to the greater advantage his extraordinary merits appear. In the book now under consideration, which as it treats *the right of things*, comprehends the most nice and difficult part of the law, he has explained the various parts of this complicated head with an accuracy and perspicuity not to be met with in any other writer on this subject; though in some points we can wholly acquiesce with the conclusions he establishes.

Being about to treat of those rights which a man may acquire in, and to such external things as are unconnected with his person, he very judiciously opens the subject with an enquiry into the nature and origin of property.

‘ In the beginning of the world, we are informed by holy writ, the all-bountiful creator gave to man ‘ dominion over all the earth; and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.’ This is the only true and solid foundation of man’s dominion over external things, whatever airy metaphysical notions may have been started by fanciful writers upon this subject. The earth therefore, and all things therein, are the general property of all mankind, exclusive of other beings, from the immediate gift of the creator. And, while the earth continued bare of inhabitants, it is reasonable to suppose, that all was in common among them, and that every one took from the public stock to his own use such things as his immediate necessities required.

‘ These general notions of property were then sufficient to answer all the purposes of human life; and might perhaps still have answered them, had it been possible for mankind to have remained in a state of primæval simplicity; as may be collected from the manners of many American nations when first discovered by the Europeans; and from the antient method of living among the first Europeans themselves, if we may credit either the memorials of them preserved in the golden age of the poets, or the uniform accounts given by historians of those times, wherein ‘ *erant omnia communia et indivisa omnibus, veluti unum cunctis patrimonium esset*’. Not that this communion of goods seems ever to have been applicable, even in the earliest ages, to ought but the *substance* of the thing; nor could be extended to the *use* of it. For, by the law of nature and reason, he who first began to use it, acquired therein a kind of transient property, that lasted so long as he was using it, and no longer: or, to speak with greater precision, the *right* of possession continued for the same time only that the *act* of possession lasted. Thus the ground was in common, and no part of it was the permanent property of any man in particular; yet whoever was in the occupation of any determinate spot of it, for rest, for shade, or the like, acquired for the time a sort of ownership, from which it would have been unjust, and contrary to the law of nature, to have driven him by force; but the instant that he quitted the use or occupation of it, another might seize it without injustice. Thus also a vine or other tree might be said to be in common, as all men were equally entitled to its produce; and yet any private individual might gain the sole property of the fruit, which he had gathered for his own repair. A doctrine well illustrated.



illustrated by Cicero, who compares the world to a great theatre which is common to the public, and yet the place which man has taken is for the time his own.

‘But when mankind increased in number, craft, and ambition, it became necessary to entertain conceptions of more permanent dominion; and to appropriate to individuals not the *mediate use* only, but the very *substance* of the thing to be used. Otherwise innumerable tumults must have arisen, and the order of the world been continually broken and disturbed, while a variety of persons were striving who should get the first occupation of the same thing, or disputing which of them had actually gained it. As human life also grew more and more refined, abundance of conveniences were devised to render it not only easy, commodious and agreeable; as, habitations for shelter and safety, and raiment for warmth and decency. But no man would be at the trouble to provide either, so long as he had only an usufructuary property in them, which was to cease the instant that he quitted possession;—if, as soon as he walked out of his tent, or pulled off his garment, the next stranger who came by would have a right to inhabit the one, and to wear the other.’

‘All this while,’ he proceeds, ‘the soil and pasture of the earth remained still in common as before, and open to every man; except perhaps in the neighbourhood of towns, where the necessity of a sole and exclusive property in lands (for the sake of agriculture) was earlier felt, and therefore more readily complied with. The art of agriculture, he observes, by a regular connexion and consequence, introduced and established the idea of a more permanent property in the soil, than had hitherto been received and adopted. It was clear that the earth could not produce her fruits in sufficient quantities without the assistance of tillage: but who could be at the pains of tilling, if another might watch the opportunity to seize upon and enjoy the product of his industry, art and labour? Had there therefore a separate property in lands as well as moveables, bestowed in some individuals, the world must have continued in a state of forest, and men have been mere animals of prey; which, according to some philosophers, is the genuine state of nature. Whereas now (so graciously hath providence interwoven duty and our happiness together) the result of this very necessity has been the ennobling the human species, by giving it opportunities of improving its *rational* faculties, as well as of cultivating its *natural*.’

‘The only remaining question,’ he continues, is, *how this property became actually vested; or what it is that gave a man an exclusive right to retain in a permanent manner that specific land which before belonged generally to every body, but particularly*



to nobody? And, as we before observed, that occupancy gave the right to the temporary *use* of the soil, so it is agreed upon all hands that occupancy gave also the original right to the permanent property in the *substance* of the earth itself; which excludes every one else but the owner from the use of it.—— Property, both in lands and moveables, being thus originally acquired by the first taker, which taking amounts to a declaration that he intends to appropriate the thing to his own use, it remains in him by the principles of universal law, till such time as he does some other act, which shews an intention to abandon it: for then it becomes, naturally speaking, *publici juris* once more, and is liable to be again appropriated to the next occupant.

“ The most universal and effectual way, of abandoning property, is by the death of the occupant; when, both the actual possession and intention of keeping possession ceasing, the property, which is founded upon such possession and intention, ought also to cease of course. For, naturally speaking, the instant a man ceases to be, he ceases to have any dominion: else, if he had a right to dispose of his acquisitions one moment beyond his life, he would also have a right to direct their disposal for a million of ages after him; which would be highly absurd and inconvenient. All property must therefore cease upon death, considering men as absolute individuals, and unconnected with civil society: for then, by the principles before established, the next immediate occupant would acquire a right in all that the deceased possessed. But as, under civilized governments which are calculated for the peace of mankind, such a constitution would be productive of endless disturbances, the universal law of almost every nation (which is a kind of secondary law of nature) has either given the dying person a power of continuing his property, by disposing of his possessions by will; or, in case he neglects to dispose of it, or is not permitted to make any disposition at all, the municipal law of the country steps in, and declares who shall be the successor, representative, or heir of the deceased; that is, who alone shall have a right to enter upon this vacant possession, in order to avoid that confusion, which its becoming again common would occasion. And farther, in case no testament be permitted by the law, or none be made, and no heir can be found so qualified as the law requires, still, to prevent the robust title of occupancy from again taking place, the doctrine of escheats is adopted in almost every country; whereby the sovereign of the state, and those who claim under his authority, are the ultimate heirs, and succeed to those inheritances, to which no other title can be formed.

“ The



‘ The right of inheritance, or descent to the children and relations of the deceased, seems to have been allowed much earlier than the right of devising by testament. We are apt to conceive at first view that it has nature on its side ; yet we often mistake for nature what we find established by long and inveterate custom. It is certainly a wise and effectual, but clearly a political, establishment ; since the permanent right of property, vested in the ancestor himself, was no *natural*, but merely a *civil*, right.’

This deduction it must be confessed, is drawn with great skill and ingenuity. And the principles here laid down have been established by the sanction of many learned and respectable writers. But with all deference to Mr. Blackstone's judgment, we are inclined to doubt whether they are not more ingenious than just.

It has indeed been universally admitted by all writers, that, in a state of nature, wherein all things were common, occupancy gave the original right to property ; or in other words, that the first taker of any subject, acquired an ownership in it, which it would have been unjust and contrary to the law of nature to have deprived him of. But it has never occurred to them to consider every means by which such occupancy may accrue.

As such a state of nature, from whence the writers on this subject draw their arguments, is merely hypotheticalal, so, by way of hypothesis, we may suppose a situation in which occupancy alone would not give an *exclusive right* of possession. Indeed where the subjects which lie in common are sufficient for all claimants, here the first occupier seems, by a kind of tacit and implied assent, to have a right of possession against all future competitors. But should there be a deficiency, let us see how far that may vary the case.

It is admitted on all hands, that every man has a natural right to subsistence, and some, have confined his right to property, in a state of nature, to subsistence merely. It is allowed likewise that every man's natural right is as extensive as his wants\* : for to adopt Cicero's Illustration of the theatre—If a man by reason of his extraordinary bulk requires as much room as two men of moderate size, he has nevertheless a right to occupy a space proportioned to his magnitude. A man has not only a *right* to a portion of subsistence adapted to his necessities, but philosophers are agreed that the preservation of his being is a *duty* incumbent on him. Should therefore the fruit of the vine, or other tree, be insufficient for the use of more than one, and

\* Celui qui a des besoins plus étendus, a des droits qui y sont proportionnés. *Principes du droit naturel.*

there should be several competitors for the possession, a contest would arise who should be the first taker, which must be decided by power: and they will be in the situation the poet describes, fighting *proper glandem et cubilia*. Thus, though the right of all is equal, yet *power* may give the occupancy to one alone. Now what is obtained by power can give no exclusive *right*; and a possession so founded can continue no longer, than superior force remains to secure it against competitors of equal pretensions.

Therefore it does not seem to be true that occupancy alone does in all cases give an exclusive *right* to property. But, admitting such an exclusive *right* of possession to be once established in the occupant, there appears to be no foundation for contending that such right is not transmissible, or in other words that the children of the occupant have not a derivative title from their ancestor. When it is said that the *permanent RIGHT* of the ancestor himself is not a *natural*, but a *civil right*, the *right* and the *remedy* seem to be confounded\*. It must be admitted that the remedy to enforce and maintain a permanent right is of civil institution, but the *right* itself is derived from nature. Many, who deny the derivative rights of children, allow that the ancestor, apprehending the event of his death, may make donations to his friends, to take place in case such event shall happen. If therefore he may make a disposition of his property in his life time, to take effect on the event of his death, why, in cases where he is silent, should not the voice of nature be attended to, and the succession preserved for the benefit of his children? To say, that in such case his property becomes common again, and that the next immediate occupant has a right to seize it, seems to be repugnant to the feelings of nature, which lay it on the conscience of those who get possession to keep it as a trust for the children, who have a natural claim to the succession, however unable they may be to assert and support it.

At the same time it may be admitted without prejudice to the argument that the right of *inheritance*, taking the word in a technical sense, is of civil institution; for, technically speaking, the word inheritance may be used to denote the mode of descent or succession: And whether the property shall descend to the eldest son, or whether all the sons, or all the children shall succeed equally is unquestionably of positive institution: but the derivative rights of children are founded on the law of nature, however they may be modified and enforced by municipal

\* The word *right* seems to be well defined by Puffendorf, who says—

\* It is most frequently taken for that moral quality by which we justly exercise dominion over persons or things, or by virtue of which *something* is due to us.





law, which, as the learned writer observes, is but a secondary law of nature.

It will be admitted that parents are under an obligation of providing for their children, and when they are no longer in being to furnish them with the means of support, they are equally under an obligation of leaving to them the fund out of which that provision arose, or in other words of transmitting to them the succession to their property: and as all others were under an obligation not to disturb the possession of the ancestor, or first occupant, so they are, by the law of nature, under the like obligation not to prevent the children's claim of succession. Now an *obligation* from one to another, creates a *right* in him to whom the obligation is due \*.

This derivative right has been acknowledged in all ages and in all countries: and is confirmed by the sanction of authorities both sacred and profane. In 2 Cor. xii. 14. it is said—‘For the children ought not to lay up for the fathers, but the fathers for the children’—And again Rom. viii. 17.—‘For if we are children, we are also heirs.’

Some have regarded this right so strictly, that they have not suffered parents to bequeath their property from the children, as we learn from Isæus, who says—‘The law gives the possessions of the father to the child, and does not suffer him who has legitimate children to make a will’ †—And farther, he says—‘It is not lawful for any one to bequeath or transfer his property, without the consent of his daughters, if he leaves any, who are legitimate, behind him ‡. And even in this country, as the learned writer observes, when property became inheritable, the inheritance was long indefeasible, and the children or heirs at law were incapable of exclusion by will.

Upon the whole, therefore, as every man may, in a state of nature, occupy as many vacant subjects as he can use, without prejudice to others; and as no one can, without injustice, deprive him of what he has so taken, so they are under the like obligation, not to deprive his children of those subjects at his death. Indeed if men were born only for themselves, it would be enough that they exercised a dominion over their property while they lived: But as the *natural* affections of mankind extend to their offspring, why should not the dominion over property be so-extensive to answer those purposes? Surely no proposition

\* L'obligation precede le droit: avant que de concevoir aucun droit, il faut toujours supposer quelque obligation, sans l'existence de laquelle, il n'y auroit point de droit. *Principes du droit naturel.*

† Ο νόμος αποδίδωσι τοῦτοι τα τῶ πατρὶς, καὶ οὐδὲ διαθεσθαι ἐα οὐτως αὐτοὶ παῖδες γίνονται.

‡ Ἰσχυρὰ διαθεσθαι, ὅτι δύναιτο ἡδὲ καὶ ἐὰν τῶν αὐτῶν αἰσχυρῶν θυγατέρων, αὐτοὶς κατελευθέρη γένεσι; τέλειτα.

can be clearer than that children have, by the law of nature, a *right* to expect that property, which the dictates of affection, and the obligations of conscience prompt parents to transmit to them: however, political institutions may be necessary to carry such *right* into *possession*.

The learned writer having gone through his inquiry into the nature and origin of property, proceeds in the two following chapters to consider the several kinds of *real* property, under the general heads of corporeal and incorporeal hereditaments: and in the 4th chapter, he treats of the foedal system, a subject too interesting to be passed slightly over, and of too great extent to fall within the compass of the present article; we must therefore reserve the consideration of it, to some future occasion.

[To be continued.]

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*The Way to Things by Words, and to Words by Things; being a Sketch of an Attempt at the Retrieval of the antient Celtic, or, primitive Language of Europe: To which is added, a succinct Account of the Sanscrit, or learned Language of the Bramins. Also two Essays, the one on the Origin of the musical Voits at Christmas: the other on the real Secret of the Free-masons.* 8vo. 2s. 6d. sewed. Davis and Reymers.

THE abruptness of the beginning of the first of these essays, the confusedness of the sketch, the inaccuracies and repetitions in it, the incoherence of the whole, [as the Author alledges in an *advertisement* prefixed] will easily satisfy the readers, that it was not originally intended for the press.

The Author considers the Celtic, as the universal elementary language of Europe; some *branches* of which are only now to be seen, while the *root* remains deeply covered:—and amongst those *branches*, he reckons the Greek, Latin, Teutonic, and other languages, with all their numberless subdivisions. He has also given, by way of specimen, the etymologies of a few words in (what he calls) ‘our actual current language,’ deduced from the Celtic origin.

Nothing, in general, (according to him) is more false, or more forced, than the derivations we adopt, at second hand, from the French. For instance;—‘They will tell you, that *curate* is derived from the *cure* or *care* of souls. But in that case, would it not be as *cheap* to say *curantes*, which has some sense, as *curati*, which has none, or a contrary one? No: *curate* comes from *curoith*, which literally signifies, in the Celtic, a *preacher*.

‘Nor are we ourselves clear of having lost the true original sense of some words now in use.’—The word ‘*holy-days*’ derives from *yol* or *yule-days*: the days of celebrating the feast of *yule*, or



the grove, in May or December, [in the times of *druidism*] now generalized and extended to other *Christian* festivals.

What the learned may say to his suspicion that 'the *Iliad* and *Odyssey* are no other than Celtic poems, translated into Greek,' we shall not pretend to guess: but, however, he has produced *some kind* of reasons for such suspicion; which may be seen at p. 20, & seq.

He derives the word *oyez*, used for proclamation in a court of justice, not (as usually done) from the Norman *oyez*, hear: but says, that it signifies in the Celtic—this is the time for justice. —*Oy, ey, is. — Now is justice.*

Many other of his etymologies are equally curious: but as the subject is confessedly dry, most of our Readers, we presume, will excuse the brevity of this article.

The origin of the musical Waits at Christmas, he thinks, is to be sought for amongst the ancient druids, 'who generally chose the dead of night for the celebration of their greatest solemnities and festivals. Such assemblies then, whether of religion, ceremony, or merriment, were promiscuously called *wakes*, from their being nocturnal.'—'But at the ancient *Yule*, [in December especially] the dreariness of the weather, and length of the night, would naturally require something extraordinary, to wake and rouse men from their inclination to rest and a warm bed, at that hour. The summons then to the *wakes* of that season were given by music, going the rounds of invitation to the mirth or festivals which were awaiting them. In this there was some propriety, some object; but where is there any in such a solemn piece of banter as that of music [now] going the rounds, and disturbing people in vain?'—'But such is the power of custom to perpetuate absurdities.'—'However, the music was called *the wakings*, and, by the usual tendency of language to euphony, softened into *waits*.'

Druidism is so much in favour with our Author, that from it he also derives the origin of the free-mason's secret. For when the votaries of that religion were dwindled to a small number, by the conquests of the Romans, and the introduction of Christianity; 'then it was, that they had recourse to the usual consolation of the unhappy, the assembling, and making a kind of society, at once, of affliction and religion. Their common calamity and oppression naturally formed a bond of union among them, and laid the foundation of that principle of mutual benevolence and aid, which has traditionally, together with the oath, and other formularies of association, subsisted, long after the original cause of an indispensable secrecy had ceased, and was even buried in oblivion.

'For as, in a course of years, the prejudices against Christianity vanished, and the ancient adherents to the druidical system



tem were either dead, or became converts to the established religion; the original cause of those meetings, and consequently of their secrecy, was annihilated. Yet, as the tradition of the oath and of the custom of assembling, had survived the extinction of the danger, and even the memory of that danger; that instinct of an associating spirit, natural to mankind, became the foundation of a new institution, in which the *cementative* principles of mutual benevolence and friendship preserved their place, without the least tincture of that religious dissent, which had been the first foundation of those secret meetings.

Thus our Author thinks that the dread of persecution, amongst such of the druidical votaries as held out against the new religion, 'probably produced the oath of inviolable secrecy, in nearly the form it is now administered to the *initiates* of freemasonry.'—The ancient adherents to druidism, it seems, had various names; amongst others, that of *May's-ons*: and as the *May* (Maypole) was eminently the great sign of druidism; this writer apprehends there is nothing forced in the conjecture that the adherents to druidism should take the name of *Men of the May*, or *May's-ons*; and that the more modern society having lost sight of the origin and design of their ancient institution, might distort into the 'spurious word *mason*, the genuine appellation of *May's-on*.'

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*Moral and Religious Essays, upon various important Subjects.* By W. Green, A. B. and John Penn. 12mo. 2 vols. 6s. Robson.

WHEN striplings rush forth, enter the lists, and boldly engage with subjects, which have foiled even the Goliaths of philosophy and polemic divinity, need we be surprised to see them staggering and borne down in the unequal conflict?—But let our Essayists speak their own apology for so hardy an undertaking:

"All are not equally blessed, say they, with penetration and sagacity, and very few enjoy the benefits of their real intrinsic merit; but where there is a dawn of genius, there is a prospect of still brighter knowledge, which being totally eclipsed by the just *corrugal frowns* of the learned: or the borrowed remarks of the illiterate, scarce ever shines forth in that unsullied lustre, which time might otherwise have naturally produced. Wise and just men will, we hope, give this a thought, and not being guided *arbitrio popularis auræ*, will be moderate in their opinion, and *friendly* overlook some little mistakes, which want of nice distinction, or the *inadvertency of the most accurate*, may leave unguarded. We are none of us infallible, and therefore after the most curious diligence and exact care,



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may still be placed within the grasp of ill-natured censure, and be subject to the tyrannous insults of relentless criticism. Youth and an honourable employment of our time, will perhaps have some weight with the major part, and be a sufficient foundation for an apology: but yet it must most certainly *shock any soul susceptible of human feelings, thus precipitately to fall in his pursuit after honour, and during his whole life grovel upon the ground without a possibility of rising.* The task is arduous, our abilities are young, the world for the most part is too apt to censure without knowledge, and to give opinion without any ground: and indeed were there not some impartial men who defended the province of learning, some men of strict integrity and renown, who espoused this important cause, it would soon droop for want of proper encouragement, and for fear of the execution of malice, incited by dire envy, and impelled by popular fury. Were there not some critical judges of literature, whose refined taste, and penetrating judgment in reviewing, rendered them the oracles of the nation, the pen of many a towering genius would lie dormant, and many noble sentiments through diffident modesty, would be lost to the world\*. To the patronage of these, therefore, we must beg leave to intrust our early productions, hoping, that after having past their scrutiny, they will be able intrepidly to cope with ignorance, and struggle with captious virulence. Publications now-a-days meet with a poor, unwelcome reception, for nothing can be advanced, nothing even conceived, but what has occurred to preceding authors; so that if there is any merit left for the *plodding genius*, it consists chiefly in *elegance* of expression, in a *refined phraseology*, and in a *pretty modification* of language."—Without making any observations on the language, propriety, consistency, or sufficiency of this apology, we shall introduce our readers to the Essays themselves.

Volume the first contains, 1. An essay on the being of a God.—2. On the advantages of religion.—3. On the advantages of the Christian religion.—4. On redemption.—5. On enthusiasm.—6. Upon infidelity.—Volume the second.—1. On moral obligation.—2. On government.—3. On the abuse of the tongue.—4. On gaming.—5. On marriage.—6. On intrinsic excellence.—

Some of these essays, our readers will observe, are on subjects of a more easy, tractable nature; while others have repeatedly employed the full strength of the acutest philosopher and the ablest divines, and after all have proved rather o

\* Thus it is with the poor Reviewers:—while some during the rousings of their outrage are eager to knock us on the head, the others it seems who are as ready to accommodate us with a plausible

nate and unmanageable.—But let us see how our present champions acquit themselves.—In the essay on the advantages of religion, they distinguish themselves in the following manner.—“The disposal of all things *are* so immutably fixed in the hand of divine providence, that we cannot be infallibly certain of any thing but death and the discoveries of revelation; if therefore the possibility of a contrary event has any weight with us in our transactions, we may lie dormant and become perfectly inactive creatures: so far we ought to regard contingencies, as to act with submissive resignation to the Almighty's will, but not with despair. Indeed if every proposition was confirmed by such invincible demonstration as to necessitate an assent, what merit would there be in such a belief, what virtue, what praise, what room for reward or punishment? For virtue which is peculiar to free agents only, must be the result of choice, and in the preference, and abhorrence of the contrary, consists true merit. Therefore faith is a virtue, being a propensity and aptness to consider of matters of importance; for as the two extremes, credulity and incredulity, are vices or things that ought not to be, the mean must be something that ought to be, and a virtue; and if faith be a virtue, though the evidence of things not seen, and though built upon uncertainty, therefore *scepticism* as repugnant to faith, must be a vice, and a very palpable one.”—Very cleverly, and shrewdly urged! and simple scepticism is fairly caught in the trap of syllogism.

Are we sure however that we comprehend our authors?—They begin by informing us, “That the disposal of all things is *so immutably fixed* in the hand of divine providence, that we cannot be infallibly certain of any thing but death and the discoveries of revelation;”—Do our authors suppose, that if things were *less* immutably fixed in the hands of providence, human certainty would increase in proportion?—We are further informed, “That faith is a virtue, being a propensity and aptness to consider of matters of importance.”—We apprehend this definition of faith will hardly prove an adequate one: for if we look abroad into the world, we shall find many who have a strong *propensity and aptness to consider matters of importance*, and yet have much less faith than their less thinking neighbours. But what signifies plain matter of fact when we can oppose to it, the clearest definitions and the soundest reasonings?—Our authors however proceed still further to inform us, “that faith is built upon uncertainty; and that if every proposition was confirmed by such invincible demonstration as to necessitate an assent, what merit would there be in such a belief, what virtue, what praise, what room for reward or punishment.”



nishment?"—Just before we were taught, "that we cannot be infallibly certain of any thing but death and the discoveries of revelation."—Now as the discoveries of revelation are the objects of faith, the *infallible certainty* of these discoveries must destroy the very essence and virtue of *faith* as characterised by these authors.—We shall leave our readers to exercise their ingenuity, in further patching together the several parts of the above quotation.

The essay on Enthusiasm is one continued violent attack upon the Methodists: and after many severe observations, the invective is thus continued.—"Their ill-grounded opinion of their preacher is so fixed, and their assurance of his divine mission so infallible, that they cannot suppose any thing to be absurd which he advances, or false which he entertains. He is to them the oracle of God, and their refuge in time of doubt; his advice is proportionate to their *circumstances*, and his counsel agreeable to their *pay*; a *purse* alleviates the misery of their state, and a barrenness of generosity blackens their doom. Their principles are *irrational*, their practice *more inhuman*; error appears in all their conduct, and priestcraft in all their doctrines."—Are these the weapons with which error is to be combated; or truth become lastingly victorious?

"These reflections are too abundantly confirmed in this present sect of christians, who seduce poor souls with fair speeches, but contradict themselves in their actions. This indeed, I am sorry to say it, is too much the case of many of our own clergy, who advance more in their sermons, than they exemplify in their lives; and their negligence in some measure, is the cause of the others progress. Were they duly to exert themselves, and conscientiously discharge their duty, *schism*, I am fully persuaded, would soon disappear, the church would triumph over her enemies, *christianity would speedily revive, and all dissenters interceptibly fall by the mere bulk of their own absurdity*. There are indeed some who have strenuously endeavoured to suppress these intruders, both by the dint of argument and the prevalence of example; but yet unless we all concur in such a common good, in so laudable a pursuit, and in so momentous a concern, it signifies nothing for a few to bear the heat of the day, and afterwards fall unsuccessfully and unrevenged."—Here the *clown foot* appears, and sufficiently marks out the meek, charitable, and evangelical spirit of our essayists—But hear these close, dispassionate reasoners!

"Such formidable enemies as these, adversaries that have already gained such considerable advantages, demand our most fervent zeal, our utmost attention, our united endeavours. 'Tis not popular fury, or the impending fate of kingdoms, 'tis not

a civic crown or the *right of liberty*\* alone, that engage our council and require our exertion; but 'tis the cause of heaven, 'tis our eternal welfare, 'tis our very salvation † that calls aloud for our assistance, and rouses us to *spiritual arms*."—We have little doubt but Messrs. Green and Co. would be full as active with the arm of flesh, were circumstances favourable.—What an energy of well connected, consistent rhetoric have we here been hurried through!—"The enemy, we are told, is formidable; the adversary has gained great advantages; 'tis the cause of Heaven; 'tis our very eternal salvation, that rouses us to spiritual arms."—And for what?—Why, "to overthrow those very dissenters, who would imperceptibly fall by the mere bulk of their own absurdity."—What follows is quite picturesque, and without doubt perfectly characteristic of dissenters of all denominations.—"Methinks I see enthusiasm already panting and gasping for breath; methinks I see pride and arrogance hideously stretched upon the ground; methinks I see even Satan himself horribly grinning, and in fiery exhalations breathing out revenge ‡."—Now to be sure is the time for the onset; and for this our essayists have a very good appetite.—"Shall we quietly yield ourselves a prey to the inhuman souls of these miscreants? As victims to their merciless fury? Shall every thing in nature perform their respective offices, act agreeable to their instinct, and be what they ought to be? And shall man only, that noble creature man, be deficient in his duty?"—Strange absurdity indeed, in that noble creature man!—Have a little patience however, gentle readers, and our incomparable essayists, as soon as they have recovered a little breath, will fully explain this apparent contradiction.

That noble creature man, it seems, is not quite so noble as our authors first took him to be; for,—"*original sin* is so interwoven in our very nature, has so deeply stamped us with its dire signet, the very first moment of our existence, that we seem to have a real, absolute aversion to obedience, and a ready propensity to the breach of command: refractory are our passions, our reason weak, our minds depraved, our wills corrupted, our whole constitution vitiated, and our very nature has suffered a change."—Here, and frequently also in other places, our authors support their orthodoxy by the authority of *Mil-*

\* For shame Messrs. Essayists!—What have you to do with the *rights of liberty*?

† Very hard indeed; that the eternal salvation of *W. Green, A. B.* and of *John Penn*, should depend upon their thoroughly demolishing every miscreant dissenter!

‡ An excellent *family-piece*, this! in which enthusiasm, pride, arrogance, the devil and the dissenters, are drawn at full length, in the truest colours, and admirably grouped!

son, and a right orthodox authority to be sure he is!—in poetry indeed, his word is sterling currency, in matters of divinity, not worth a groat.

But our authors are wonderfully consistent;—they loudly exclaim against the methodists and schismatics, for abandoning the infallible guide of sound reason; and at the same time give us the strongest proofs of their own *invariable adherence* to the said guide. We learn from the essay on redemption that,——“all the world was become guilty before God, and there was no one creature in it, but was the object of his displeasure; and therefore could never atone for his own, much less the sins of all mankind: therefore it was necessary, that an infinite Being, who was not tarnished with the infection, should undertake this great work, and perform that exact obedience, which God required at the hands of a redeemer: and who more proper than Christ the son of God? for as God, he was invested with full power and an authority; and as man he was endued with that affability of mind, which so much endeared him to mankind. Certainly the intercession of no one whatever could have been of so great an efficacy, as that of our Saviour; because the virtue of a mediator must be founded up on the merits of his sacrifice; and *what could be more acceptable to God than the blood of his own son?*—Not contenting himself with such means as his infinite wisdom could have suggested, and his omnipotence have executed, he *vilified* the son of his own bosom, by subjecting him to all the infirmities (sin only excepted) of that very nature, which had so grossly offended his Majesty, and for which, one would imagine, he had conceived the *utmost detestation and hatred*. Not contented also with such a method of reconciliation, as the son might have made use of without the loss of blood, he suffered him to be treated as the worst of malefactors, and to bear on the cross the sins of many nations; yet so, as still to preserve his *godhead in that perfection, with which it has been endowed from all eternity*.”—These are the men who cry aloud for the use, and necessity of *reason* in matters of religion. These are the men who boldly demand of the methodists;—“But where all this time is your reason? where is that your noble faculty? where is that distinguisher of good and evil? \*”—So true it is, *that we straitway forget what manner of men we are*.

The Heathen philosophers, as they are called, are thus charitably described by our authors. —“They had indeed many of them almost dived even into the mysteries themselves, by the dint of argument and subtlety of dispute; but yet all the while seemed rather to desire the name of great scholars,

\* Essay on enthusiasm, p. 157.

than



than religious men. They had more in view the gratification of a literary pride, than the real reformation of human manners. They chose rather to distinguish themselves as ingenious disputants, than the anxious teachers of true religion. For their *lives* were as *licentious*, their *morals* as *corrupted*, and their *practices* as *vicious* as those, who still groveled among the vulgar, and classed with the illiterate."—In this manner do our authors speak of a *Socrates*, a *Plato*, an *Aristotle*, a *Cicero*.—Can we by thus degrading *natural religion*, hope to exalt the *christian*? As well might we think by weakening the foundation to strengthen the superstructure.

So much for the spirit of moderation, liberty and divinity, which breathes through these essays.—As our essayists however place their *fort*,—"in elegance of expression, in a refined phraseology, and in a *pretty* modification of language\*;"—it would be injustice in us not to give them an opportunity of putting forth their full strength.—What female breast will not glow with gratitude, on reading the following extract from the *Essay on marriage*?—"For we find in ourselves certain passions and affections, certain propensities and desires for that engaging and delicate species; *that*† there are very few that have not some time or other been votaries at the shrine of *Venus*. Indeed, if we reflect upon their graceful form, the delicacy of their frame, the bloom of their countenance, the symmetry of their features, and withal their *service* to mankind; we must be senseless and stupid not to desire them, brutish and unnatural not to regard them. The propagation of the species (if that was the only ultimate end of a matrimonial state) is a thing so *vastly necessary* for mankind, and so *vastly subservient* to their *exigencies* and *demands*, that even a regard for *society* should urge one to a change of state:"—Cool Philosophy, we fear, would go but a little way towards the propagation of the species:—"but since it is productive, our authors immediately add, of an happiness of a far more exalted nature, an happiness, which no one can possibly *conceive* without *experience*, or *oppose* without *injuring human nature*; even private interest therefore should induce to a matter, so interesting, so serviceable, and so advantageous."—This is placing matters upon a right footing; and *under a very pretty modification of language*.

Let not our fair readers be chagrined, to find this agreeable portrait unaccountably contrasted with an unseemly companion.—"Womankind, it seems, are naturally too flighty, unsettled, and unstable; and therefore should avoid every thing

\* Preface.

† This *pretty modification of language*, is not grammar.

that tended to the advancement of this imperfection: they should not so far indulge their innate temper and inclinations, as to be elevated by their imaginations beyond the bounds of reason; instead of being conversant about the affairs of terrestrial beings, they are oftentimes inhabiting castles in the air; they choose rather to attend to the romantic actions of knight-errants, than to the virtues and examples of good men; they are interesting themselves in the rape of a deluded girl, or else in the catastrophe of a despairing lover: their heads are full of nothing but the irrational encounters of Don Quixote, or the buckish adventures of Peregrine Pickle; such romances deeply ingraft themselves in weak minds, and are very seldom if ever eradicated; they become the rules of action to these *ill-distinguishing literatæ*; and 'tis no wonder if they are an *heap of inconsistencies, a composition of folly, a chaos of real disorder.*"—That noble creature *woman* then is not quite so noble as our essayists first took her to be, any more than their noble creature *man*.

The claim of our authors to "*elegance of expression, refined phraseology, and a pretty modification of language,*" will not be better established, we apprehend, by their frequent tautologies and false figures.—"scrutinous inquiry;—sagacious wisdom;—visibly apparent;—schemes of morality and systems of ethics;—decisions of the learned and determinations of men of literature;—carried to a great height of advancement; &c. &c."—are phrases which multiply words and play upon the ear, without adding to the strength of the sentiment.—But hear our orators!—"Could Oliver Cromwell expect to reap true merit and glory from such vile actions, &c.?"—Merit is the *soil* from which true honour may be reaped; but to reap the *soil* as well as the *produce*, is going rather too far.—"His conscience will afterward like a *snothered fire*, rack him the more furiously."—We did not before know that *fire* was to be considered as a species of *rack*.—"When licentiousness bears so great a sway, as to usurp the consciences of mankind. when it gives a broadside to all sense of shame, and cuts off the cable of modesty, then, *fertur equis auriga, nec audit curris barberas* \*."—It is not easy to conceive what a *chariot* or *charioteer*, have to do with *broadfides, sails, or cables*.

Upon the whole, these essays, though they contain some popular, useful observations, are loose, flimsy, and superficial:—and would our authors so write as to acquire that lasting fame, for which they express a very keen appetite, they must learn to become much more chaste, simple, consistent, and correct.

\* The original runs thus, *fertur equis auriga, neque audit curris barberas*. Inaccuracies of this kind frequently occur.



*A Commentary on the Dysentery: or Bloody Flux. Translated from the Latin of MARK AKENSIDE, Fellow of the College of Physicians, Member of the Royal Society, and Physician to her present Majesty.* By John Ryan, M. D. 8vo. 2s. sewed. Noble.

DR. Akenfide, in the year 1764, published his *Commentary on the Dysentery*; containing many accurate and useful observations; and particularly recommending the IPECACUANA, when repeatedly administered in the small dose of one grain, as the most efficacious remedy which had been tried in this disease.——Of this commentary Dr. Ryan has given a very faulty translation.

Febris vero indicia raro quis evidentiora apud dysentericos perspiciet. Neque enim, si forte ex intestinorum dolore pulsus aliquando celerior fiat, neque si ob alvi fluxum sitis nonnunquam urgeat, aut lingua albedine quadam obducatur; protinus id febris imputare oportet. Hæc enim, sedato intestinorum tumultu, sponte evanescent. p. 9.

Hujus curationis exemplum subiungere libet, in homine scilicet annorum fere quadraginta; qui postquam per *sesquimenssem* dysenteria laboraverat, consilium a me petiit. Vomitus aderat valde frequens; dejectiones mucosæ creberrimæ; torminum cruciatus intolerabilis. Inde adeo exhaustæ sunt vires, ut pedibus stare plane nequiret; imo vix sedendo cervicem posset erectam servare. p. 57.

Seldom, indeed, are the more evident marks of a fever to be observed in persons troubled with a dysentery, *not even if* by chance there be a quicker pulse arising from a pain in the bowels, or if on account of a looseness, there be a considerable degree of thirst, or if the tongue be covered over with a languid white, *all which must be attributed to a fever.* These ailments generally cease so soon as the inflammation of the intestines has been subdued.

*May I be permitted* to subjoin an instance in a man almost forty years old, who, after he had laboured with a dysentery for *fifteen days*, (the translation should have been "for upwards of six weeks," *sesquimenssem* one month and an half: our translator in like manner from *sestuncia* an ounce and a half, makes out half an ounce: these are no trifling mistakes) asked my advice. He had frequent vomitings, *putrid stools*, and the most exquisite gripings: by all which he was so weak as to be *scarce able* to stand: nay, even while sitting, he could scarce keep his head upright.

To make any further or particular observations would be useless to the mere English, and superfluous to the Latin reader.——Had our translator only given the sense of his author though in the most homely style, it would have answered the purpose of information to those who cannot read the origi-



original.—But from the many inaccuracies which we have observed in our translator's language, we apprehend he is not only deficient in Latin, but likewise in the knowledge of his mother-tongue.

*Philosophical Transactions; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LV. For the Year 1765. 4to. 10s. 6d. Davis.*

WE have so often expressed our general opinion of the occasional publications made by our Royal Society, that nothing of that kind at present occurs to our observation, and therefore we shall, without ceremony, proceed to lay before our Readers, a detail of the articles contained in the fifth volume, now before us: Beginning with the MATHEMATICAL and PHILOSOPHICAL papers.

I. *A Letter to the Earl of Morton, President of the Royal Society, Concerning experiments and Observations on the Agreement between the specific Gravities of the several Metals, and their Colours when united to Glass, as well as those of their other Preparations.* By Edward Delaval, F. R. S.

The doctrine of colours is of so much importance to various arts and manufactures, that every attempt to remove the difficulties that attend this branch of optics, cannot fail of meeting with a kind reception. The paper before us is, perhaps, one of the most important that has appeared upon this interesting subject, the Author having demonstrated, from a series of accurate and well chosen experiments, that the colours of bodies are proportional to their several degrees of density; the densest being red, the next in density orange, yellow, &c. Thus,

Gold produces	Red.
Lead	Orange.
Silver	Yellow.
Copper	Green.
Iron	Blue.

Sir Isaac Newton has shewn, from a series of experiments, that the several differences of colours, exhibited by thin transparent plates, are occasioned by their several thicknesses; and that therefore the transparent parts of the bodies do, according to their different sizes, reflect rays of one colour and transmit those of another; and consequently that the bigness of the component particles of natural bodies may be conjectured from their colours; since the particles of those bodies most probably exhibit the same colours as a plate of equal thickness, provided they have the same density. This theory our Author has improved, and by a judicious choice of chemical experiments,

carried it to a very considerable degree of perfection. We therefore recommend this paper to the perusal of every gentleman engaged in those pursuits, as a piece that will give entire satisfaction; for as the whole is founded on experiments, it cannot be abridged.

II. *Account of an Improvement made by Mr. Peter Dolland, in his new Telescopes: In a Letter to James Short, F. R. S.*

This ingenious optician, to whom the world is so much obliged for his late discoveries, after premising that, 'the dissipation of the rays of light may be perfectly corrected in object glasses, by combining mediums of different refractive qualities; and that the errors or aberrations of the spherical surfaces may be corrected by the contrary refractions of two lenses made of the different mediums;' adds, 'yet as the excess of refractions is in the convex lens, and though the surfaces of the concave lens may be so proportioned as to aberrate exactly equal to the convex lens, near the axis; nevertheless, as the refractions of the two lenses are not equal, the equality of the aberrations cannot be continued to any great distance from the axis.'

" In the year 1758, continues Mr. Dolland, when my father had constructed some object glasses for telescopes in this manner, *viz.* with one convex lens of common glass, and one concave lens of white flint glass; he attempted to make short object glasses, to be used with concave eye glasses, in the same manner; but as the field of view in using a concave eye-glass, depends on the aperture of the object-glass, the limits of the aperture were found to be too small: This led my father to consider, that if the refraction of the crown glass (in which the excess was) should be divided, by means of having two lenses made of crown glass instead of one, the aberration would be thereby decreased, and the apertures might be larger: This was tried with success in these object glasses, when concave eye-glasses were used, and these have ever since been made in this manner: Some trials were likewise made, at the same time, to enlarge the apertures of longer object glasses, where convex eye-glasses were used, by the same method; but these not succeeding in the same manner, the method of making them with one lens of crown glass, and one of white flint glass was continued.

" As I could not see any good reason why the method, which was practised with so much success, when concave eye-glasses were used, should not do with convex ones; I determined to try some further experiments in that way. After a few trials I found it might be done; and in a short time I finished an object glass of five feet focal length, with an aperture of

" three

“ three and three quarters inches, composed of two convex  
 “ lenses of crown glass, and one concave of white flint glass.

“ Thinking that the aperture might be yet admitted larger;  
 “ I attempted to make one of three and a half feet focal length,  
 “ with the same aperture of three and three quarters inches,  
 “ which I have not completed, and am ready to shew the same  
 “ to the Society, if desired.”

III. *Short and easy Methods for finding, (1.) The Quantity of Time contained in any given Number of mean Lunations; (2.) The Number of mean Lunations contained in any given Quantity of Time; (3.) The Number of Troy Pounds contained in any given Number of Averdupoise Pounds, and vice versa. (4.) The Quantity and weight of Water contained in a full Pipe of any given Height, and diameter of the bore; and consequently to find what Degree of Power would be required to work a common Pump, or any other hydraulic Engine, when the Diameter of the Pump-bore, and the Height to which the Water is to be raised therein, are given. Communicated by Mr. James Ferguson, F. R. S.*

This method, which Mr. Ferguson tells us, was communicated to him by William Rivet of the Inner-Temple, Esq; is nothing more than “ to reduce the odd hours, minutes, seconds, thirds, &c. above the integral days of a lunation, “ into the decimal parts of a day; which number of days and “ decimal parts, being nine times added together, will be equal “ to the time contained in nine mean lunations. And from “ these the time contained in any other assigned number may “ be found, as follows :

\* A Table shewing the quantity of time contained in any given number of mean lunations. The mean lunation being 29 days 12 h. 44' 3" 2''' 58''' ; or 29.53059085108 days.

Lun.	Days.	Dec. of a Day.
1	29.53059085108	
2	59.06118170216	
3	88.59177255324	
4	118.12236340432	
5	147.65295425540	
6	177.18354510648	
7	206.71413595756	
8	236.24472680864	
9	265.77531765972	

#### EXPLANATION.

For tens of lunations, remove the decimal point one place forward; for hundreds of lunations, two places; for thousands, three places; and so on, as in the annexed example; and then the remaining decimals may be reduced into hours, minutes, seconds, &c. by the common method of reducing decimals to the known parts of an integer.



EXAMPLE.

In 74212 mean lunations. Qu. How many days, hours, minutes, and seconds?

Lun.	Days	Decim. of a Day.
70000	2067144.359;756	
4000	118122.36340432	
200	5906.118170216	
10	295.3059085108	
2	59.06118170216	
74212	2191524.20824034896	

Anf. 2191524 days and .20824034896 decimal parts of a day.

And by reduction, 2191524 days contain 6000 Julian years, 24 days, and .20824034896 decimal parts of a day, contain 4 hours, 59 minutes, 51 seconds, 57  $\frac{56}{1000}$  thirds. But in practice, it is sufficient to take in four or five of the decimal figures.

\* Having got this hint from Mr. Rivet, continues Mr. Ferguson, I reversed it into a way of finding the number of mean lunations contained in any given quantity of time; for which purpose I calculated the following table, upon the above length of a mean lunation; which comes the nearest to the truth of any length I have yet found, when carried back from the present times to the recorded times of antient eclipses, if the proper equations depending upon the anomalies of the sun and moon are applied to the mean times of new and full moons.

A Table shewing the number of mean lunations contained in any given quantity of time.

Y.	Lun.	Decim. of a Lunation.	H.	L.	Decim. of a Lunation.	P.	L.	Decim. of a Lunation.
1	12.36853003863		1	0.00141096614		1	1.00000039193	
2	24.73706007726		2	0.00282193248		2	2.00000078387	
3	37.10559011589		3	0.00423289872		3	3.00000117580	
4	49.47412015451		4	0.00564386496		4	4.00000156774	
5	61.84265019314		5	0.00705483120		5	5.00000195967	
6	74.21118023176		6	0.00846579744		6	6.00000235161	
7	86.57971027039		7	0.00987676368		7	7.00000274354	
8	98.94824030902		8	0.01128772992		8	8.00000313548	
9	111.31677034765		9	0.01269869616		9	9.00000352741	
D.	Lun.	Decim. of a Lunation.	M.	L.	Decim. of a Lunation.	Th.	L.	Decim. of a Lunation.
1	0.0338631897600		1	0.00001351610		1	0.0000000653	
2	0.0677263795200		2	0.00002703221		2	0.0000001306	
3	0.1015895692800		3	0.00004054831		3	0.0000001959	
4	0.1354527590400		4	0.00005406442		4	0.0000002613	
5	0.1693159488000		5	0.00006758052		5	0.0000003266	
6	0.2031791385600		6	0.00008109662		6	0.0000003919	
7	0.2370423283200		7	0.00009461273		7	0.0000004573	
8	0.2709055180800		8	0.00010812883		8	0.0000005226	
9	0.3047687078400		9	0.00012164492		9	0.0000005879	

EXPLANATION.

For tens of years, days, hours, minutes, or seconds, remove the decimal point one place forward; for hundreds, two places; for thousands, three places; and so on, as in the annexed example, which is the converse of the former one.

REV. NOV. 1766.

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## EXAMPLE.

\* In 6000 Julian years, 24 days, 4 hours, 59 minutes, 52 seconds;  
Q<sup>a</sup>. How many mean lunations?

		Lun.	Dec. of a Lun.
Years	6000	74211.18023175	
Days	{ 20	— 0.67726375	
Hours	{ 4	— 0.135452759	
Minutes	{ 59	— 0.005643865	
Seconds	{ 52	— 0.001175805	
		— 0.000211645	
		— 0.000019596	
		— 0.000000784	
Answer		74212.00000009	

\* This short method may be useful in many other cases; but, as yet, I have only applied it to two. The first of which is, to find the number of troy pounds contained in any given number of avoirdupois pounds, and the reverse. The second is to find the quantity and weight of water that would fill an upright pipe of any given diameter and height: and consequently, to know what power would be required to work a common pump, or any other hydraulic engine, when the diameter of the bore of the pump, and the height to which the water is to be raised, are given; proper allowance being made for friction.

We have omitted the examples Mr. Ferguson has given of these two cases, as they may be very easily supplied by the Reader, if he should be inclined to pursue this method.

IV. *A Recommendation of Hadley's Quadrant for Surveying, especially the surveying of Harbours, together with a particular Application of it to some cases of Pilotage. By the Rev. John Michell, F. R. S.*

Among all the instruments hitherto invented for making observations at sea, none are comparable to Hadley's quadrant; because the motion of the vessel has no sensible effect in lessening the accuracy of the observation, and which is very greatly affected when taken with any other instrument. Nor is it confined to taking altitudes, it has been often applied to the mensuration of angles in surveying; but Mr. Michell is the first we have seen, who has applied it particularly to the surveying of harbours, in which that peculiar property of not being affected by the motion of the vessel, gives it a very great advantage over all others. Mr. Michell has also very happily adapted that well known property of the circle, viz. "That angles in the same segment are equal to each other," to surveys of harbours, by which means, the precise situation of the ship may at any time be determined with sufficient accuracy. But as our Authors method for obtaining this useful acquisition cannot be explained without figures, we must refer to the paper itself, where the

the Reader will meet with full satisfaction, and find some observations well worth his notice.

V. *A Letter from John Bevis, M. D. to the Rev. Dr. Birch; containing Astronomical Observations, made at Vienna, by the Rev. Father Joseph Lefganig.*

These observations, which seem to be made with great care and circumspection, relate to an occultation of the Virgin's Spike with the Moon, on the 20th of February; an eclipse of the Moon on the 17th of March 1764; an eclipse of the Sun on the 1st of April; another occultation of the Virgin's Spike with the Moon, on the 15th of April; all in the year 1764.

VI. *Two Theorems, by Edward Waring, M. A. Lucasian Professor of Mathematics in the University of Cambridge, and F. R. S.*

These two theorems, which relate to the properties of lateral polygons inscribed in, and circumscribed about, a given ellipsis, are deduced with remarkable elegance, and propriety.

VII. *A Dissertation on the Nature of Evaporation and several Phænomena of Air, Water, and boiling Liquors: In a Letter from the Rev. Hugh Hamilton, D. D. F. R. S. Professor of Natural Philosophy in the University of Dublin.*

Few phænomena have given philosophers more trouble to account for, than the evaporation of fluids, and the ascent of watery vapours. Nieuwentyt was persuaded that the particles of fire, by adhering to those of water, formed molecules, superficially lighter than air. Halley thought that by the action of heat, the particles of water were formed into hollow spherules, filled with a finer air highly rarified, so as to become specifically lighter than the external air. Desaguliers supposed the cause of the ascent of aqueous vapours was their being turned into an elastic steam, and always rarified more than the air, by the degrees of heat, to which bodies are usually subject in the different seasons of the year. Lately another cause has been assigned, namely, *electricity*. But none of these being satisfactory, Dr. Hamilton has attempted to account for these phænomena on another principle, viz. that of solution; and shewn, from a variety of experiments, that what we call evaporation, is nothing more than a gradual solution of water in air, produced and supported by the same means, namely, attraction, heat, and motion, by which other solutions are affected.

In order to prove this, our Author first considers the nature of solution in general; and that there really is the same mutual attraction between the particles of water and air, as between the particles of any two bodies, one of which dissolves the other. This he proves from two experiments made by the accurate Boerhave, from whence it appears that all waters contain a considerable quantity of elastic air; and, consequently,



that this air must be retained in the fluid by the mutual attraction between their particles; for otherwise so light and elastic a body as air would always ascend to the surface and escape.

On the contrary, it is well known that the air, even in the driest seasons, contains a large quantity of water. For dry salt of tartar will soon become fluid by the moisture it attracts from the air.

But in order to corroborate this truth, and establish the principle in the most satisfactory manner, our Author proceeds to compare the properties of common solutions with those of evaporation in a great variety of instances; whence it appears that solution and evaporation exactly agree in their several appearances, properties, and effects: A very sufficient reason for concluding that they are natural operations of the same kind; and that what we call evaporation, is nothing more than a gradual solution of water in air.

Having thus established the principle first laid down, Mr. Hamilton proceeds to account for several phenomena of the atmosphere on that principle.

\* The lowest part of the air being pressed by the weight of the atmosphere against the surface of the water, and continually rubbing upon it by its motion, has thereby an opportunity of attracting and dissolving those particles with which it is in contact, and separating them from the rest of the water. And since the cause of solution, in this case is the stronger attraction of the particles of water towards air, than towards each other, those that are already dissolved, and taken up, will be still further raised by the attraction of the dry air that lies over them, and thus will diffuse themselves, rising gradually higher and higher, and thereby leave the lowest air not so much saturated, but that it will still be able to dissolve, and take up fresh particles of water. And thus ice, or snow, will evaporate as well as water, its particles being attracted and dissolved by the air, which is strongly pressed against its surface, for though heat promotes both solution and evaporation, yet we do not find that in either case any sensible degree of it is absolutely necessary.

\* In this manner will aqueous vapours ascend slowly into the atmosphere, even when we suppose the air almost at rest, for I believe it is never perfectly so: but the solution of water in air, and the ascent of vapours, is greatly promoted by the motion of the winds, which bring fresh and drier air into the place of that which may be already saturated and loaded with moisture, carrying it together with its moisture into the higher parts of the atmosphere, and dispersing it into all quarters. If we should now suppose the atmosphere to remain always of the same temperature as to heat and cold, and to have always the same density; when it was once saturated with water, all evaporation would cease, and the vapours already raised would always remain suspended; for a fluid, while it continues of the same temperature and density, will never let go the particles of a body that it has dissolved. We must, therefore, consider what are the causes which occasion the air sometimes to part with the water it has dissolved, and which thereby keep up a continual circulation

circulation of vapours. And these I shall shew to be the frequent vicissitudes of heat and cold, condensation, and rarefaction, to which the atmosphere is subject.

\* As to the effects of heat and cold, I have already shewn that the former promotes, and the latter checks, or in some measure hinders evaporation, as well as other solutions; of which I gave an instance in the vapours that are suspended in the heat of the day, and by the cold of the night are precipitated, and suffered to coalesce into drops of dew. From the snow that lies so long on the tops of mountains, and from the experience of those who have passed over them, we find that the higher parts of the atmosphere are much colder than the lower. Now, though vapours are first raised, and abound most in the lower parts of the atmosphere, yet they cannot there form themselves into clouds, because the heat that helped to dissolve them helps also to keep them dissolved. But when they are carried by the winds into the higher parts, where the same heat is wanting, the cold air will not be able to keep dissolved all that are carried up, but must suffer some of them to coalesce into small particles, which slightly attracting each other, and being intermixed with air will form clouds, having the very same appearance with steam, or smok, which also consist of small particles of water, mixed with air, and not yet dissolved in it. These clouds, when first formed, will remain suspended, though they consist of water as well as air, because the weight of their particles will not be able to overcome the resistance they must meet with in descending through the air. For when bodies are diminished, their quantities of matter, to which their weights are proportional, decrease faster, or in a greater ratio, than their surfaces, to which the resistance they meet with is proportional; and therefore, in very small particles, this resistance may become greater than their weight. The different heights at which clouds are formed, depend on the quantity of vapours carried up, and the degrees of heat in the upper parts of the atmosphere; for the vapours will always ascend, till they meet with air so cold, or so thin, that it is not able to keep dissolved all that comes up; hence clouds are generally higher in summer than in winter. When clouds are much increased by a continued addition of vapours, and their particles are driven close together by the force of the winds, they will run into drops heavy enough to fall down in rain; sometimes the clouds are frozen before their particles are gathered into drops, and then small pieces of them, being condensed and made heavier by the cold, fall down in thin flakes of snow, which appear to be fragments of a frozen cloud. But if the particles be formed into drops before they are frozen, they fall down in hailstones.

\* When the air is replete with vapours, and a cold breeze springs up, which it often does from the sea, the solution of these vapours is checked and clouds are formed in the lower parts of the atmosphere, and compose what we call a *mist* or *fog*. This generally happens in a cold morning; but when the sun has been up for some time, the warm air again dissolves those watery particles, and it frequently clears up.

\* In a hot summer's day, the air lying over wet marshy ground, is copiously saturated with aqueous vapours; but the air growing cooler after sun-set, will not be able to keep all those vapours dissolved, but must let some part of them coalesce into very small visible particles,



that form those *mists*, which appear to rise from marshy grounds in a summer's evening. The vapours near the ground, being more dense and copious, will be first affected by the cold, and afterwards those that are thinner and higher up, so that the mist will be low at first, but will increase in height afterwards; but besides, these grounds, and the water they contain, will acquire such a heat from the sun, that they may retain it for some time after sun-set, and will become visible when they get up a little way in the cooler air. Those cold thick morning fogs, are often attended with a very light small rain; for we then see the drops at their first formation, and they are such as are generally met with in passing over high mountains; so that it seems the drops of rain are very small when first formed in the clouds; but being driven about by the motion of the air, in their descent, some of them will probably touch each other, and run into a drop of a larger size, and the farther they have to fall, the more will their size be increased before they come to the ground. And, for this reason, the drops, which fall from the higher clouds in summer, are found to be generally larger than they are in winter, when the clouds are low. It has been likewise observed, that the drops of rain are remarkably large that fall in thunder showers; of which the reason may be, that the lightning bursting from a cloud, and expanding itself greatly, will suddenly remove the air from its place, which air therefore, must return to its place with great violence, and thereby the watery particles in the clouds will be strongly agitated and dashed against each other, by which means they will form themselves into larger drops than at other times; or, perhaps it may be said, that when a cloud is filled with lightening, which is the same as the electric matter, the watery particles, like other electrified bodies, will repel each other, but being suddenly deprived of this repelling matter, will by their mutual attraction come together again with some velocity, and, therefore, will run into drops larger than usual.

‘ When the wind blows from the south, it is generally warm, and comes replete with aqueous vapours, which it has dissolved: but coming into a colder climate, it cannot there keep the same quantity of vapours dissolved that it did before, and consequently must part with some of them, and let them precipitate; and, therefore, southerly winds generally bring us rain. On the other hand, when the wind blows from the north, or any point near it, as it is very cold, it cannot have dissolved a great deal of aqueous vapours where it came from; and therefore, coming into a warmer climate, it is ready to dissolve more: and, on this account, these winds, if they continue long, are found to be very dry and parching, and are generally attended with fair weather.

‘ These seem to be the principal effects of heat and cold in causing the air to dissolve, and take up, or let go, and precipitate the aqueous vapours, and in consequence of which we sometimes perceive changes of the weather, even when there is no change in the height of the barometer.

‘ But condensation and rarefaction will also have the like effects in promoting the solution of water in air, or in causing some part of what has been dissolved to return again into water and precipitate. It seems reasonable to suppose, that dense air, in which the particles lie very

near



near each other, will be better able to dissolve and keep suspended a greater quantity of water, than the same air when diffused through a greater space. But that this is really so we have an experimental proof. For when a receiver is partly exhausted, we see the rarefied air begin to let go the water it contained, which gathering into small particles appears like steam or smoke falling to the bottom. In order to prove the same thing by another experiment, I took from the air pump a large exhausted receiver twenty inches long, having at the bottom a brass plate, with a stop-cock in the middle of it; when the stop-cock was opened, the external air, rushing in violently, and being much rarefied, let go the water it contained, and threw it against the other end of the receiver, where it stuck on the glass, and covered it with a thin dew, which I found to increase until the receiver was almost full of air.

\* These experiments prove that air, when rarefied, cannot keep as much water dissolved as it does in a more condensed state. Hence we must conclude, that when the atmosphere is much saturated with water, and changes from a denser to a rarer state, the higher and colder parts of it especially, will begin to let go some part of the water dissolved; which will form new clouds, or add to the size and number of the particles before formed, and thereby render them more apt to fall down in rain. On the contrary, when the atmosphere changes from rarer to a denser state, it will then be able to stop the precipitation of the water, and again dissolve in the whole, or in part, some of those clouds that were formed before, and consequently will render their particles less apt to run into drops, and fall down in rain. And thus we generally find, by experience, that the rarefied and condensed states of the atmosphere are respectively attended with rain and fair weather; though this does not happen at all times, for the air, though rarefied, may not then abound much with aqueous vapours, having already parted with a good deal of them; so likewise, when the air is dense and heavy, it may then be much loaded with vapours, which will increase its weight; and indeed it must be so after a long continuance of fair weather, so that we may then have rain even before the atmosphere changes to a rarer state.

\* Upon this principle I think we may account for the changes of the weather, which usually attend the rising and falling of the mercury in the barometer, better than by saying, that when the air grows rarer and lighter, it cannot by the laws of hydrostatics so well support the clouds and vapours, and therefore must permit them to fall down in drops of rain: for when the air grows rarer, although the clouds will descend into a lower and denser part of it, yet they will be there supported; and I do not see why their particles should be more apt to run into drops there, than when they were higher up, unless they received some addition from the water deposited among them, by the rarefied air, in the manner I have just now mentioned. For since the air is rarefied gradually, the clouds can descend but very slowly; and, therefore, their particles will not be so much pressed together by the resistance they meet with in their descent, as they generally are by the winds which blow upon them.

\* When the atmosphere is much saturated with water, and grows colder or rarer than it was before, we shall then perceive the lower air begin to part with some of the water it contains, which will fall insensibly



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bly to the ground, or adhere to the walls of the houses, or other bodies exposed to it, and make them become damp and wet. And if the moisture settles on the smooth surfaces of cold bodies, such as marble or other stones, whose pores cannot imbibed it, and cover them with a kind of dew, and then such bodies are vulgarly said to *swear*.

At this time the hygrometer being affected by the moisture will point to *wet*, and, as we perceive from thence, that the air is disposed to part with the water it contains, we may generally expect rain. But when the air again grows warm or dark, it will be able again to dissolve, and take up the water it before dissolved, and the moisture on the bodies exposed to it will disappear, the hygrometer will point to *dry*, and we may then promise ourselves fair weather.

I observed before, that, if a bottle be filled with a very cold liquor, and exposed to the warm air, a dew will soon be formed on its surface by the moisture which the cold air deposits. Now if we suppose this body still to retain the same degree of cold, while the air passes over it, the dew on its surface will continually increase, and run down its sides in small streams of water. This seems to be exactly the case of mountains, whose tops reach into the colder parts of the atmosphere; and which, therefore, are themselves colder than the air is in general. For when the wind blows the lower parts of the atmosphere (which are the warmest and most replete with vapours) against the sides of the mountains, being there stopped in its course, it must necessarily ascend and pass over their tops. This air, therefore will be considerably cooled in its progress up the sides and over the tops of the mountains, and consequently must let go a great part of the watery vapours it contains; which will be precipitated in dew and moisture upon the surface of the mountain, where it will soak into the earthy parts, or insinuate itself into the chinks and crevices of the rocks, where being collected, it will afterwards break out in springs and fountains, and become the source of rivers, which are known always to take their rise in mountainous countries; and, on this account, we might have small springs and rivers near mountains, although there were neither clouds nor rain. But the moisture, which the air usually deposits on the mountains, must be considerably increased by the clouds, which are driven against them, and accumulated by the winds, for their particles being then pressed together will run into small drops of rain. Besides, it is well known, that mountains do gather and retain the clouds about them by their attractive force, in consequence of which we often see some clouds continue at rest on the mountains, while the others are carried on gently by the wind: hence it is, that countries, in the neighbourhood of high mountains, are the most subject to frequent rains.

Having thus shewn that the ascent of aqueous vapours and their constant circulation, by precipitating again in moisture, or drops of rain, will arise from the dissolving power of the air, influenced by the vicissitude of heat and cold, rarefaction and condensation, our Author proceeds to consider the phenomena of boiling liquors, and particularly that remarkable one attending the boiling of water, namely, those large bubbles which continue to rise from the bottom whilst even the water boils,

and long after all the air is driven out of it. Boerhaave has proved that these bubbles do not arise from air, and seems to think they proceed from actual fire residing in the water. Mariotte supposes they arise from some saline particles contained in the water, which being heated, act in the same manner as aurum fulminans. Others think these bubbles are occasioned by some subtle elastic fluid, transmitted from the fire through the bottom of the vessel; but our Author has shewn, by experiments, that these bubbles are formed only by an elastic steam.

VIII. *Physical and Meteorological Observations, Conjectures, and Suppositions, by Dr. Benjamin Franklin, F. R. S.*

In this paper, which, we are told in a note at the bottom of the page, had been communicated to the society nine years before, though not till now printed, the ingenious author seems to entertain the same opinion with Dr. Hamilton in the preceding paper, namely, that air and water mutually attract each other; and therefore, that water will dissolve in air, as salt in water.

“ A lump of salt, says Dr. Franklin, though laid at rest at the bottom of a vessel of water, will dissolve therein, and its parts move every way therein till equally diffused in the water: Therefore there is a mutual attraction between water and salt. Every particle of water assumes as many of salt as can adhere to it; when more is added it precipitates, and will not remain suspended.

“ Water, in the same manner, will dissolve in air, every particle of air assuming one or more particles of water; when too much is added, it precipitates in rain.”

IX. *Account of a Balance of a new Construction, supposed to be of Use in the Woollen Manufacture. By W. Ludlam, B. D. Fellow of St. John's College, Cambridge.*

This curious machine, which is intended to weigh the skains of thread, in order to know how many skains of any particular sort will make a pound, will doubtless answer the intention, and consequently save the manufacturer much time and trouble; as there has been hitherto no other method of sorting in use except by the eye; which requires great nicety to distinguish the size of very small threads, and long experience to know by the look only, how many skains of any particular size will make a pound.

The ingenious Author has given full directions for making this useful machine, and added, what will be still more agreeable to the ingenious mechanic, the theory on which it is founded: But neither can be explained without the figures which accompany it.





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X. *A Memoir, containing the history of the Return of the Comet of 1682, with Observations on the same, made at the Marine Observatory, in January, February, March, April, May, and the Beginning of June 1759. By M. Messier, Astronomer, &c.*

In the memoir before us, M. Messier has given a very account of the return of this famous comet, which was foretold by Dr. Halley, and afterwards by M. Clairaut. observations are very accurate, sufficient for determining path of the comet, and for enabling the mathematicians to the reasons why it did not appear exactly at the time ded from calculation.

XI. *On the Transit of Venus in 1769. By the Rev. Mr. Thomas Hornby, F. R. S. and Savilian Professor of Astronomy, Oxford.*

This is a very curious and interesting paper; and is d up with such accuracy and perspicuity as might be exp from so able an astronomer.

He begins with remarking, ' that the observations o late transit of Venus, though made with all possible care accuracy, have not enabled us to determine with certain real quantity of the sun's parallax; since, by a compari the observations made in several parts of the globe, the parallax is not less than  $8''\frac{1}{4}$ , nor does it seem to exceed From the labours of those gentlemen who have attempt deduce this quantity from the theory of gravity, it should that the earth performs its natural revolution round the s a greater distance than is generally imagined: Since Mr. f. llor Stewart has determined the sun's parallax to be only seconds, and Mr. Mayer, the late celebrated professor at tingen, who hath brought the lunar tables to a degree of fection almost unexpected, is of opinion that it cannot ced  $8''$ .

' In this uncertainty, the astronomers of the present ag particularly fortunate in being able so soon to have recour another transit of Venus in 1769, when, on account of planet's north latitude, a difference in the total duration conveniently be observed, greater than could possibly be tained, or was even expected by Dr. Halley, from the transit.

' The experience which we gained in the year 1761 knowledge of errors, from whatever cause they may : which must unavoidably be committed in observations of kind, will enable us to put in practice every method of fo this problem, and to determine with what degree of accu and within what limits, the true quantity of the sun's pa

may be obtained, and consequently the dimensions of the whole solar system.

Mr. Hornsby then proceeds to lay down the principles on which his computation of the effects of parallax at the several places where this transit ought to be observed, is founded. And from his calculus, it appears that the joint effect of the parallaxes, both in longitude and latitude, to lengthen the total duration, will be the greatest to those places which are about  $24^{\circ}$  or  $25^{\circ}$  to the east of Greenwich, in the 66th or 67th degree of north latitude, when the sun's altitude is about  $5^{\circ}$  at each contact; or if the sun's altitude at each contact be required  $= 10^{\circ}$ , the latitude of places under the same meridian must be  $73^{\circ}$  or  $74^{\circ}$  N. In the former case, this transit may be very advantageously observed at Tornea, Kittis, and the adjoining parts of Swedish Lapland; in the latter at Wardhus; and in the neighbourhood of the North Cape. At the former of which the total effect of parallax, if that of the sun be  $8''$ , 7, is  $11'. 40''$ , or if the sun's parallax be  $9''$ , 7,  $12'. 58''$ ; and at the latter  $11'. 19''$ , or  $12'. 37''$ .

The next thing necessary to be known, is the situation of places, where the total effect of parallax will be to shorten the duration of the transit; and consequently where the total duration of the phenomenon will be as short as possible. And this, from calculation, appears to be in about  $54^{\circ}$  south latitude, and in  $155^{\circ}$  of west longitude nearly. Accordingly, by computing the parallactic angle for  $55^{\circ}$ , and the meridian opposite to Tornea, it appears that the total duration will be shortened by the parallax no less than  $12'. 53''$ , supposing the sun's parallax  $= 8''$ , 7; and consequently that there might be observed a difference in the total duration between this place and Tornea of  $24'. 33''$ : a difference considerably greater than was expected by Dr. Halley in 1761; and supposing with that astronomer, that the observations at each contact may be taken true to a single second (which indeed experience will not warrant) sufficient to determine the sun's parallax within  $\frac{1}{30}$ th part of the whole.

But as the above point falls in the great South Sea, where it does not certainly appear that there is any land, our Author proceeds to enquire in what parts of the South Sea we may reasonably expect to find it; and to calculate the effect of parallax in shortening the duration of the transit at a great variety of places. In a word, our ingenious Author seems to have omitted nothing in his power, to render the observations of this transit such as may answer the desired purpose, and solve this grand problem. And it is hoped this opportunity will not be neglected, as another will not happen till the year 1874: and consequently the loss of this cannot be repaired by the united efforts of industry, genius, and power.

*Thespis: or, a Critical Examination into the Merits of all the principal Performers belonging to Drury-Lane Theatre.* 4to. 2s. Kearsley.

**M**R. Churchill was much censured, by the more gentle part of his readers, for the severity of his satire on the players, in his otherwise universally admired *Rosciad*; but the Author of *Thespis*, which may be considered as a supplement to Churchill's poem, is still more ill-natured. He has all the scurrility of his predecessor, without his fire and force; his virulence, without his poetry.—Not that we think him inferior to the writer of the *Rosciad*, in point of harmony; for, in this respect, scarce any mere rhimester of his day was his inferior; but we have not here the concise, nervous expression; the bold, energetic thought; the elevated, manly genius; the natural, and even the becoming complexion for satire, from whence the late celebrated bard has been justly stiled the *JUVENAL* of the present times.

The Author of this performance does not, however, confine his view to the *defects* of our theatrical gentlemen and ladies, for he can bestow praise as well as censure; and that, for the most part, with some appearance of candour, and a considerable share of judgment. Among those to whom he vouchsafes to pay the tribute of applause, (though with proper deductions for what he apprehends to be their faults) are Messrs. Garrick, Powell, Love, Lee, Holland, Yates, King, Weston, with some of inferior name. Those whom he lashes are, Dod, Moody, Burton, &c. persons whose want of eminence in their profession, ought, surely, to have been their protection from so public an insult!—Of the female performers, Mrs. Yates, Mrs. Baddeley, Mrs. Abington, Mrs. Hopkins, and Mrs. Pritchard, are the principal subjects of his panegyrick; while Mrs. Clive (not to mention a few others who are tenderly touched) is most rancorously and cruelly treated. What he has said of this lady, may serve to give our Readers some idea of the more malignant parts of his criticism: and we transcribe it with the less scruple, as being thoroughly satisfied that such *outrageous* abuse can never hurt the object at which it is aimed:

Form'd for those coarse and vulgar scenes of life,  
Where low-bred rudeness always breathes in strife,  
Where in some blessed unison we find  
The *dearest* temper with the narrowest mind;  
The boldest front that never knew a fear,  
The flintiest eye that never shed a tear;  
There, not an actress certainly alive  
Can e'er dispute pre-eminence with CLIVE;  
There boldly warm, yet critically true,  
The actual woman blazes on our view;

From



From self-struck feeling nobly draws her praise,  
 And soars, in fact, the character she plays.—  
 But when to *taste* she makes the least pretence,  
 Or madly aims at elegance and sense;  
 When at high life she despicably tries,  
 And flares her frowzy tiffue on our eyes,  
 There the wide waddle, and the ceaseless bawl,  
 Provoke the general ridicule of all,  
 And nought but Newgate LUCY we can know,  
 Trick'd out, and dizen'd for some city shew.

All this is very harsh, and rude; and some of the strokes which he has so unmercifully laid on, are perhaps totally unjustifiable; but when, in another passage, he talks of Mrs. Clive's 'weak head, or execrable heart,' his strictures become abominable, and his satire degenerates into a libel.—The benevolent Reader will be better pleased with part of what he has said of Mrs. Pritchard;—one of the best actresses that ever graced the English stage:

Pritchard, tho' now unequal to her prime,  
 And withering swiftly on the stalk of time;  
 Yet still retains a magic kind of art,  
 To charm the eye, and twist about the heart,  
 Throws *some refined delusion o'er the stage*,  
 And quite absorbs infirmity and age:—

There is great beauty in the 5th line of the last extract; which reminds us of a passage very similar, though indeed superior to it, in that excellent song—*Celia has a thousand charms*: the lines are these:

"While I stand gazing on her face,  
 "Some new and some resistless grace,  
 "Fills with fresh magic all the place!"

In his character of Mrs. Yates, our Bard has likewise some lines which may serve to put several hundreds in the other parts of his poem to the blush:

Say in what walk of greatness or of grace,  
 This matchless woman justly shall we place,  
 In which she still possesses not an art  
 To melt, to fire, to agonize the heart?  
 If in *CORDELIA* to our minds we raise,  
 The more than magic softness she displays,  
 Will not a gush of instant pity spring,  
 To mourn the father, and lament the king?  
 Or when the hapless *BELVIDERA*'s tale  
 Of brutal *RENAULT* turns the husband pale,  
 Does not the force with which she then exclaims,  
 Light every eye-ball into instant flames?  
 Rage with a fire too big to be express'd,  
 And rend the coldest fibres of the breast?  
 But tho' unequal'd in those tragic parts,  
 Which fall with weight, and hang about our hearts,

and to provide for him a peaceful, safe, and convenient asylum. But very few persons are privy to the zeal, activity, and even delicacy, with which Mr. Hume conferred this act of benevolence; what an affectionate attachment he had contracted for this new friend, which humanity had given him; with what address he endeavoured to anticipate his desires, without offending his pride; in short, with what address he strove to justify, in the eyes of others, the singularities of Mr. Rousseau, and to defend his character against those who were not disposed to think so favourably of him as he did himself.

Even at the time when Mr. Hume was employed in doing Mr. Rousseau the most essential service, he received from him the most insolent and abusive letter. The more such a stroke was unexpected, the more it was cruel and affecting. Mr. Hume wrote an account of this extraordinary adventure to his friends at Paris; and expressed himself in his letters with all that indignation which so strange a proceeding must excite. He thought himself under no obligation to keep terms with a man, who, after having received from him the most certain and constant marks of friendship, could reproach him, without any reason, as false, treacherous, and as the most wicked of mankind.

In the mean time, the dispute between these two celebrated personages did not fail to make a noise. The complaints of Mr. Hume soon came to the knowledge of the public; which at first hardly believed it possible that Mr. Rousseau could be guilty of that excessive ingratitude laid to his charge. Even Mr. Hume's friends were fearful, lest, in the first effusions of sensibility, he was not carried too far, and had not mistaken for wilful crimes of the heart, the vagaries of the imagination, or the deceptions of the understanding. He judged it necessary, therefore, to explain the affair, by writing a precise narrative of all that passed between him and Mr. Rousseau, from their first connection to their rupture. This narrative he sent to his friends; some of whom advised him to print it; alledging, that as Mr. Rousseau's accusations were become public, the proofs of his justification ought to be so too. Mr. Hume did not give into these arguments, choosing rather to run the risk of being unjustly censured, than to resolve on making himself a public party in an affair, so contrary to his disposition and character. A new incident, however, at length overcame his reluctance. Mr. Rousseau had addressed a letter to a bookseller at Paris; in which he directly accuses Mr. Hume of having entered into a league with his enemies, to betray and defame him; and in which he boldly defies Mr. Hume to print the papers he had in his hands. This letter was communicated to several persons in Paris,



Paris, was translated into English, and the translation printed in the public papers in London. An accusation and defiance so very public could not be suffered to pass without reply; while any long silence on the part of Mr. Hume might have been interpreted little in his favour.

Besides, the news of this dispute had spread itself over Europe, and the opinions entertained of it were various. It had doubtless been much happier, if the whole affair had been buried in oblivion, and remained a profound secret: but as it was impossible to prevent the public interesting itself in the controversy, it became necessary at least that the truth of the matter should be known. Mr. Hume's friends unitedly represented to him all these reasons; the force of which he was at length convinced of; and seeing the necessity, consented, though with reluctance, to the printing of his memorial.

The narrative, and notes, are translated from the English. The letters of Mr. Rousseau, which serve as authentic proofs of the facts, are exact copies of the originals.

This pamphlet contains many strange instances of singularity, that will appear extraordinary enough to those who will give themselves the trouble to peruse it. Those who do not chuse to take that trouble, however, may possibly do better; as its contents are of little importance, except to those who are immediately interested.

On the whole, Mr. Hume, in offering to the public the genuine pieces of his trial, has authorised us to declare, that he will never take up the pen again on the subject. Mr. Rousseau indeed may return to the charge; he may produce suppositions, misconstructions, inferences, and new declamations; he may create and realize new phantoms, and envelop them in the clouds of his rhetoric; he will meet with no more contradiction. The facts are all laid before the public\*; and Mr. Hume submits his cause to the determination of every man of sense and probity.

We now proceed to our narrative.—Mr. Hume's connection with Mr. Rousseau began in 1762, when the parliament of Paris had issued an arret for apprehending him, on account of his *Emilius*. Mr. Hume was then at Edinburgh, where he received a letter from a person of great worth at Paris, acquainting him that Mr. Rousseau intended to seek an asylum in England, and desiring him to do him all the good offices in his

\* The original letters of both parties will be lodged in the British Museum; on account of the above mentioned defiance of Mr. Rousseau, and his subsequent insinuation that if they should be published, they would be falsified.



power. Mr. Hume, conceiving that Mr. Rousseau had actually put his design in execution, wrote to several of his friends in London, recommending this celebrated exile to their favour. He likewise wrote immediately to Mr. Rousseau himself; assuring him of his desire to oblige, and readiness to serve him; he invited him, at the same time, to Edinburgh, and offered him a retreat in his own house, so long as he should please to partake of it.

Mr. Hume received an answer to his letter, dated from *Motiers-Travers*, Feb. 19, 1763, wherein Mr. Rousseau expresses himself in the highest terms in regard to Mr. Hume's virtues and talents. This letter is published by Mr. Hume, not from any motive of vanity, for it is not long before he gives the reader a recantation of all the eulogies it contains, but only to compleat the course of his correspondence with Mr. Rousseau, and to shew that he was long since disposed to serve him.

From this time the correspondence entirely ceased, till about the middle of autumn, 1765, when it was renewed by the following accident.—A certain Lady of Mr. Rousseau's acquaintance, being on a journey to one of the French Provinces, bordering on Switzerland, had taken that opportunity of paying a visit to our solitary philosopher, in his retreat at *Motiers-Travers*. He explained to this lady, that his situation in *Neufchâtel* was become extremely disagreeable, both on account of the superstition of the people, and the resentment of the clergy; and that he was afraid he should shortly be under the necessity of seeking an asylum elsewhere; in which case, England appeared to him to be the only place to which he could retire with perfect security; adding, that Lord Marthal, his former protector, had advised him to put himself under Mr. Hume's protection, and that he would accordingly address himself to him, if he thought it would not be giving him too much trouble.

Mr. Hume was at that time charged with the affairs of England at the court of France; but as he had a prospect of returning soon to London, he could not reject a proposal made to him under such circumstances, by a man so celebrated for his genius and misfortunes. Accordingly, when he was informed of the situation and intentions of Mr. Rousseau, he wrote to him, making an offer of his services; which Mr. Rousseau, in a letter from *Strasbourg*, Dec. 4, 1765, accepted.

Mr. Rousseau went to Paris, from whence he was conducted to England by Mr. Hume. For upwards of two months after their arrival, Mr. Hume employed himself and his friends, in looking out for some agreeable situation for him. He gave way to all his caprices; excused all his singularities; indulged him in all his humours; in short, he spared neither time nor trouble to procure him what he desired: and, notwithstanding he re-

jected several of the schemes which were proposed to him, Mr. Hume thought himself sufficiently recompensed for his trouble by the gratitude and even affection with which Mr. Rousseau appeared to repay his solicitude. At length his present settlement was proposed and approved. Mr. Davenport, a gentleman of family, fortune and worth, offered him his house at Wooton, in the county of Derby, where he himself still resides, and at which Mr. Rousseau and his housekeeper boarded, at a very moderate expence.

Upon Mr. Rousseau's arrival at Wooton, he writes Mr. Hume the following letter.——

*Wooton, March 22, 1764*

‘ You see already, my dear patron, by the date of my letter that I am arrived at the place of my destination; but you cannot see all the charms which I find in it; to do this, you should be acquainted with the situation, and be able to read my heart. You ought, however, to read at least those of my sentiments with respect to you, and which you have so well deserved. I live in this agreeable asylum as happy as I hope to do, and of the greatest pleasures of my life will be, to reflect that I am indebted to you. To make another happy, is to deserve to be happy one's self. May you therefore find in yourself the reward of what you have done for me! Had I been alone, I might perhaps have met with hospitality, but I should have never relished it so highly as I now do, in owing it to your friendship. Remember still that friendship for me, my dear patron; love me for my sake, who am so much indebted to you; love me for your own sake for the good you have done me. I am sensible of the full value of your sincere friendship; it is the object of my ardent wish. I am ready to repay it with all mine, and feel something in my heart which may one day convince you that it is not without value. As, for the reasons agreed on between us, I shall receive nothing by the post, you will be pleased, when you have the goodness to write to me, to send your letters to Mr. Davenport. The affair of the carriage is not yet adjusted, because I know I was imposed on: it is a trifling fault, however, which may be only the effect of an obliging vanity, unless it should happen to be repeated. If you were concerned in it, I would advise you to give up, once for all, these little impositions which cannot proceed from any good motive, when converted into snares for simplicity. I embrace you, my dear patron, with the same cordiality which I hope to find in you.’

J. J.

It having been agreed upon between Mr. Hume and Mr. Rousseau not to lay each other under any restraint by a con-



nued correspondence, the only subject of their future letters was the obtaining a pension from the King of England; which was then in agitation; and of which affair Mr Hume gives the following concise relation.

\* As we were conversing together one evening at Calais, where we were detained by contrary winds, I asked Mr. Rousseau if he would not accept of a pension from the King of England, in case his Majesty should be pleased to grant him one? To this he replied, it was a matter of some difficulty to resolve on; but that he should be entirely directed by the advice of my Lord Marshall. Encouraged by this answer, I no sooner arrived in London, than I addressed myself to his Majesty's ministers, and particularly to General Conway, Secretary of State, and General Græme, Secretary and Chamberlain to the Queen. Application was accordingly made to their Majesties, who with their usual goodness consented, on condition only that the affair should not be made public. Mr. Rousseau and I both wrote to my Lord Marshall; and Mr. Rousseau expressly observed in his letter, that the circumstance of the affair's being to be kept secret, was very agreeable to him. The consent of my Lord Marshall arrived, as may readily be imagined; soon after which Mr. Rousseau set out for Wooton; while the business remained some time in suspense, on account of the indisposition of General Conway.

\* In the mean time, I began to be afraid, from what I had observed of Mr. Rousseau's disposition and character, that his natural restlessness of mind would prevent his enjoyment of that repose, to which the hospitality and security he found in England, invited him. I saw, with infinite regret, that he was born for storms and tumults, and that the disgust which might succeed the peaceful enjoyment of solitude and tranquillity, would soon render him a burthen to himself and every body about him. But, as I lived at the distance of an hundred and fifty miles from the place of his residence, and was constantly employed in doing him good offices, I did not expect that I myself should be the victim of this unhappy disposition.

Mr. Hume thinks it necessary here to introduce a letter, which was written last winter, at Paris, in the name of the King of Prussia, by Mr. Horace Walpole, about three weeks before Mr. Hume left Paris. Though Mr. Walpole lodged in the same hotel with Mr. Hume, and was often with him, he carefully concealed this piece of pleasantry, out of regard to Mr. Hume, till after his departure; he then shewed it to some friends, who took copies, which of course presently multiplied; so that this little piece has spread rapidly all over Europe, and was in every body's hands when Mr. Hume saw it, for the first time, in London.



Every person will allow, Mr. Hume says, who knows any thing of the liberty of this country, that such a piece of raillery could not, even by the utmost influence of Kings, Lords and Commons, by all the authority ecclesiastical, civil and military, be kept from finding its way to the press. It was accordingly published in the *St. James's Chronicle*, and a few days after Mr. Hume was greatly surprized to find the following piece in the same paper.

‘ *Mr. Rousseau to the Author of the St. James's Chronicle.*

‘ Sir,

*Wooten, April 7, 1766.*

‘ You have been wanting in that respect which every private person owes to crowned heads, in publicly ascribing to the King of Prussia, a letter full of baleness and extravagance; by which circumstance alone you might be very well assured he could not be the author. You have even dared to subscribe his name, as if you had seen him write it with his own hand. I inform you, Sir, that this letter was fabricated at Paris, and, what rends and afflicts my heart, that the impostor hath his accomplices in England.

‘ In justice to the King of Prussia, to truth and to myself, you ought therefore to print the letter I am now writing, and to which I set my name; by way of reparation for a fault, which you would undoubtedly reproach yourself for, if you knew of what atrociousness you have been made the instrument, Sir, I make you my sincere salutations. J. J. R.

‘ I was sorry to see Mr. Rousseau display such an excess of sensibility, on account of so simple and unavoidable an incident, as the publication of this pretended letter from the King of Prussia, but I should have accused myself of a most black and malevolent disposition, if I had imagined Mr. Rousseau could have suspected me to have been the editor of it; or that he had intentionally directed his resentment against me. He now informs me, however, that this was really the case. Just eight days before, I had received a letter, written in the most amicable terms imaginable. I am, surely, the last man in the world, who, in common sense ought to be suspected; yet, without even the pretence of the smallest proof or probability, I am, of a sudden, the first man not only suspected, but certainly concluded to be the publisher; I am, without further enquiry or explication, intentionally insulted in a public paper; I am, from the dearest friend, converted into a treacherous and malignant enemy; and all my present and past services are at one stroke very artfully cancelled. Were it not ridiculous to employ reasoning on such a subject, and with such a man, I might ask Mr. Rousseau, “Why I am supposed to have any malignity against him?” My actions, in a hundred instances, had sufficiently de-

demonstrated the contrary; and it is not usual for favours conferred to beget ill-will in the person who confers them. But supposing I had secretly entertained an animosity towards him, would I run the risque of a discovery, by so silly a vengeance, and by sending this piece to the press, when I knew, from the usual avidity of the news-writers to find articles of intelligence, that it must necessarily in a few days be laid hold of?

‘ But not imagining that I was the object of so black and ridiculous a suspicion, I pursued my usual train, by serving my friend in the least doubtful manner. I renewed my applications to General Conway, as soon as the state of that gentleman’s health permitted it: the General applies again to his Majesty: his Majesty’s consent is renewed: the Marquis of Rockingham, first commissioner of the treasury, is also applied to: the whole affair is happily finished; and full of joy, I conveyed the intelligence to my friend.’

General Conway soon after received a letter from Mr. Rousseau, which appeared both to him and Mr. Hume, to be a plain refusal of the pension, as long as the article of secrecy was insisted on; but as Mr. Hume knew that Mr. Rousseau had been acquainted with this condition from the beginning, he was the less surprized at his silence towards him. He thought, that his friend, conscious of having treated him ill in this affair, was ashamed to write to him; and having prevailed on General Conway to keep the matter still open, he wrote a very friendly letter to Mr. Rousseau, exhorting him to return to his former way of thinking, and to accept of the pension.

Mr. Hume waited three weeks in vain for an answer: he thought this a little strange, and even wrote to Mr. Davenport, but having to do with a very odd sort of man, and still accounting for his silence, by supposing him ashamed to write to him, he was resolved not to be discouraged, nor to lose the opportunity of doing him an essential service, an account of a vain ceremony. He accordingly renewed his applications to the ministers, and was so happy as to be enabled to write the following letter to Mr. Rousseau.

‘ *Liste-Street, Leicester-Fields, June 19, 1766.*

‘ As I have not received any answer from you, I conclude, that you persevere in the same resolution of refusing all marks of his Majesty’s goodness, as long as they must remain a secret. I have therefore applied to General Conway to have this condition removed; and I was so fortunate as to obtain his promise that he would speak to the King for that purpose. It will only be requisite, said he, that we know previously from Mr. Rousseau, whether he would accept of a pension publicly granted him,

him, that his Majesty may not be exposed to a second refusal. He gave me authority to write to you on that subject; and I beg to hear your resolution as soon as possible. If you give your consent, which I earnestly intreat you to do, I know, that could depend on the good offices of the Duke of Richmond, second General Conway's application; so that I have no doubt of success. I am, my dear Sir,

Yours, with great sincerity, D. H.

‘ In five days I received the following answer.

‘ *Mr. Rousseau to Mr. Hume.*

‘ *Wootton, June 23, 1766*

‘ I imagined, Sir, that my silence, truly interpreted by your own conscience, had said enough; but since you have some design in not understanding me, I shall speak. You have but disguised yourself. I know you, and you are not ignorant of it. Before we had any personal connections, quarrels, or dispute while we knew each other only by literary reputation, you affectionately made me the offer of the good offices of your friends. Affected by this generosity, I threw myself in your arms; you brought me to England, apparently to procure me an asylum, but in fact to bring me to dishonour. You applied to this noble work, with a zeal worthy of your head and a success worthy of your abilities. You needed not have taken to much pains: you live and converse with the world; with myself in solitude. The public love to be deceived, and you were formed to deceive them. I know one man, however, whom you can not deceive; I mean yourself. You know what honour my heart rejected the first suspicion of your design. You know I embraced you with tears in my eyes, and told you if you were not the best of men, you must be the blackest of mankind. In reflecting on your private conduct, you must to yourself sometimes, you are not the best of men: upon which conviction, I doubt much if ever you will be the happiest.

‘ I leave your friends and you to carry on your schemes as you please; giving up to you, without regret, my reputation during life; certain that sooner or later justice will be done to that both. As to your good offices in matters of interest, which you have made use of as a mask, I thank you for them, and shall dispense with profiting by them. I ought not to hold correspondence with you any longer, or to accept of it to my advantage in any affair in which you are to be the mediator. Adieu, Sir, I wish you the truest happiness; but as we ought not to have any thing to say to each other for the future, this is the last letter you will receive from me.

J. J. R.



‘ To this I immediately sent the following reply.

‘ *Mr. Hume to Mr. Rousseau.*

‘ June 26, 1766.

‘ As I am conscious of having ever acted towards you the most friendly part, of having always given the most tender, the most active proofs of sincere affection; you may judge of my extreme surprize on perusing your epistle! Such violent accusations, confined altogether to generals, it is as impossible to answer, as it is impossible to comprehend them. But affairs cannot, must not remain on that footing. I shall charitably suppose, that some infamous calumniator has belied me to you. But in that case, it is your duty, and I am persuaded it will be your inclination, to give me an opportunity of detecting him, and of justifying myself; which can only be done by your mentioning the particulars of which I am accused. You say, that I myself know that I have been false to you; but I say it loudly, and will say it to the whole world, that I know the contrary, that I know my friendship towards you has been unbounded and uninterrupted, and that though instances of it have been very generally remarked both in France and England, the smallest part of it only has as yet come to the knowledge of the public. I demand, that you will produce me the man who will assert the contrary; and above all, I demand, that he will mention any one particular in which I have been wanting to you. You owe this to me; you owe it to yourself; you owe it to truth, and honour, and justice, and to every thing that can be deemed sacred among men. As an innocent man; I will not say, as your friend; I will not say, as your benefactor; but, I repeat it, as an innocent man, I claim the privilege of proving my innocence, and of refuting any scandalous lie which may have been invented against me. Mr. Davenport, to whom I have sent a copy of your letter, and who will read this before he delivers it, I am confident, will second my demand, and will tell you, that nothing possibly can be more equitable. Happily I have preserved the letter you wrote me after your arrival at Wootton; and you there express in the strongest terms, indeed in terms too strong, your satisfaction in my poor endeavours to serve you: the little epistolary intercourse which afterwards passed between us, has been all employed on my side to the most friendly purposes. Tell me, what has since given you offence? Tell me of what I am accused. Tell me the man who accuses me. Even after you have fulfilled all these conditions, to my satisfaction, and to that of Mr. Davenport, you will have great difficulty to justify the employing such outrageous terms towards a man, with whom you have been so intimately connected, and

whom, on many accounts, you ought to have treated with some regard and decency.

‘ Mr. Davenport knows the whole transaction about your pension, because I thought it necessary that the person who had undertaken your settlement, should be fully acquainted with your circumstances; lest he should be tempted to perform towards you concealed acts of generosity, which, if they accidentally came to your knowledge, might give you some grounds of offence. I am, Sir,

D. H.

Mr. Davenport’s authority procured Mr. Hume, in three weeks, an enormous letter, which takes up about fifty pages of the *account* now before us. This letter confirms all the material circumstances of the foregoing narrative; and as from these circumstances alone the public must judge of this whole affair, it is quite unnecessary to give any extracts from Mr. Rousseau’s letter. Were we to lay before our Readers those parts of it, on which he himself seems to lay the greatest stress, we should be suspected of being prejudiced against him.—‘ I have hitherto, (says he, in this extraordinary letter) dwelt upon public and notorious facts; which from their own nature and my acknowledgment, have made the greatest eclat. Those which are to follow are particular and secret, at least in their cause, and all possible measures have been taken to keep the knowledge of them from the public; but as they are well known to the person interested, they will not have the less influence toward his own conviction.’

This passage alone is sufficient to excuse us to the discerning Reader, for declining to enter into the particulars of this long letter. Those who will be at the pains of perusing it, will clearly see, that Mr. Rousseau’s extreme sensibility renders him peculiarly liable to entertain suspicions even of his best friends; and that his uncommon force of imagination combines circumstances, seemingly minute and trifling, in such a manner as to impose on his own understanding. What complexion his heart is of, though appearances in regard to Mr. Hume are strongly against him, we dare not pretend to determine. The sentiments that arise in our minds, are those of compassion towards an unfortunate man, whose peculiar temper and constitution of mind must, we fear, render him unhappy in every situation.

Mr. Hume concludes his paraphrase in the following manner.

‘ Thus I have given a narrative, as concise as possible, of this extraordinary affair, which I am told has very much attracted the attention of the public, and which contains more unexpected incidents than any other in which I was ever engaged. The persons to whom I have shown the original papers which authenticate the whole, have differed very much in their opi-

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nion, as well of the use I ought to make of them as of Mr. Rousseau's present sentiments and state of mind. Some of them have maintained, that he is altogether insincere in his quarrel with me, and his opinion of my guilt, and that the whole proceeds from that excessive pride which forms the basis of his character, and which leads him both to seek the eclat of refusing the King of England's bounty, and to shake off the intolerable burthen of an obligation to me, by every sacrifice of honour, truth, and friendship, as well as of interest. They found their sentiments on the absurdity of that first supposition on which he grounds his anger, viz. that Mr. Walpole's letter, which he knew had been every where dispersed both in Paris and London, was given to the press by me; and as this supposition is contrary to common sense on the one hand, and not supported even by the pretence of the slightest probability on the other, they conclude, that it never had any weight even with the person himself who lays hold of it. They confirm their sentiments by the number of fictions and lies, which he employs to justify his anger; fictions with regard to points, in which it is impossible for him to be mistaken. They also remark his real cheerfulness and gaiety, amidst the deep melancholy with which he pretended to be oppressed. Not to mention the absurd reasoning which runs through the whole, and on which it is impossible for any man to rest his conviction; and though a very important interest is here abandoned, yet money is not universally the chief object with mankind; vanity weighs farther with some men, particularly with this philosopher; and the very ostentation of refusing a pension from the King of England, an ostentation which, with regard to other princes, he has often sought, might be of itself a sufficient motive for his present conduct.

There are others of my friends, who regard this whole affair in a more compassionate light, and consider Mr. Rousseau as an object rather of pity than of anger. They suppose the same domineering pride and ingratitude to be the basis of his character; but they are also willing to believe, that his brain has received a sensible shock, and that his judgment, set afloat, is carried to every side, as it is pushed by the current of his humours and of his passions. The absurdity of his belief is no proof of its insincerity. He imagines himself the sole important being in the universe: he fancies all mankind to be in a combination against him: his greatest benefactor, as hurting him most, is the chief object of his animosity: and though he supports all his whimsies by lies and fictions, this is so frequent a case with wicked men, who are in that middle state between sober reason and total frenzy, that it needs give no surprize to any body.

I own that I am much inclined to this latter opinion; tho', at the same time, I question whether, in any period of his life,





Mr. Rousseau was ever more in his senses than he is at present. The former brilliancy of his genius, and his great talents for writing, are no proof of the contrary. It is an old remark, that great wits are near allied to madness; and even in those few letters which he has wrote to me, there are evidently strong traces of his wonted genius and eloquence. He has frequently told me, that he was composing his memoirs, in which just should be done to his own character, to that of his friends, to that of his enemies; and as Mr. Davenport informs me that since his retreat into the country, he has been much employed in writing, I have reason to conclude that he is at present finishing that undertaking. Nothing could be more unexpected to me than my passing so suddenly from the class of his friends to that of his enemies; but this transition being made, I must expect to be treated accordingly; and I own that this reflection gave me some anxiety. A work of this nature, both from the celebrity of the person, and the strokes of eloquence interspersed, would certainly attract the attention of the world; and it might be published either after my death, or after that of the author. In the former case, there would be no body who could tell the story, or justify my memory. In the latter, my apology, written in opposition to a dead person, would lose a great deal of its authenticity. For this reason, I have at present collected the whole story into one Narrative, that I may shew it to my friends, and at any time have it in my power to make whatever of it they and I should think proper. I am, and always have been, such a lover of peace, that nothing but necessity, or very forcible reasons, could have obliged me to give it to the public.

*Perdidi beneficium. Numquid quæ consecravimus perdimus dicimus? Inter consecrata beneficium est; etiam si male responsum collocatum. Non est ille qualem speravimus; sinus nos qui fuimus, et diffinites.*

‘ Seneca de beneficiis, lib. vii. cap. 19.’

## MONTHLY CATALOGUE

For NOVEMBER, 1766.

### RELIGIOUS and CONTROVERSIAL.

ART. II. *A Reply to the Letter to the Rev. Mr. Caleb Evans; composed by his Two Sons in the Duty of the Son and Holy Spirit.* 8vo. 8d. Buckland.

THESE are some judicious and madversions in this *Reply*, and more which we apprehend will contribute very little towards a resolution of the subject in dispute between this *orthodox* gentleman and his *heterodox* opponent, the letter-writer.—Our unknown Author, however, will certainly *assist* from the *judgment* of the Monthly Reviewers, on this occasion, as he seems to have entertained a very indifferent opinion of it, as well as of their *impartiality*; from their having commended George Williams's *Account*, which he disapproves:—as Swift has it, ‘That was EXCELLENTLY observed, says I, when

read a passage in an author, where his opinion agrees with mine: when we differ, I pronounce him to be a blockhead.

## POLITICAL.

Art. 12. *Short Considerations upon some late extraordinary Grants, and other Particulars of a late Patriot's Conduct.* 8vo. 1s. Almon.

We find nothing in these considerations but what has been a thousand times repeated, viz. that Lord Ch—m and Lord C—d—n ill support the character of patriots; that it is impossible, either for the crown, or the people, to subsist long, under their unlimited gratifications; that they are begging their sovereign for their own purposes, and rioting in the vitals of their country, at a time when all orders of men are distressed, from the highest to the lowest. The Author closes his *Considerations* with a short address to the late great commoner, and concludes with the following passage:

‘But I will reserve the description of your fluctuating opinions of men, and time-serving courtship of individuals, for another occasion; my intent being, at present, only to lay impartially before the public, the darnings of your new accession to office, that from your *economy, moderation, and disinterestedness*, they may judge what the crown and the people are to expect from you, when you shall open the session of parliament in the plenitude of your power.’

Art. 13. *An Address to the People of England: shewing the Advantages arising from the frequent Changes of Ministers: With an Address to the next Administration.* 8vo. 1s. 6d. Almon.

The short duration of our late *ineb-of-candle* administrations, as they are here humourously styled, have afforded our author a subject for the exercise of an ingenious, ironical pen: by the dextrous use of which he attempts to *prove*, how preferable temporary short administrations are to tedious and settled ones, and that the former are infinitely more beneficial to the nation, than the latter. He aims many sarcastical strokes at the *great Patriot*; and in his address to the *next* administration, says a number of droll things on a very serious subject,—the present scarcity of provisions, and consequent miseries of the poor.

Art. 14. *A Letter to a Noble Lord, concerning the Complaints and Necessities of the Poor.* By a Country Gentleman. 8vo. 6d. Bladon.

The noble lord here addressed, is the Earl of Chatham; who is loudly called upon to exert his admirable talents, for the relief of his indigent miserable countrymen; and to endeavour, by wholesome comprehensive laws, not only to alleviate their present distress, but to avert the heavier evils with which the increase of tillage and decrease of pasturage threaten them and their posterity. It is a sensible little tract.

Art. 15. *A true History of a late short Administration.* 8vo. 6d. Almon.

This is a shrewd parody on ‘a short account of a late short administration,’ of which we gave an extract in our Review for August, p. 160. To which this Mr.—*Tother side* hath added, a view of some *other measures* which he says the *modesty* of the author of the *short account* hath induced him to over-look. From this view, the parodist, draws, on the whole, the following conclusion: ‘That the nation, which



which in the preceding two years, had been benefited [by the preceding administration] 200,000 l. *per annum*, was impoverished [last administration], in the space of one year, 240,000 l. which *interest of eight millions!* He adds, 'The public, which had been advanced to office with surprise, felt a warm indignation at the oppressions which it had suffered from their measures, and saw, to the justest pleasure, a part of them, at least, deprived of the power of augmenting the distresses of the state.' He finally concludes, 'the nation has too severely felt the effects of their incapacity and confusion, either to wish for or to support, *successors* of similar principles.'—It is not our business to enter into the merits of this material controversy; but we cannot help observing, that the objections brought by the author of this *true* history, seem to be urged with more spirit, than regard to candor and moderation. In particular, we say concerning the repeals of the cyder and American stamp-act, is expressed with so much party-virulence, as plainly shews his design to run down the gentlemen of the *short administration*, at all events, or wrong. To be sure, where a writer engages in the service of a party, there is nothing like *going through such with his work!*

\* 'If, says he, in a parenthesis, we add their increase of expence to their diminution of the income.'

Art. 16. *Observations on Affairs in Ireland, from the Settlement of 1691, to the present Time.* By Nicholas Lord Viscount T. 8vo. 1s. 6d. Griffin.

*Another Edition of the same Treatise.* 8vo. 6d. Cavell.

This is a curious account of the present state of the Roman-Catholic interest in Ireland, and is very speciously drawn up by the noble writer who is of that persuasion, and a sufferer for it: as being thereby deprived of those national honours and advantages which he might have enjoyed as an Irish peer, had he not been disqualified by his religion. That the Roman-Catholics of Ireland should complain of the political hardships and restraints under which they have been laid, is extremely natural: and if we could, *with safety to ourselves*, afford them the relief which they have, of late, so earnestly solicited, no candid Protestant would, we are persuaded, hesitate a moment, to grant them all they can reasonably ask. But every intelligent Protestant will be cautious in listening to the artful representations of these natural enemies to our inestimable liberties, both civil and religious. Do we know what manner of spirit the Roman-Catholics of all countries are possessed of? Do we not know that it is an *intolerant* and a *perfect* spirit? And is *such* a spirit to be trusted? In Ireland, it is at present happily subdued, and put under an effectual restraint; and would not be madness in us to un rivet the shackles with which our forefathers, prompted by *near-sight* experience, have wisely confined it?—We readily allow that many of the grievances complained of, on the part of the Irish Roman-Catholics, are indeed *grievous* to them, and a heavy burthen; but they may thank themselves for all those sufferings which are here so pathetically enumerated; and which, after a thorough examination into, will not, we apprehend, appear altogether so unreasonable or impolitic, on the part of our government, as, to a superficial enquirer, may at first sight appear. In fine, we think Lord Tait's pamphlet may be fully answered, perhaps in every particular, and we hope it will be fairly answered by some able hand, to the



tire satisfaction of every impartial and competent judge of the subjects in dispute.

Art. 17. *Supplément au Ministère de Mr. Pitt, avec une Récapitulation exacte de toutes les Démarches de ce sage Politique depuis le 5 Septembre 1761, qu'il quitta le Ministère, jusqu'au 30 Juillet 1766, qu'il a été créé Comte de Chatham, et garde de Sceau privé d'Angleterre, contenant un espace de près de cinq ans : par le Colonel Chevalier Champigny. A Cologne, &c.*

[That is]

Supplement to the Ministry of Mr. Pitt, with an exact Recapitulation of the entire Conduct of that sage Politician from the 5th of September 1761, when he quitted the Ministry, to the 30th of July 1766, when he was created Earl of Chatham, &c. By the Chevalier Colonel Champigny. 8vo. 6 s. Williams.

As this performance consists almost entirely of translations from our own language, and a recapitulation of facts with which most Englishmen are well acquainted, it were unnecessary to speak particularly of its contents. In justice to the Author however, we cannot help observing, that, in general, he has rendered more than justice to the pieces he has translated, and that his language is throughout correct and elegant.

#### M E D I C A L.

Art. 18. *The Lady's Physician; a practical Treatise on the various Disorders incident to the fair Sex, with proper Directions for the Cure thereof.* Written originally in French, by M. Tissot, M. D. Translated by an eminent Physician. 8vo. 1s. Pridden.

Whether this be really a translation from M. Tissot or not, and how eminent soever may be the translator, we pronounce it, without the least hesitation, to be a mere catch-penny.

#### T H E A T R I C A L.

Art. 19. *The Country Girl; a Comedy; altered from Wycherly: as it is acted at the Theatre Royal in Drury-Lane.* 8vo. 1s. 6d. Becket.

As it is but seldom that we can deem such of our new theatrical pieces as have any pretension to the name of Original productions, to be worthy of more distinction in our Journal, than a place in the Monthly Catalogue; the unknown Alterer, therefore, of one of Wycherly's plays, will not take it ill, if we use the same freedom with the present publication:—of which we shall say nothing more, but leave the Editor to speak for himself, in the following extract of his preliminary advertisement:

'The desire, says he, of shewing Miss Reynolds to advantage, was the first motive for attempting an alteration of Wycherly's *Country Wife*. Though near half of the following play is new written, the

\* This title is not new: Antony Brewer, a dramatic author, of considerable eminence, and cotemporary with Wycherly, wrote a comedy called *The Country Girl*; which the author of the *Companion to the Play-house* tells us, was often acted with applause.

Alterer

Alterer claims no merit, but his endeavour to clear one of our most celebrated comedies from immorality and obscenity. He thought his bound to preserve as much of the original, as could be presented to an audience of these times without offence; and if this Wanton of Chas. days is now so reclaimed, as to become innocent without being insipid, the present editor will not think his time ill employed, which enabled him to add some little variety to the entertainments of public. There seems indeed an absolute necessity for reforming the plays of our most eminent writers: For no kind of wit ought to be received as an excuse for immorality, nay it becomes still more dangerous in proportion as it is more witty—Without such a reformation, our best comedies must be reduced to a very small number, and would be by a too frequent repetition, or what is worse, continue shameful in spite of public disapprobation.

The revising and correcting most of our old acting comedies, will certainly be very laudable; as there is too much licentiousness in almost every one of them: but great care and skill would be required in the liberty of altering them, lest the manly vigor, and sterling wit of their original authors, be too much impaired or allayed. Were the object of reformation, rather than its true and liberal spirit to prevail, it would be the utmost cause to fear, that we should proceed as erroneously as Jack did, in the Tale of a Tub, and entirely demolish the comicality, rendering away its frippery ornaments.

Art. 20. *The Cunning Man, a Musical Entertainment, in Acts. As it is performed at the Theatre Royal in Drury-Lane.* Originally written and composed by Mr. J. J. Rousseau. 8vo. 1s. Becket and Co.

Taken, with some alterations, from Rousseau's *Devin du Village*, which has been so highly applauded at Paris.—As a literary performance, it is but a trifling pastoral entertainment; but as a musical composition, it is neither unworthy of its original author, nor of the gentleman who has taken the pains to introduce it on the English theatre.

#### MISCELLANEOUS.

Art. 21. *A Letter from M. de Voltaire to Mr. Hume; on his dispute with M. Rousseau.* Translated from the French. 8vo. 6d. Bladon.

Mr. Rousseau having thought fit to rank Mr. Voltaire among the number of his enemies and calumniators, the latter, to prove the justice of the charge, abuses and ridicules poor Rousseau, most unbecomingly, in this letter to Mr. Hume. It is really cruel, and ungenerous in the highest degree, thus wantonly to attack, and wound, in mangle, a man whose feelings are so extremely acute, and who is so sensitive to smart and agonize at every pore! It may be sport to Mr. V. but would be no dishonour to his character if it had been a little tinged with the delicacy and sensibility of the Swiss philosopher, whom he so much affects to despise!

Art. 22. *The Charter granted the Tenth Year of King William III. to the East-India Company of England, 1698.* 4to. 1s. London printed in 1766. Sold by D. Wilson.  
All that is requisite for us to say, relating to this publication, is, that it appears to be an authentic copy of the charter.



## P O E T I C A L.

Art. 23. *E--l of Ch---m's Apology, a Poem.* 4to. 1s. Almon.

Sir William Pynsent's ghost has appeared a second \* time to his adopted heir, in order to be-rhyme and Billingsgate him, for becoming a lord. The ghost really makes very passable verses; though we think none of them proper for an extract in this place.

\* See the article here alluded to, in the poetical division of our last month's Catalogue.

Art. 24. *Odes dedicated to the Honourable Charles Yorke, Esq.*

By Robert Andrews, Author of the English Virgil dedicated to the Honourable Booth Grey, Esq. 4to. 1s. 6d. Printed by Baskerville, and sold by Johnson and Co.

Robert Andrews is really the most out-of-the-way genius we ever met with. After the pastoral muse had thrown pears at his pate for his *English Virgil* (see Rev. Vol. XXXIV. p. 405.) he was still so daring as to insult the lady of the lyre, in such odes as—eye hath not seen, nor ear heard. Ease, harmony and imagery, the established characteristics of lyric compositions, are nothing to Robert Andrews.—He mounts his Pegasus, darts through the clouds, dashes down the stars, kicks out the sun, and crushes the moon into a cream cheese.

What has not that wicked Baskerville to answer for, who, by the beauty of his silver types, has allured poor Robert to make all this elementary mischief!

## N O V E L S.

Art. 25. *The History of Miss Harriot Fitzroy, and Miss Emilia Spencer.* By the Author of *Lucinda Courtney*. 8vo. 2 Vols. 6s. Noble.

Pretty title rattle for the amusement of Miss Polly, while *Monsieur* is preparing her Parisian wig, and quite as proper furniture for the inside as that is for the outside of her head. However, to do this Novelist justice, we must own that she appears to be one of Mr. Noble's very best hands.

## S E R M O N S.

I. *The Form of Sound Words to be held fast.*—A Charge delivered Oct. 2, 1766, at the Ordination of the Rev. Mr. John Reynold, to be Pastor of a Church of Christ meeting near Cripplegate, and published at the Request of the Church, &c. By John Gill, D. D. Keith.

II. *At St. Nicholas, in Newcastle,* Sept. 4, 1766, at the Anniversary Meeting of the Sons of the Clergy. By John Darch, B. D. Fellow of Baliol College, Oxford, and Vicar of Long Benton, in Northumberland. White, &c.

III. *The Christian Salutation;* a farewell Sermon, delivered Oct. 12, 1766, on the Return of the C under the Care of the Rev. Mr. John Rogers, fr Affo- ciation with the Church meeting nr Auth- wark. By Benj. Wallin. Buckle

IV. Preached at the Ordination c  
18, 1766, at Lower Tooting, Su



Together with an Introductory Discourse by Andrew Kippis Mr. Wilton's Confession of Faith, and Answers to the question proposed to him by Francis Spilbury; and likewise a Charge delivered by Samuel Morton Savage, B. D. 1s. Buckland.

V. Preached in the Cathedral-church of Gloucester, Sept. 10 1766. at the Annual Meeting of the Three Choirs of Gloucester, Worcester, and Hereford. and published at their joint request. By Charles Bishop, M. A. Rector of Rudford, and Under-master of the Collegè-school in Gloucester. Hawes and Co.

VI. At the Parish-church of Fawley, in Bucks, Aug. 10, 1766. By Thomas Powys, A. M. Newbery.

#### CORRESPONDENCE.

THE Reviewers are much obliged to Philalethes for his favour of Nov. 8. They imagine he may be right in his conjecture relating to the writer of the *Essay on Preaching*.\*; but cannot venture so far with him as to join in his '*aut Diabolus—aut d' Alembertus!*' Nor do they deem it right to *think aloud*, with respect to the *real* authors of such *anonymous* productions as occasionally pass in Review before them; although they are generally pretty well satisfied of such *identity*. When writers do not publicly affix their names to their performances, others have no right to point them out: except in those instances where secrecy is obviously out of the question.—On a reconsideration of Pompadour's Memoirs, we are, frankly, inclined to acquiesce in our Correspondent's idea of that performance.—*Reviewers* were never yet understood to be POPES. As to the construction which Philalethes puts on the Bishop of Gloucester's sermon *De Propaganda Fide* †, we chuse to be silent, and leave his *abridgement*, as he terms it, to the judgment of our Readers: 'O ye inhabitants of the Colonies! 'tis true ye are all a pack of rogues, rascals, philosophers and infidels; but still, as your land is *now* become a morsel delicious enough to excite a priestly appetite, I shall do my utmost to send my family to make a meal upon it.'—In every other sense, our Correspondent acknowledges, the sermon seems extremely ingenious; but its effect, he doubts, will be little other than 'as if a man sent an abusive card to a stranger, and added to it, that *he would do himself the pleasure of eating a bit of bread, and drinking a glass of wine with him, if agreeable.*'

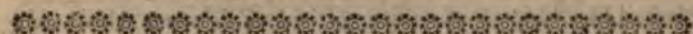
\* \* With respect to the *Bull* which our Correspondent saw grazing at the bottom of p. 236, the Reviewers have no concern in that business: the animal was not on *their* premises.

\* Vide last *Appendix* to the MONTHLY REVIEW.

† See our last month's Review, p. 279.

T H E  
MONTHLY REVIEW,

For D E C E M B E R, 1766.



*Proceedings and Debates of the House of Commons, in 1620 and 1621. Collected by a Member of that House. And now published from his Original Manuscript, in the Library of Queen's College, Oxford. With an Appendix: in which some Passages are illustrated from other Manuscripts. In Two Volumes. 8vo. 10s. bound. Oxford, printed at the Clarendon Press, and sold by D. Prince at Oxford, and J. Rivington in London.*

**I**N a kingdom, which boasts of liberty as the principle of its constitution, the debates of the national assembly cannot fail to be the objects of public curiosity. Though the people find to their cost that senatorial eloquence is seldom exerted but for the interest of the speaker, and of his connections, yet the multitude will always, in some degree, be the dupes of a specious harangue. History indeed and experience furnish ample proofs to the studious and observant, how shamefully the leaders in debate prostitute their principles, by changing them from time to time as their views and situations vary. Nevertheless the interested zeal of some; the stupid veneration of others, together with the inexperience of a rising generation, will always supply a majority to support the pretensions of such political impostors: and as the gift of eloquence will always carry along with it some degree of fascination; hence every fragment of senatorial controversy becomes interesting, and the public are foolishly solicitous to know what was *said*, instead of applying their attention to examine what was *done*.

The principal merit of a collection of parliamentary debates, is that of their being genuine; for in the far greater part of ~~these~~ now extant, the harangues supposed to have been made, led through the lips of any public speaker, but were some obscure rhetorician in his closet. But with debates under present consideration, there is no-

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thing in them florid or rhetorical. The matter is often incoherent, owing perhaps to the unavoidable accidents which might interrupt the attention of the person who collected them: the style likewise is in general inelegant and incorrect: and these circumstances may lead us to conclude in favour of their authenticity, though, had the editor taken greater liberties with the original, he might, without prejudice to the subject, have added to our entertainment.

The period which these debates comprize, is not perhaps the most interesting of any in the English history; but we nevertheless meet with some curious particulars, which are distinguishable amidst a heap of insignificant frivolous debates, which only serve to swell the bulk of the volumes.

The first passage observable in them, is the king's speech on the meeting of the parliament in the year 1620, which will be the more acceptable to our Readers, as it is not, we are told, elsewhere in print.

“ *In multiloquio non deest peccatum*, saith the wisest man that ever was, and the experience thereof I have found in mine own person: for it is true, there have been many sessions of parliament before this, wherein I have made many discourses to the gentlemen of the lower house, and in them delivered a true mirror of my heart: but, as no man's actions, be they never so good, can be free from censure in regard of perfection; so it may be, it pleased God, seeing some vanity in me, to send my words as spittle in my own face; so that I may truly say, I have often piped unto you, but you would not dance, I have often mourned, but you have not lamented. But now I put on this resolution for the few days that are left unto me in this world; wherein I have I know not how far offended God: and, if it please you, especially of the lower house, to apply this rule unto yourselves, you may find the more fruit.

“ Now to the errand whereunto you are called hither. For the entrance thereunto the more easily, I will begin with the general condition of a parliament, and not to instruct you (when I suppose I speak not to ignorants) but to refresh your memories. And first, what a parliament is. It is an assembly composed of a head and body, which are called in all monarchies a parliament; which was used and created first by monarchs, for kings were before parliaments; who, so soon as they had settled a form of government, and were willing that they should be governed by laws, called to their parliaments some more, some less in number. But I leave them: this I only would have you observe, that it is a vain thing for a parliament man to preis to be popular. There is in no estate a parliament without a monarchy: the Grizons, Switzers, and Low Countries, who are governed without a king, have no parliaments, but councils.

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This I put you in mind of, that you serve under a monarch; and that we must stand or fall with it.

“ Now consider first, who calls you? your king. Secondly, whom he calls? the peers; who, in respect of the eminency of their places and highness, have an interest therein by birth and inheritance, because they are to assist the king in greatest affairs: next the church; the clergy, not all, but the principal heads thereof, the bishops; whose holiness of life doth claim a privilege of advice, and some of them in respect of their baronies: also the knights stand for their shires, and the other gentlemen of the boroughs. Of these is the whole body complete. Thirdly, why you are called? To the end to advise in errands as he shall ask of you, or you shall think fit to ask his advice in. The king makes laws; and ye are to advise him to make such as may be best for the good of the commonwealth. There is another cause, why the house of commons is called: for that they best know the particular estate of their country; and, if the king should ask their advice, they best can tell what is most amiss, as being sensible thereof, and know best how to petition him to redress and amend the same. They are the authors of sustenance also to him to supply his necessities, and that is the proper use of a parliament: here they are to offer what they think fit to supply his wants; and he, in lieu thereof, to afford them mercy and justice. And this I am bold to say, and am not ashamed to speak it, that all people owe a kind of tribute to their kings, by way of thankfulness to him for his love to them: and, where this sympathy is between the king and the people, it breeds a happy parliament. And thus much for the general condition and special use of parliaments in this kingdom.

“ Now I come to the particular causes, which moved me to call this parliament.—

“ Now the main errand (to speak truly) why I call you, is for a supply of my urgent necessities in urgent causes. You can all bear me witness, that I have reigned eighteen years amongst you. If it be a fault in me, that you have been at peace all this while, I pray you pardon it; for I took it for an honour unto me, that you should live quietly under your vines and fig-trees, reaping the fruits of your own labours, and myself to be a just and merciful king amongst you: you have not been troubled with the pressing of men, nor with a thousand inconveniences which the disasters of wars produce; yet in these eighteen years have I had less supplies than any king before me.

“ The late queen of famous memory was so far supplied in her lifetime by an annual contribution, which by computation amounts a-year at least: I never had fifteenth. I challenge no more of defect.

desert than she; but sure I am, I have governed you as ably the time since any supply hath been, as women which *quæ decem tulerint fastidia menses*, who after ten months are delivered of their burden: but I have travailed ten and therefore now full time to come to be delivered of my I have been ever willing in spite till now. —

“The next cause of your calling hither, is for an urgency, the miserable and torn state of Christendom; none, that hath an honest heart, can look upon without aching eye. I was not the cause of the beginning thereof, I knoweth; but I pray God, I may be the instrument of ending. I mean the wars in Bohemia, wherein the spoiled their emperor, and chose my son-in-law for their king. I was requested at the first on both sides to make an agreement between them; which cost me thirty thousand pounds in Doncaster in ambassage for that purpose. In the mean time they cast off all allegiance and chose my son; who sent me to know, whether he should take upon him the crown; and yet within three days after, before I could return answer, he took the crown upon his head: and then I was meddle with it at all for three reasons. First, for that I would not make religion the cause of deposing kings; I leave that to the Jesuits, who maintain the same. Next I was not between them; for they might afterwards say to me, Jews said to Moses, who hath made thee a judge? And I myself would not be content they should judge, whether I was king or not. Lastly, because I had been a medler in their quarrel; and then to determine, my son should take the crown; which had been improper: and yet I left not off so; for I was compelled me to admit his good, and therefore I permitted his voluntary contribution to preserve the Palatinate, which cost me a great sum.”

If it is in the power of language to equal this absurd, and pedantic speech, it must be the following one, which was delivered immediately after by the chancellor:

“May it please your majesty, I am struck with admiration in respect of your profound discourses, with reverence for your royal precepts, and contentment in a number of gracious sayings, which have fallen from your majesty, in your speech. There is a saying of Solomon somewhat dark, but apt, *That the words of the wise are like nails and pins fastened by the master of the house in the midst of assemblies*: so, in regard of the reverence of your majesty's words, they are like nails that strike through; first into the memory, then into the hearts of the hearers, which is the best way to imprint them into their minds. For myself, I hold it as great commendations in a chamberlain to be silent, when such a king is by, who can so well de-

oracles of his mind, as for me to speak. Only, Sir, give me leave to give my advice to the upper and lower house briefly in two words—*Nosce teipsum*. I would have the parliament know itself; first, in a modest carriage to so gracious a sovereign; secondly, in valuing themselves thus far, as to know, now it is in them by their careful dealing to procure an infinite good to themselves in substance and reputation, at home and abroad."

What a despicable idea of the great Bacon does this fulsome prostitute adulation present to us! But how much meaner still does he appear, when we consider his base corruption, of which the following particulars are recorded in these debates:

"Mr. Christopher Abry presenteth a petition unto the house, which is read openly, himself standing by; whereby he expresseth, that he was dismissed out of the chancery in a cause between him and Sir William Bruncker on bill and answer: after which the petitioner had a judgment in the exchequer, the now lord chancellor, then attorney, being then of council with Sir William Bruncker:—that he hath been much oppressed by the delays of his adversary since that in the chancery, and after [ . . . ] orders, and [ . . . ] decrees, he was persuaded by his council (whereof Sir George Hastings and one Jenkins of Grays Inn were two) to give one hundred pounds to the lord chancellor that now is, which he did, by the hands of Sir G. Hastings; and yet could get no just proceedings, having spent in the suit near two thousand pounds.

"Sir George Hastings denieth absolutely, that he ever advised Mr. Abry to give the lord chancellor one hundred pounds; but saith, it is true that he gave to the now lord chancellor a box, he knows not what was in it; and that, when he gave it to the lord chancellor, he told his lordship that Mr. Abry had been to him a bountiful client, and therefore he thought it his duty to express his thankfulness to his lordship, beseeching his lordship to do the poor man justice without delay; and that his lordship took it, saying, it was too much.

"Mr. Edward Egerton presenteth likewise a petition unto the house, which is also read openly, himself standing by. Sheweth, that he gave to the now lord chancellor, then lord keeper, in plate, fifty-two pounds, ten shillings; and that, by the hands of Sir Richard Young, Sir George Hastings being then with Sir Richard, he presented also four hundred pounds in a purse or bag: and that Sir Richard Young told him he had delivered it to the Lord chancellor, who returned thanks to this petitioner, and said, that he had not only enriched him, but laid a tie on him to do him justice in all his rightful causes.

"That one Sharpey (sometime steward to the lord chancellor) told your petitioner, that if he would give one thousand pounds more to the now lord chancellor, and one hundred pounds to



him, that then he should have a decree for all the lands between him and Sir Rowland Egerton.—He said further the four hundred pounds was given by Sir Richard Young, Sir George Hastings shortly after the lord chancellor was lord keeper, but the plate he delivered a little before his own hands.

‘ Sir Richard Young. That the lord chancellor was gentleman’s council, when he was solicitor and attorney general—that himself and Sir George Hastings did, at Mr. Egerton’s treaty, deliver a purse of money to the now lord chancellor, being busy at his chamber at Whitehall, so that Mr. Egerton would not come to his lordship to deliver the money himself, that, when they first offered it to his lordship, he gave it back, making some doubt whether he might take it or not; but, taking it, saying it was true, he did Mr. Egerton the best he could, when he was of his council, and therefore he should take it.

‘ Mr. Egerton being examined, saith, that when this money was given he had two or three suits depending in the star chamber:—that this money was given to the lord chancellor’s use, presently upon the king’s going into Scotland.—He said further that he acknowledged a recognizance of ten thousand pounds to Doctor Field, now Bishop of Llandaff, and one Dampport, or Davingport, with a condition, that if this examinant, by the mediation of the said bishop, or Dampport, or any other by their means, should recover the lands in suit in chancery between this examinant and Sir Rowland Egerton, then were the said Doctor Field, and the said Dampport to pay six thousand pounds of this examinant, to be levied out of the lands which this examinant should so recover: if he did not recover, then the recognizances to be void. The condition, in nature of a condition, was read in the house, and it was to such effect.

‘ This condition is confirmed by two letters (shewed in the house) written from the said bishop, in one of which he promised (*in verbo sacerdotis*) that, if the said Mr. Egerton had a good success in his suit, that then he would redeliver his recognizance again.

‘ Mr. Egerton, being examined, saith, that Mr. Johnson, the lord chancellor’s gentleman usher, sent to him to call on him this morning; when he told this examinant, that, if he would withdraw his petition, he should in the afternoon have the lord chancellor’s money, and should have the money he had given stored to him (if he had delivered any) and good satisfaction.

‘ Mr. Johnson saith, that he sent not for Mr. Egerton, but, when he coming in the morning to speak with him, he wished to be advised, for he understood he had exhibited to the parliament.

a scandalous petition against his lord : and wished that himself should get Sir Richard Young, and Sir George Hastings, and go all together to the lord chancellor, and make an end of it ; and he doubted not, if he had given any money, but he might have it again : and this, Johnson saith, he did of his own head, thinking that the fault and money remained in Sir Richard Young's and Sir George Hastings's hands.

‘ Mr. Noye. That it is not good to have a scandal stick long on a public magistrate : that here it is said that some money was given to some man, to whom so much was not due or owing ; it were good that with all convenient dispatch the truth were searched into ; and because it is confessed by an instrument, that money was given, he thinketh it not needful that the complainant should be bound to stand to prove his accusation, which is the course in like cases, especially when it concerneth so great a man ; but wisheth, for the clearing of so great a magistrate, that we should proceed with speed.

‘ Mr. Finch. That he never knew any thing of this business, albeit he hath been of council, and much employed by Egerton, in this cause.

‘ It is agreed by the committee to move the house for to have order to proceed in this business again to-morrow in the afternoon, for the more speedy clearing of the lord chancellor.’

To the disgrace however of human nature, his venality was so apparent, that it did not admit of defence or palliation. He was at length convicted on his own confession, and having fallen from the summit of honour, he afterwards dragged out an abject and dependent life. His character affords a deplorable instance, how little great parts avail to constitute good morals ; for he was, as Pope admirably describes him,

‘ The wisest, brightest, meanest of mankind.’

It should not be forgotten that Sir Edward Coke, who figures highly in these debates, was one of the chief instruments of Bacon's downfall. They were rivals and inveterate enemies to each other. But though Coke was never convicted of bribery and corruption, yet he was a shameful time-server, and prostituted his great learning in the law to purposes which most immediately tended to the promoting his own interest, and the gratifying his private resentment. There was a time when he was a servile advocate for prerogative, but when his pride and ambition had suffered a check, he very adroitly shifted principles, and became the champion for liberty. Yet, however meanly we may think of such converts to patriotism, when we regard the motives of their conversion, the public are nevertheless benefited by their versatility. But it is far otherwise when the bold assertors of freedom, who in the ardour of their zeal would have plucked out every

‘...ance of their zeal  
‘...ome of prerogative,

gative,—it is far otherwise when they, having provided themselves and their dependants, turn vile apostates, and come the pandars of prerogative, even to the avowal of penning power.

To return to Sir Edward Coke,—these volumes furnish with a singular instance of his pitiful sophistry and low sub in the debate concerning the punishment of one Floid, who spoken disrespectfully of the king and queen of Bohemia, ‘that Goodman Palsgrave had taken his heels, and was run and that Goody Palsgrave was taken prisoner,’ for which the house of commons sentenced him to ride to Westminster bare-ridged on a horse’s back, with his face to the horse’s and the tail in his hand, and afterwards to stand in the pillory and pay a fine of one thousand pounds. The king and lords, tho’ they did not disapprove the severity of the sentence, yet they questioned this offence, or rather for this innocent piece of railery, yet questioned the power of the commons to sentence one who was no member, nor offender against the house, nor any member of it: and several conferences were held with the Lords on this subject. At one of these conferences, Sir Edward Coke attempted to support the exercise of such a power in the commons by the following extraordinary speech.

‘Sir Edward Coke saith, that we hope their lordships will deal with us, as Abraham did with Lot, who, having given the left hand, gave him the right, and bad him go whither he list. He saith, that the house of commons hath, in all things, a free liberty of judicature; he desireth their lordships to remember, that they were gentlemen before they were lords, and therefore we hope, their lordships will make a favourable Construction, and not press too hard on us, if we have (as we believe, and hope we have not) gone beyond precedents. He desireth their lordships will be pleased to consider, that the house is a court of record; for that court, which hath power to imprison and set fines, is a court of record; and that the house hath power to fine and imprison, he desireth their lordships to remember, that in 10 Ed. III. an archbishop for having imprisoned a member of our house to be served with a subpoena, was grievously fined; that by the statute of 5 Hen. IV. all knights and other servants of a member of our house are free from arrest. It is manifest and known to all, that whosoever is brought into a court of record may incidentally examine on oath. In 3 Jan. the warden of the Fleet was examined at the bar in the house of commons on oath:—that these words were spoken against the members of our house; for *filia est pars patris*, and the king is ever intended to be resident in our house.’

By such pitiful sophistry and contemptible quibbling, this great oracle of the law attempt to maintain his argument. The daughter, says he, is a part of the father, the father is in



to be resident in *our* house, *ergo* the offence was committed against a member of our house. This is such strange logic as would have disgraced the crier of the court!

We shall only take notice of one debate more, which, as it relates to a subject which has so recently been under parliamentary consideration, will not, we are persuaded, be unacceptable to our Readers. We mean the *report* of 'an act against the importation of corn.'

'Mr. Towerson saith, that this bill is a dangerous bill, and will destroy the navigation of the kingdom, and the merchants of the kingdom.

'Mr. Bateman saith, that the states of the Low Countries have a staple of corn, whereby they furnish all countries with corn, albeit they have none or very little grown in those parts; by which means they set their ships on work, and it hath made that nation of any other most strong in shipping and navigation. He desireth, there may be a staple of corn here, rather than a prohibition of importation; for such a staple will set our ships on work, and so strengthen this kingdom.

'Sir Dudley Digs saith, that, if we bar the importation of corn when we have no need of it, we shall not have it imported when we want it. He desireth, that it may be recommitted. For the other part of it, whereby liberty is given to all men to engross corn, when it is at a certain price mentioned in the bill, he approves of it; for such engrossing will take corn off from the farmer's hands, and make him able to pay his rent, and yet not unfurnish the kingdom.

'Sir Edward Coke saith, he never heard of any bill that was ever preferred in parliament against the importation of corn:—that he loveth to follow ancient precedents:—that he thinketh this bill speaketh Dutch, but it is certainly for the behalf of the Low Countrymen. He desireth the bill may be rejected.

'Sir War. Heale would have it expressed in the bill, that no corn may be imported but in English bottoms, for that they are the Dutchmen for the most part, that do import all the corn hither.

'Mr. Alford saith, that this bill treads the steps of a statute of Ed. IV. albeit a great lawyer (meaning Sir Edward Coke) said otherwise:—that London will beggar the whole kingdom; for the Londoners and merchants have raised the prices of all foreign commodities to a great rate, and yet all our country commodities were never so cheap, as now are wool, cloth, corn, and the like; and they will engross their merchandise, and have our own native commodities at their own prices. He  
giving notice and examination himself and some others,  
of a sudden fall of the prices of their corn in Essex and  
Suffex,



Sussex, came to London and found out, that the London merchants did practise with the bakers to buy no corn of the countryman, but only such as the merchants should import, to overthrow of the country; but the bakers, though they fairly offered by the said merchants, stood off so long till merchants found their secret plotting was discovered, and that wicked and covetous design was issueless.

‘ Mr. Drake saith, that, whereas it is said, that the poor starve for want of corn, if it be not lawful to be imported at times, he knoweth that in Devonshire (where there is scarcity of corn) the poor complain of the cheapness of corn; for the farmer will not set the poor husbandman and labourer to work, because he can get nothing for corn, whereby they are like now to starve in a time of plenty, for that they work, and can earn no money.’

Such were the sentiments of our ancestors on this very important concern, which is of as nice a nature, as any we can engage the attention of the legislature. It too often happens that the keen sense of one inconvenience, impells to redress it by an extreme which introduces another not less fatal. Thus though the high price of corn is frequently owing, among other concurrent causes, to the artifices of those who covet orbitant gains, yet should means be contrived to prevent the grievances, and the price of corn be thereby reduced to too low a level, it might endanger the decay of agriculture, and as certain, though a more tardy, distress. It is indeed a difficult task to draw the line, which may remove at once the apprehension of inconveniences, both from one side and other.

Though we have given the preference to the foregoing pages, which we have selected out of these volumes, yet in justice to the work we must declare that there are others equally interesting: particularly the debates on Sir Giles Mompesson's case, wherein the scandalous and grievous abuses of the monopolies granted in the reign of James the First are opened and discussed; and which at length happily ended, by passing the act against monopolies. Our limits however would not allow us to enter into a more minute abridgement of materials which so detached and unconnected.

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*Reports of Cases as findeth in the Court of King's Bench since the Death of Lord Raymond; in four Parts, digested according to the Times of his four Successors Lord Hardwicke, Sir William Blackstone, Sir Dudley Ryder, and Lord Mansfield.* By James Burrow Esq; Master of the Crown-Office, and one of the Bench of the Honourable Society of the Inner Temple.—With  
Ta

Tables, one of the Names of the Cases, the other of the Matter contained in them. Folio. 2 Vols. 3l. 3s. Worral.

**B**EFORE we say any thing with respect to the merits of these reports\*, we cannot forbear animadverting on the singularity of the *preface*, which displays a strange kind of affected modesty, mixed with no small degree of self-importance. It opens in the following manner:

‘ It may naturally be asked,—Why I publish at all? Why I begin from Lord Raymond’s death, rather than from any prior æra? Why I have postponed the three former parts of this work; and published the fourth part, first? Why I venture to print, without the sanction of a licence, to authenticate my Reports?

‘ In answer to the first question:

‘ I found myself reduced to the necessity of either destroying or publishing these papers; (which were intended for my own private use, and not for public inspection.) For as it was become generally known that I had taken some account, (good or bad,) of all the cases which had occurred in the court of King’s Bench for upwards of 40 years, I was subject to continual interruption and even persecution, by incessant applications for searches into my notes; for transcripts of them; sometimes for the note-books themselves, (not always returned without trouble and solicitation;) not to mention frequent conversations upon very dry and unentertaining subjects, which my consultants were paid for considering, but I had no sort of concern in. This inconvenience grew from bad to worse, till it became quite insupportable: and from thence arises the present publication.

‘ In answer to the second question:

‘ My notes taken at the bar, previously to my becoming clerk of the crown, had no particular claim to the least degree of authenticity:—therefore I do not presume to expose them to public view. But when I entered upon that office, I thereby came to have all the records and rule-books on the crown side of the court in my own power, and could inspect or transcribe them at pleasure; besides which, as I never after that time stirred out of court till it rose, I was sure to miss nothing that passed in it. Add to this, that I had now, by my situation in the very middle of the court, better convenience both of hearing and writing than I had had at the bar, in the outermost rows. I then came to have also better opportunities of procuring true states of the cases on the civil side of the court.

\* Two volumes only have hitherto been published, which comprize the cases from Mich. 30 Geo. II. 1756, to 1 Geo. III. 1761, inclusive.



\* In answer to the third question :

\* There are many reasons which induced me to follow example set by the publisher of Coke's Reports.

\* Late cases are most sought after : and therefore that of being delivered from daily importunity, which obliged me to publish, is a strong motive to my publishing in this order.

\* As my Reports can be of no authority, gentlemen supply that defect, where the cases are so recent, from their own notes : and my book may be of use, as an index.

\* By beginning with this part, (where many gentlemen alive can set me right,) I shall make an experiment, whether my faults and mistakes are so great, as to make it advisable to me to suppress the rest.

\* I the rather begin with this part to prevent the publication of worse and more inaccurate notes. Some encouragement to most faulty might be expected, from the impatience of the session, for reports during this period. And their impatience not to be wondered at. There never was more business, reasoning and opinions of the judges never gave more satisfaction. All the seats were never so filled together. And (which never happened before, during a like period,) since the day of November 1756 to this day, there never has appeared in court the least difference of opinion : every rule, order, decree and judgment have been unanimous. The books of Reports are so full of frequent difference of sentiments in the cases (both hasty and deliberate,) that for all to agree so long, that such an infinite variety of business, in every conclusion, every question of every kind, argues uncommon knowledge, capacity and temper in all. The authority of right judgment upon right principles, given unanimously by magistrates who give weight and dignity to the highest offices, instead of deriving from them, is so great, that the direct point determined becomes a rule for ever, and establishes certainty, the mother of order and peace.

This it must be confessed is a very polite panegyric on the court ! but though we are persuaded that the learned judges merit all the encomiums of this courtly Writer, yet we do not think that their title to public applause can be supported on a foundation on which Mr. Burrow has thought proper to ground it. In other words, we do not conceive that the UNANIMITY of their judgments, does, of itself, argue uncommon knowledge, capacity, and temper in all. Tho' it be true that the judges during the period the Writer mentions have been eminently distinguished, yet it is too much to assume it as a general proposition, that such excelling qualities are to be inferred from unanimity of judgment alone. On the contrary

may happen hereafter, that *one* may be of such superior talents, extraordinary influence, or insinuating address, that the *rest*, for want of equal knowledge, equal capacity, or perhaps for the want of courage to oppose and controul his opinion, may find themselves obliged to acquiesce with tame and servile unanimity. It will be little less than a miracle, if four men should ever be found again, *all* of uncommon knowledge, capacity and temper, who should always think alike, 'upon every question of every kind' which comes before them, for ten years together: and yet it would be very unfair to conclude any thing to the prejudice of their knowledge, capacity or temper, from their occasional disagreement. Nay, we may venture to say, that it would be no small matter of surprize should one and the same man continue consistent in opinion with himself for ten years together, upon every question of every kind: and yet should such an one be found, it would be too much, from his uniformity of opinion alone, to conclude in favour of his uncommon knowledge and capacity; much less can such an inference be drawn from the unanimity of four men\*. Indeed such an unanimity is perhaps rather to be admired than wished for. An unanimity in *judicial*, may be as little desirable as in *ministerial*, proceedings. An opposition, or even the apprehension of opposition, may make each in their respective department, more cautious lest they do any thing, either intentionally or inadvertently, which may be inconsistent with, or repugnant to their duty. But let us return to the preface.

\* In answer to the fourth question:

\* This difficulty alarms me most.

\* I know it is a contempt of this court to publish their proceedings: it is against a standing order of the house of lords to publish proceedings there, upon appeals or writs of error. They ought to be published under authoritative care and inspection: but since the year-books, no judicial proceedings have been so published, either by the house of lords, or by any court in Westminster-hall, except State-trials.

\* Licences by the chancellor and judges proceed upon the character of the reporter only; without saying a word of the work itself, or that the licensers ever saw it. Such licences (to allow of the printing and publishing) took their rise from the necessity of a licence to print, as the law formerly stood; and have continued in the same form of words (without any meaning,) since the reason of them has ceased.—

\* We say *four* men, that being the number of which the court consists; but as in the course of ten years several die or are removed, it may be the unanimity of ten or a dozen men.—More extraordinary still!

I have



‘ I have been assured that some now possessed of judicial offices have declared, they never would sign one; because it hangs out false colours, and misleads those who think it the least approbation or authority to the work.

‘ Such a licence, could it have been obtained, would have left my Reports to stand upon their own merit: and I flatter myself that I am too well known in Westminster-hall to want a testimonial to my character.

‘ The work must make its own way in the profession. Its merit consists in the correctness of the states of the cases in this respect; it must be of some use; especially when compared with other notes. In all other respects, I know it is faulty: and I do most humbly beg pardon of the bar, and more of the bench, for innumerable injuries I must have done them, as to language and argument. I do not take my pen in short-hand. I do not always take down the restrictions which the speaker may qualify a proposition, to guard against being understood universally, or in too large a sense. I therefore I caution the reader, always to imply the exceptions which ought to be made, when I report such propositions falling from the judges. I watch the sense, rather than the words; and therefore may often use some of my own. I chance not to understand the subject, I can then only attend to the words; and must, in such cases, be liable to mistake. I do not happen to know the authorities shortly alluded to must be at a loss to comprehend (so as to take down with accuracy and precision) the use made of them. Unavoidable attention and interruptions must occasion chasms, want of connection, and confusion in many parts of my notes: which I patched up and tied together as well as one can, by mere guesses or invention: or those passages totally struck out, which are so inexplicably puzzled, that no glimpse of their meaning remains to be seen.

‘ I am thoroughly aware of all these faults. I am conscious, too, that not having had the good fortune of acquiring knowledge in the science of the law, which is gotten only by lucrative experience at the bar, from which I was very early removed; (and not being blessed with the quickest natural powers) I may have misrepresented topics and allusions: I may have made blunders in the sense, by endeavouring to rectify them with my pen. These are imperfections which diligence could not cure. I am only concerned, lest my errors should be imputed not to myself, but to those whose discourses I may have misrepresented (through my own infirmities) to misrepresent.

‘ Therefore let me, once for all, caution the reader, especially the young student: I pledge my credit and character only that the case and judgment, and the out-lines of



ground or reason of the decision are right. As to the rest—I took the notes for my own amusement and use, as correctly as I was able: where the matter or manner is liable to objections, I may, and probably have, mistaken.

Notwithstanding all this seeming diffidence and laboured apology, it is manifest that the Reporter does not think meanly of his works, else, as he says in the outset—‘*Why publish AT ALL?*’ Besides, he boldly stakes his credit, ‘that the case and the judgment and the *outlines* of the ground or reason of the decision are right.’ Which, in truth, is all the essential part of a report.

We must however do Mr. Burrow the justice to acknowledge, that, abating some few exceptions, the cases in these volumes are, as far as appears, reported with accuracy and perspicuity. Some nevertheless are unreasonably minute and tedious†, while others are, in our judgment, too much contracted. But as collections of this kind are only interesting to those who require a *professional* knowledge of the law, our Readers, we are persuaded, will gladly excuse our not entering into more particular animadversions.

† Mr. Burrow indeed by a short advertisement prefixed to the second volume, attempts wittily to obviate this objection by supposing it may be made by those ‘who choose to take their cases by *tale* rather than by *weight*.’ But we must take leave to tell him that when cases are reported so minutely and circumstantially as to become tedious and perplexed, they lose their *weight*, as well as lessen the *tale*.

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*A Letter to the Right Reverend the Lord Bishop of Gloucester; in which the Divine Legation of Moses is vindicated, as well from the Misapprehensions of his Lordship's friends, as the Misrepresentations of his Enemies; and in which his Lordship's Merits as a Writer are clearly proved to be far superior to the Encomiums of his warmest Admirers. 8vo. 1s. Nicoll.*

OF the many writers against the *Divine Legation of Moses*, by far the greatest number have been men of *mere* learning, with little taste or genius. The author of that *memorable* work, however, has been attacked, of late, by writers of a very different character; some of them his superiors in point of learning, and his equals, at least, in genius and abilities. The Author of the letter before us, is a sensible, acute, and ingenious writer, and, as far as we can judge from the short specimen he has given us of his abilities, is well qualified to expose the sophistry of the *Divine Legation*. An agreeable vein of irony through the whole letter, the design of which is to detect his lordship's secret intentions in the *Divine Legation*, v

Author humbly supposes, was never meant for example of solid reasoning.

‘Inspired, says he, by the love of truth, and incited by the hope of immortal fame, I shall proceed to the disclosure of your lordship’s secret intentions in your *Divine Legation*.’

‘That your lordship is thoroughly versed in all the languages of the ancients, not only in what they *did* write, but in what they did *not* write, every one must know who has read your learned dissertation on *hieroglyphics*. That your lordship is likewise conversant in every modern production of Europe, from the most abstruse work of philosophy, to the lowest romance, in the least acquainted with your lordship’s writings, is not possibly doubt\*. That your lordship is perfectly conversant in the present state of learning in Europe is so low, that your works are only read by a few, and even by those few forgotten, your *Divine Legation* alone would afford us matter for a dissertation. For as your lordship has yourself disclaimed all right to the many contained in that great work can only be borrowed from other valuable works, little known and little read. Lastly; who that is conversant in your lordship’s writings, and which of your writings are not *polemic*? can your confessing, that the principles of logic, and the art of reasoning, are entirely uncultivated by the present age? can you doubt that you really think there is no opinion so true, or which can be defended by ever so weak arguments, which would not obtain the approbation of many, and be ushered into the world with confidence, as a pretended truth, and an apparent concern for the interests of religion?’

‘From these premises, every reader must already conjecture, *what* the conclusion is, which I am about to draw, and your lordship must already know that it is a *viz.* that your real, though concealed design, in writing the *Divine Legation*, was to try how a work, constructed on the principles I have just mentioned, would really be received in the world. Not, indeed, by choosing for a subject a *false* in itself: but, with much more art, engaging attention, by making choice of a subject true in itself, and generally received. Giving, however, the highest possible air to an undertaking of this kind, by endeavouring to prove the medium of a proposition in the highest degree reasonable; and by such arguments as must appear, in the highest degree, weak and fallacious to every good logician, such to be found in the world besides your lordship as Your lordship’s performance, therefore, having succe-

\* See Preface to *Jarvis’s Don Quixote*.

beyond expectation, the truth of the experiment upon which it was founded, is established beyond controversy.

\* For your lordship has seen your work at home admired by the many, and patronized by the great. Abroad, quoted by the ingenious, and translated by the learned; whilst your lordship, enjoying the fruits of this admiration and patronage in one of the highest dignities of the church, sat smiling at the encomiums of your friends, and the objections of your enemies. Smiling, my lord, to think that though your work has attracted the attention of all Europe; and your friends and enemies have for several years been waging war on your account, no one has ever, before me, dived into the real design of that publication. But they have all, hitherto, mistaken irony for seriousness; commendation for satire; sophistry for argument; and ridicule for reason. The *former* proving themselves *fools*, by reasoning *wrong* from *right* principles: concluding, that *because* your lordship cannot *err*, *therefore* the arguments in the *Divine Legation* must be *good* \*. The *latter*, according to Mr. Locke's definition, proving themselves *madmen*, by reasoning *right* from *wrong* principles. For they, taking for granted that your lordship was serious, concluded that *because* your book contained *bad logic*, *therefore* your lordship was in an error.

\* But in the light in which I have now placed your work, which, I am persuaded, is the only true one, how do your abilities beam forth with unrivalled lustre! What a surprizing ductility of genius do you exhibit! How almost incredible is it, that one of such extensive learning should so well perform the part of a smatterer, and that the ablest reasoner in the world should personate so naturally the character of a sophist.

\* My hypothesis, however, will not, I doubt, make its way in the world without great difficulty and much opposition, especially as your lordship's uncommon modesty will, I fear, prevent you from giving the world an indisputable confirmation of its truth. I shall, therefore, not content myself with only *proposing* it as a reasonable conjecture, but proceed to prove its certainty. Not from any of those great, but incidental positions, whether *theological*, or *moral*, or *civil*, or *political*, or *critical*, &c. &c. &c. &c. &c. &c. which surround the one great central proposition, but from the very *fundamental principles* of your renowned *cyclopædia*. To which not only your friends have unanimously assented, but which not even your *enemies* have called in question.

His lordship's first syllogism stands thus:—'Whatsoever religion and society have not a future state for their support, must be supported by an extraordinary providence. The Jewish religion

\* Sorry I am, that I cannot except out of this number the truly learned and ingenious annotator on *The Art of Poetry*, &c. whose mistake this point is the only impeachment of his critical





and society had not a future state for their support : therefore the Jewish religion and society were supported by an extraordinary providence.

Now our Author thus *erects his demonstration*, to use his lordship's own language.—Whatever proposition and demonstration of the Bishop of Gloucester's have not reason for their support, must be supported by ridicule. But the Bishop of Gloucester's propositions and demonstrations in the *Divine Legation* have not reason for their support: therefore the Bishop of Gloucester's propositions and demonstrations are supported by ridicule.

He takes it for granted, that no libertine or unbeliever will have the effrontery to deny his major. For as to his lordship's adversaries, Thomas a Lowth, a Rutherford, a Sykes, &c. their objections are not worthy of notice. But as many *bigots amongst believers may not be so*, he proceeds to prove, *that the Bishop of Gloucester's propositions and demonstrations have not reason for their support.*

His lordship's major proposition may be divided into *two*, as it contains *two* subjects, *religion* and *polity*. Our Author considers it first as it concerns religion. But as most of our errors proceed from a want of definitions, he begins with defining the principal words in the proposition. For it may justly be expected, he says, that when he asks a reasoner as his lordship *means* to err, that he will take his intention where others most frequently err *unobserved*.

The word religion implies the discharge of man's duty to God, or obedience to His laws. But as man must have some motive to engage him to the performance of every action, and as none can induce *him* to pay obedience to any law except the hope of reward or the fear of punishment, the practice of religion must be founded on the expectation of God's infliction of punishments, or his bestowing of rewards. The place in which these punishments and rewards are expected to be conferred must be either *this* world or the *next*. The expectation of them in the *former* must be founded in the doctrine of a *providence*; in the *latter*, on the notion of a *future state*. A thing is said to be the *support* of another, when it is the cause of its *preservation* or *continuance* in being.

From the foregoing definitions, our Author says, it necessarily follows; that as the practice of religion must be founded on the expectation, either of *present* or *future* rewards and punishments; and as these expectations are built either on the belief of the doctrines of a *providence* or of a *future state*; religion may be *supported* or *exist*, on the belief of *either* of these doctrines. Consequently likewise, that wheresoever religion is *not* supported by a belief in *one* of them, it *must* be supported by faith in the *other*.

The providence of God, we are told, is generally divided into two kinds; *ordinary* and *extraordinary*. The *former*, as it respects religion, signifies the care the deity has taken to reward the good, and to punish the wicked, by that series of events, which he has established in the common course of nature. The *latter* may imply the care of the deity in bestowing greater rewards on the good, and punishments on the wicked, by events *contrary* to the course of nature. Or the extraordinary providence of God, in the preservation of religion, may likewise consist, in giving men manifestations of a future state of rewards and punishments.

“ But as it is evident, continues our Author, that all religion must be founded either on the belief of present or future rewards and punishments, all the miraculous interpositions of deity, or the agency of an extraordinary providence, must ultimately tend to the confirmation of men’s faith in one or both of these doctrines.

“ If it be objected, “ that religion cannot be supported on the belief of *present* rewards and punishments resulting from the ordinary providence of God, because it is pretended, that experience shows the good are sometimes unsuccessful and the bad prosperous;” I answer, first, that taking this objection according to the *strict* meaning of the words, it does not in the least impugn my position. For men may be *successful* and yet *miserable*, *unsuccessful* and yet *contented*. But if it be meant, that the good are sometimes *unhappy* and the wicked are *sometimes happy*, then, so far is it from destroying, that it establishes the *truth* of my position in general. And however the *all-sufficiency* of virtue to happiness may be denied by some, yet it must be evident to all, that virtue increases and vice diminishes a man’s happiness in every situation of life. Which belief is sufficient for the support or mere existence of religion. Secondly, history evinces, that the belief of rewards and punishments in this life always has, and experience evinces that it does now, make so considerable a part of the well-being of religion, that it would *alone* support its being.

“ That the religion will have a *stronger* support which is founded likewise on the expectation of *future* as well as *present* rewards and punishments, is certain. That future rewards and punishments, therefore, may be proved necessary to the well-being, if by that be meant the better being of a religion, is evident. But in the same manner may the belief of *present* rewards and punishments be proved necessary to the better being of a religion, which has the belief of *future* rewards and punishments for its support.

“ From these premises it will appear demonstratively certain, that so able a reasoner as the Bishop of Gloucester, could never

seriously intend to deduce the *Divine Legation of Moses* through this medium, his omitting to inculcate the doctrine of a future state. For such an attempt would be totally inconsistent with reason. As, first, in respect to your lordship's *major* proposition. It is so far from being true, "that whatsoever religion has not a *future state* for its support, must be supported by an *extraordinary* providence;" that it follows, from the foregoing reasoning, a religion which is not supported by a future state may be supported by a belief in the *ordinary* method of God's providence. Your lordship's syllogism, therefore, should have stood thus :

‘ A religion may be supported either on the belief of a future state ; or, secondly, on the belief of the *ordinary* ; or, thirdly, on the *extraordinary* method of God's providence, in distributing rewards and punishments in this world.

‘ But the Jewish religion had not the belief of a future state for its support :

‘ Therefore the Jewish religion might be supported either on the belief of God's ordinary or extraordinary providence.

‘ Who would not have joined your lordship in a laugh, if any one *seriously* proposed such an argument in defence of the *Divine Legation of Moses* ? Who then can but admire your lordship's infinite humour in proposing it *jocosely*, and your wonderful dexterity likewise in concealing the fallacy from view ?

‘ If it should be pretended by the *bigots*, that your lordship did not mean by the word *support*, the mere *being* of a religion but its *well-being*, or most perfect existence, and, by the *extraordinary* providence of God, only his *ordinary* providence, as I have explained it above, this will avail them nothing. For absurdity still remaining, the truth of my hypothesis is equally apparent. According to this interpretation of the words it would follow, that "whatsoever religion is not supported by a *future state*, must be supported by an *extraordinary* providence" is so far from being a true proposition, that *no religion can be supported by the belief either of a future state, or an extraordinary providence, singly, but only by both, conjointly*. These big words, therefore, would, by their interpretation of your lordship's words, make you the serious author of a still more absurd argument than the foregoing. For if their interpretation be admitted the real meaning of the syllogism would be this :

‘ No religion can be supported, but on the belief of a future state and of an extraordinary providence *conjointly*.

‘ The Jewish religion had not the belief of a future state for its support :

‘ Therefore the Jewish religion was supported by the belief of an extraordinary providence.



“ Now this, it must be confessed, if it had more art, would be by far the pleasantest species of ironical argument: for it directly destroys the position it is brought to support. But to suppose that your lordship could ever seriously advance such an argument, would be shocking to reason; though your friends perpetually do it. For how successful are they in confirming the truth of my hypothesis, even when they zealously endeavour to explode it!

“ Again, if it be said, that by the word *support* the *well-being* of a religion is to be understood, and the words, “ *extraordinary providence*” are to be taken in their strict sense, then even granting that a religion must be supported by an extraordinary providence, which is not supported by a future state, yet, the *Divine* legation of Moses can never appear from his omitting to inculcate the latter notion, only upon this supposition: *that a religion will be better supported by the belief of an extraordinary providence singly, than by it and the belief of a future state conjointly.* For unless this be supposed, nay, unless this supposition be true, the omitting to inculcate a future state would be so far from proving Moses to have had a *divine* legation, that no other proof would be wanted of the contrary. According to this interpretation of the words, your lordship, on their hypothesis, ought to have added the following syllogism:

“ A religion is better supported on the belief of an extraordinary providence *singly*, than on that and a future state conjointly.

“ The Jewish religion had not a future state, only an extraordinary providence for its support:

“ Therefore it was better supported, than if it had been supported by an extraordinary providence and a future state conjointly.

“ But, my lord, if this *was* your meaning, your lordship’s *omission* of this syllogism could not more strongly evince the truth of my hypothesis, than the *addition* of it.

“ Lastly, let your lordship’s words be taken in any sense they can possibly bear, and even granting that a religion can *not* be supported on the belief only of the ordinary providence of God, which I have proved it *can*; it would, by no means, follow, that “ *whatsoever religion had not a future state for its support, must be supported by an extraordinary providence.*” For, from the foregoing reasoning, it appears, that not the *real existence* of a future state, or of an extraordinary providence, but only the *belief* of them, is necessary to the support of religion. Adding, therefore, to the concessions already made another, in favour of your lordship’s minor, the syllogism could only stand thus:

“ Whatsoever religion is not supported by the belief of a fu-

ture state, must be supported by the *belief* of an extraordinary providence.

\* But the Jewish religion was not supported by the *belief* of a future state :

\* Therefore it was supported by the *belief* of an extraordinary providence.

\* But even then, my lord, how should we ever arrive, by serious argumentation, at the conclusion required, "That the Jews were *really* supported by an extraordinary providence." To infer that because the Jews *were really* supported by an extraordinary providence, therefore they *believed* they might, indeed, appear tolerably plausible, did we not know that though the former was a fact, yet the latter did not follow from it. But to conclude, that because a people *believed* their religion was, therefore it was *really* supported by an extraordinary providence, is an inference, which, however serious it might be deduced by your friends, would never seriously be admitted by your lordship. It could be applied by your lordship to no other purpose, than as an ironical defence of all the superstitions in the world, whether founded on the absurdities of *ganimism*, or grafted on the pure stock of *Christianity*."

Our Author dwells the longer on the first subject of his lordship's major proposition, viz. *religion*, as what is said upon it is equally applicable to *society*, which is the other subject. The latter, he says, is not only liable to the same objections with the former, but likewise admits of one peculiar to itself. For though the belief either of a providence or a future state is absolutely necessary to the subsistence of *religion*, they are not necessary to the being of *society*, which may exist, or be supported, not by human laws, though not so comfortably as if both or either of the other motives were added.

"The remainder of the letter is of a piece with the specimen we have given; equally acute and ingenious." Towards the close of it, the Author acquaints us, that he intends, in his future productions, to prove his hypothesis by an examination of his lordship's *incidental* propositions. We heartily wish him may prosecute this design; the DIVINE LEGATION is a fine field to expatiate in, and a writer of genius may amuse himself in it very agreeably.

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*Letters from Italy, &c. by Samuel Sharp, Esq;* conclude

MANY of our Readers will probably join with us in opinion that, as travelling is the most agreeable part of a man's life, so, to a sedentary man, there is nothing which in general affords greater entertainment, than the perusal of travels written by persons who have been in the countries they describe.

by men of acknowledged penetration and veracity. For this reason, in our last Review, we gave a pretty ample account of the contents of part of these letters, reserving the remainder for the present month. We took leave of our traveller at Naples, where we still find him.

We learn, from Letter 30, dated Jan. 1766, that there are, at least, two or three thousand criminals, at present, confined in the prisons of Naples, besides two thousand on board the galleys in the harbour; the latter of which, however, Mr. Sharp is of opinion, are by no means so wretched as we generally imagine, their situation being in many respects much preferable to that of hundreds of those miserable beings, in the same city, who subsist entirely on charity, and lye constantly in the streets. His reasons for this opinion are, that the slaves are clothed, fed, and seldom employed, and that they do not appear less chearful than the rest of their countrymen. But notwithstanding this appearance, there is in the human mind such a natural longing after liberty, even in the subjects of the most arbitrary Princes, that we have not the least doubt but these gally-slaves would gladly change conditions with the poor in the streets\*.

After all the enquiries of Philosophers after happiness, it centers evidently in opinion. Mankind are happy only in proportion as they are pleased with their situation. That no human creature can delight in being chained to an oar, hardly admits a doubt. But our Author is so little shocked at the idea of this species of slavery, that he thinks the volatile Frenchmen on board the galleys at Marseilles, are, in general, a jollier, happier people than our city *plumbers*. As to jollity, possibly it may be true; but with regard to happiness, or contentment, we are of a very different opinion: on the contrary, they are certainly the least happy of any human beings, as there is no situation for which they would not exchange their own.

Speaking of the frequency of murders in the city of Naples, which he attributes chiefly to the criminals so often escaping punishment, he informs us, that a Magistrate lately declared to a Gentleman who talked with him on this subject, that, during the preceeding week, the populace had been very orderly, having committed only four murders. *Very orderly* indeed! But what is most abominable in this land of Lawyers, is, that the accuser and accused are never brought face to face, nor the evidence confronted, the whole process being carried on by the intervention of Attornies. O Englishmen! remember these things! pay your taxes, and be satisfied.

\* We all know that the poor in our own country, generally prefer all the inconveniences of *free Vagrancy*, to an entire maintenance in the *Work-houses*,



\* There are not, says our Author, many of the N. keep any kind of open table; but their wine is, in private such English whole quality, connoisseurs, or dainty letters, render them proper company for your first rank. The Prince of Franco Villa closed the week with a splendid dinner (perhaps a more splendid you see in London) provided for eighteen guests, as were the English Gentlemen on their travels. I do not say observation, that foreigners think is ability of consideration. It is much for our honour they do not newspapers, is filled with graces, compliments, and the subject of our present state; for abroad we are happy, rich, triumphant nation. Madam — a Gentleman of the first distinction, has lately procured the good the English by a few sat, which, however, came better mouth than it does from my pen, as it owes some beauty to the emphasis with which she uttered it. It had fallen into a slight altercation with a Frenchman on national subjects, and being a little provoked by his manner she thought vain and overbearing, she told him with indignation, *Sir, you Frenchmen, I know despise every nation but, except the English, and then you hate; but you love them if you could.*

\* I shall now give you a description of a strange, barbarous entertainment, given to the populace here, days successively, in the carnival. Opposite to the King at forty or fifty yards distance, they build a kind of board-deck boards, about the size of the largest booth in Barthair, but a little different in form, being rather a scaffold booth, and having no top or covering; there is some architecture in it, there being at each end two large supported each by two columns: You ascend by these to the body of the building, which rises to a height equal to a moderate house in London. Upon the several parts scaffolding are intermixed a variety of bushes and ever-greens; and behind the whole, and indeed in the middle are some painted scenes to render the object gaudy, and to the eye with a view of a distant landscape. The sides of the building are studded with an infinite number of loaves, placed in beautiful architectural order, and likewise with a great number of joints of meat. Among the bushes are thirty or forty sheep, some hogs, small beehives, and a great many live Now, the business of the day is to sacrifice these poor to the hunger of the mob; to do which with some order, thirty, to the number of three thousand men, surround the building to keep off the people till the King appears in the who waves his handkerchief for a sign when to begin.

mony. Upon this, the soldiers open their ranks, and all the mob rush in, and each, as he can, seizes his prey, and carries off the provision and the living animals. The whole operation is almost instantly over. You may imagine the mob form into little confederacies, or partnerships, for the more convenient execution of their purpose, and the carrying off a sheep or an ox\*. The provisions thus scrambled for are furnished at the expense of the four companies of Butchers, Bakers, Fishmongers, and poulterers. Concerning the origin of this custom, our Author could obtain no information.

In the letter in which Mr. Sharp mentions the environs of Naples, he tells us, that at Puzzoli, they have lately discovered an ancient temple dedicated to Serapis, with some magnificent remains, particularly three pillars of immense diameter; and that on the other side of the bay they have, within these few years, also stumbled on a subterraneous city called Pompeio, supposed to have been buried by an eruption of Vesuvius in the reign of Vespasian. They are at present removing the rubbish, and have already discovered several remains of ancient architecture, particularly a magnificent temple of Isis, and two gates of the city. The pavement, it seems, is quite perfect, and the foot-path on each side of the principal street, resembles that lately made in the city of London: an instance, among many, of the truth of Solomon's observation, that there is nothing new under the Sun. It is indeed more than probable, that many of our modern improvements are revivals of ancient fashions rather than new inventions of our own. Pompeio is the second city which hath lately been discovered in the neighbourhood of this tremendous burning mountain, and there is great reason to believe that the present city of Naples stands upon a thin shell of earth, covering a deep cavern destined to be its grave: a grave which will at one yawn swallow up half the Lawyers in Europe, leaving those of this kingdom out of the account; for at Naples, all who are not Princes or Beggars, are either Lawyers or Priests.

The Neapolitans, our Author informs us, are so universally possessed with a notion that a Consumption is an infectious disease, that they abandon those who are afflicted with it as if they had the Plague, and never fail to burn the furniture, hangings, and even the floor of the room in which the person dies. He adds that even the English, who have resided some time at Naples entertain the same ridiculous notion: if so, it cannot be a very agreeable place for our consumptive gentry to reside at.

\* This is something like the whimsical but more innocent donation to the mob, which used to be annually distributed by tossing loaves and lumps of cheese to them, out of Paddington Splee.



The whole fleet of his Neapolitan Majesty consists of two frigates of thirty-two guns, four galleys, four galliots, and six xebecs.

‘It has, says our Author, always been said, that the guardians of a pupil King, endeavour to keep their Ward in ignorance, as a means to preserve their own power when he comes of age. The Neapolitan Regency seem to have adopted this golden rule. Would you believe that though the King is turned of fifteen, and is contracted to a daughter of the Queen of Hungary, his tutors suffer him to play with puppets, and are not ashamed to let strangers and all the world see, in what his principal amusement consists? In one of the chambers of the palace, you find Punch and the whole company of Comedians, hanging upon pegs, and close to them is a little theatre, where they are exhibited, not *to* the Monarch, but *by* the Monarch.’ What pity, that such guardians are not hung upon the pegs, instead of his Majesty’s puppets!

Our Author expresses his dislike of the violent action of the Neapolitan Preachers; but what gives him most offence, he says, is ‘A familiarity of stile which they introduce into their compositions, when even God Almighty and our Saviour are the subject in question. I went the other day to hear the most celebrated Preacher now in Naples, who, among other inelegancies, gave us a familiar dialogue betwixt God and Jesus Christ, in which our Savior begged and prayed him that he would not damn mankind; but God being inexorable, and deaf to all intreaty, our Savior said, *Why then if your justice must exceed your mercy, be so good to damn me, and spare them.* This the Preacher told us God was so good to comply with.’ There is no reason to suppose that Mr. Sharp mistook the words of the Preacher; for, he tells us, that another Gentleman present agreed minutely with him in every particular, and that he committed the whole passage to paper immediately. “A certain Catholic Lady, says he, informed me, that last year she was at church, when a celebrated Jesuit told the following story.—That Queen Elizabeth, so famous throughout the world for her heresy, made a compact with the Devil, that if he would indulge her in all she desired, and suffer her to reign so many years, she would surrender her soul at the conclusion of that term. Accordingly, the day she died, there was a great black cloud ascended from the Thames, which drew the attention of an infinite number of spectators, who at last heard a voice from the clouds pronounce these words, *I am the soul of Queen Elizabeth now going to the Devil for the sins I have committed.*” The following story hath been so frequently told, that to many of our Readers it will not be new; nevertheless, as the story is a good one, and will be new to some, we shall transcribe it. ‘At Naples there is a place called the Largo del



del Castello, not unlike our Tower-hill, the resort of the idle populace. Here every afternoon, Monks and Mountebanks, Pick-pockets and Conjurors, follow their several occupations. The Monk (for I never saw more than one at a time) holds forth, like our Field-preachers, to what congregation he can collect; the Mountebank, by means of Punch and his fellow Comedians, endeavours to gather as great an audience as he can. It happened one day that Punch succeeded marvellously, and the poor Monk preached to the air; for not a living creature was near him: mortified and provoked that a Puppet-shew, within thirty yards of him, should draw the attention of the people from the Gospel, to such idle trash, with a mixture of rage and religion, he held up the Crucifix and called aloud, \* Ecco il vero Puncinello! Here is the true Punchinello!

ROME, *March 1766.*

“ I am now, says our Author, in a country where the Sovereign is a Priest; at a time of the year too, when the Priesthood displays all its pomp, not to call it arrogance; and, I assure you, it is a trial for the patience of reason. We very well know, from the History of the Church, what tyrants they have been formerly, before the Laity dared to assume the prerogatives of civil liberty; and that they do not yet abate one jot of their presumption, you may learn from a passage or two I lately met with in a book printed at Naples, since the commencement of the present century. Believe my candour and veracity, when I give you my word that I do not strain the sense in the translation. In a chapter upon the article of Confessors, the Author, a Priest, says, *A Confessor partakes both of the nature of God and of man; with God he is a man, with man he is a God.* Again, *Jesus Christ to absolve men suffered infinite agonies, and even death itself, whilst a Confessor, by only lifting up his hands, acquits the guilty sinner.*

The Pope and his Council, we are told, have come to a resolution upon the death of the Pretender, to have no more concern in the affairs of his family; and not only do not acknowledge the title of the present Pretender, but have forbidden all the Princes and Cardinals here to visit him; so that he sees only two or three friends, and leads a recluse and melancholy life. “ We this morning, says Mr. Sharp, saw him at St. Peter's church; he came there, attended by three Gentlemen, and seven servants, to pay his devotions; there was hardly one in the church but ourselves, so that we had the opportunity of examining his person and behaviour very minutely. When I first saw him on his knees, I felt some *compunction* (probably the author intended to have wrote *compassion*) which went off by degrees, as I became more certain from his gestures, of the extreme bigotry and supersti- of his mind. After he had pray'd

pray'd at one altar (for it was not to bear *mass*) he went to another, and prayed a second time, kneeling in both places on the hard pavement. I never saw any one more steadfast than he appeared, not allowing his eyes to wander on from either the altar, the ground, or the book in his hands. During this transaction, reason superseded any pity, a kind of exultation in reflecting we were not under the influence of a Prince so fond of images and hierarchy. Now I look on him before the Virgin Mary, I can believe all that was said of his gross attachment to Popery, when he was with us. His revenues are said to be very slender, not exceeding a thousand pounds a year. His *figure* is very elegant, his face is a little bloated and pimpled, as if he had drunk to excess a vice laid to his charge, but, perhaps without good ground. I am told, his brother, the Cardinal, resents the conduct of the Court more than he does; perhaps as his heart is more attached to propagating the true faith in the realms of Great Britain, than his brother, the Prince, as he was called, may be persuaded, the Cardinal is much more so; and, perhaps, may think his brother deprived of all hopes, by this situation.

There are many English at Rome, most of them of good fortune, and most of them men who do honour to their country. I know it is a received opinion in England, that youth who travel, fall immediately into dissipation, and ruin their country, but I have seen no such examples in Italy. Perhaps the case is singular, and any other year I might have formed a different judgement; but I speak from what I know. Were I to give an opinion upon that disputed question, *advantages and disadvantages of travelling*, I should not hesitate to declare, that the benefits are numerous, and that I see no evil in it than what arises to the nation from the sums expended in foreign parts. We are very glad to hear this good opinion of our countrymen; but we are apprehensive that Mr. Sharp's opinion of their moderation may partly be owing to having been of their parties of dissipation, which may be concluded from his age, and the family way in which he travelled.

Last Thursday the Pope, according to annual custom, pronounced his benediction from a balcony in St. Peter's church, which overlooks the church-yard, where an infinite crowd of people was collected on the occasion. The manner of the form he used was suited to the holiness of his character than I was aware I had understood he cursed all Turks, Heretics &c. on

\* Of the truth of this Remark, we have ourselves seen the indications, in the abject deportment of this bigotted Cardinal, and in the celebration of some of the grand religious ceremonies at Rome.

of the earth; whereas that part of the function is performed by the two Deacons, who read the curse, one in Italian, the other in Latin; and the words are no sooner out of their mouths, than he pronounces the benediction, and wipes off all the efficacy of the curse.\* Our Author's meaning could only be ironical in his use of the word *efficacy*, in this place; for no Protestant can suppose that, if the blessing had not followed, the curse would have taken effect? But as to the church of Rome, her conduct, is on this occasion, so abominably foolish to curse a man one moment and bless him the next, that it is hardly possible to think of such impious trifling with the DEITY, with any tolerable degree of patience. Happy it is for mankind, that HE mercifully disregards both the *foolish* prayings and curfings of a ridiculous world!—But to resume the broken thread of our Author's narration.

‘The Pope is during the whole ceremony, supported on the shoulders of twelve men, in an armed chair, holding in his hand, a large lighted wax taper; and in the very instant that the last words of the curse are uttered, the bell tolls, and he throws it down among the people; which circumstance clearly explains the sense of a proverb well known in England, of swearing or cursing, by bell, book and candle. I had the good fortune to be placed close to his Holiness's elbow; and whilst he read the blessing, and three or four prayers, or exhortations previous to it, I over-looked the book; and confess to you was edified by the modesty and decorum of the form, as well as by his Holiness's manner of chanting them. The exhortations are of the declaratory kind; that if the assembly would repent sincerely of their sins, and sin no more, there was room for absolution; and the benediction seemed to be as little arrogant as that pronounced by our ministers at the end of the Liturgy, *viz.* The grace of our Lord Jesus Christ, &c. In the moment he is speaking the benediction, the bells toll, the drums beat, and the cannon at the castle of St. Angelo fire, which adds to the awefulness of the scene, and renders the performance,\* of the farce, ‘truly solemn.’ We have above accused the church of Rome of folly and absurdity in cursing and blessing a man at the same time; but upon reflection, it seems probable that Mr. Sharp mistook the Pope's meaning, and that the benediction is not intended to *wipe off the efficacy* of the curse, which we suppose to be levelled only at those *without*, whilst the benediction is confined to those *within* the pale of the church. If the fact be otherwise the church of Rome is a greater fool than we took her for.

‘I have often mentioned to you, that some of the Italians have a due sense of the benefits accruing—  
 great sums of money spent by the Eng—  
 Governor of Rome is in this numbe—

—state, from the  
 them. The  
 Author's



himself is sometimes pleased to speak with a kind of gratification on this subject. A very great man here, has a *conversation* on Sunday evening, and is very happy to see English Gentlemen in the company. I am told he carries his politeness so far as to declare, that since it is impossible to be an ancient Roman, he chuse his birth, he would be born an Englishman.

Some time since, one or two of our countrymen, at a jolly festival, got drunk and mad; ran into the streets, and into an unlucky fray, where they drew their hangers and committed some outrages. The Government behaved on this occasion with a gentleness and partiality that ought not to be gotten. Private intimations were given to the offenders, that they should escape, first doing the justice of making reparation to those who had been outraged. His Holiness, who was informed of every particular, and that it was drunkenness, cruelty, or wantonness, which led them into this misbehavior, was pleased to say, 'I have now *set* in the chair, for many years, that I have seen at least four hundred Englishmen in this time, and never heard any complaint against one of them; *now*, he probably added) 'yet really when I consider how they are, how distant from controul, how full of spirit, and how full of money, I rather wonder, this accident should have happened before.'

We learn, from our Author, among other things, that in Rome the trade of whoring is at present at a very low ebb; that the number of licensed prostitutes does not exceed fifty, and one of which is fit for a Gentleman. He tells us moreover, that there are hardly any kept mistresses, and that the *cicisbeos* are said to be innocent. Hence he concludes that Rome is the chasteest city in Europe, which he attributes partly to the influence of the sobriety of the Pope's court. Whatever may be Mr. Sharp's opinion of this matter, if we have any knowledge of animal nature, especially in a warm climate, the chastity of the modern Romans, in regard to women, is attributed to a vice, compared with which, whoring is but a virtue.

'Rome has not been in such a political uproar these many years as at this present juncture. One would imagine that the Pope had the promise of Peter's pence once more from on the water, so devoted does he seem to the court of England. Last Wednesday he banished from Rome, four Heads of Houses here, for having admitted masks to be said before the Pope, under the title of King: It certainly was a foolish and unbecoming in those zealots to fly in the face of government in so public and outrageous a manner; and, without a compliment to the Pope, it was incumbent on the Pope, in support of his edicts, and prerogative, to make an example of the offenders. The

of the Stewart family, by length of time, seems to be almost worn out in the court of Rome; and at this instant, the power of England is considered to be so respectable, that it is affirmed and believed, the Council were unanimous in refusing to acknowledge Mr. Stewart's pretensions, and, in consequence of this refusal, to give out an ordinance, or prohibition, to the Cardinals, Princes, &c. forbidding them to see him, but as a private Gentleman; which in other words, is the same as to declare, he shall keep no company but that of his domesticks. It is said the measures would not have been so severe, had not the Cardinal of York behaved, on this occasion, with so unseasonable an obstinacy. It is thought the Pretender himself would have acquiesced and waited for better times; but the Cardinal has been, and continues to be furious; a little more indignation and disloyalty will certainly drive both the brothers from this asylum. The Cardinal in a memorial he deliver'd to his Holiness, praying him to acknowledge his brother's title, among other arguments, advances, that he has nothing to fear from the power of the English; for that the present race of Italians are not degenerated, in the least, from their ancestors, the ancient Romans. I don't know how the allegation will affect Englishmen, but, I assure you, the Italians themselves laugh aloud, when they are told the story, so ridiculous does the expression appear *in their eyes*: in their *ears*, the Author meant.

Having thus selected, from Mr. Sharp's letters, such parts as we thought would be most universally entertaining and instructive, we shall conclude this article with a few animadversions on the merit of their composition in general. Whether they were actually written to different correspondents in England, or composed from the author's minutes since his return, is a matter of no importance to the public. They have indeed much the air of being wrote on the spot from whence they are dated, and that frequently in haste, and without much regard to elegance of phrase or harmony of period. But, though it be generally allowed, that epistolary writings should imitate the natural ease and fluency of conversation, nevertheless, as it is a species of writing which admits of every beauty of which prosaic compositions are capable, a man of genius, acquainted with the music of language, adds greatly to the pleasure of his Readers by the harmony of his periods, even in his most familiar epistles.

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*Considerations on the Trade and Finances of this Kingdom, and on the Measures of Administration, with Respect to those great national Objects since the Conclusion of the Peace.* 4to. 3s. Wilkie.

THE trade and finances of this kingdom are objects of so much importance to every individual, that any considerations

tions tending to illustrate the principles of the former, or prove the latter, without laying additional burthens upon the subject, cannot fail to be received and examined with candour and attention.

Tho' the subject of commerce has been frequently investigated, it is far from being so well and universally understood as to render the illustrations of future Writers unnecessary; and many of our commercial Laws so well calculated to support and extend the acknowledged source of our national Riches, as to discourage men of extensive views from pointing out to their countrymen better principles of legislation.

Indeed many of our commercial laws are so extremely defective, as to injure those manufactures and branches of trade which they were intended to encourage, to retard improvement, to prohibit invention; so that they stand in great need of a *Review*. But it must be confessed this noble work would require a knowledge of facts, a clearness of understanding, an impartiality of judgment, a love of the public welfare; and a *degree of undisturbed leisure for deliberation*, which rarely fall to the share of any man; and never to one of our bustling financiers, or statesmen of State.

The work however before us, which seems to be the production of a *laborious Financier*, is far from being one of a liberal cast: on the contrary, it is written in favour of the present, calculated to display the manifold blessings for which this country is indebted to a late inglorious Administration; and to throw the brightest, and most popular actions of their successors into shade: to convince us how happy we were, or might have been at a time when our liberties were invaded, our commerce interrupted, and our merchants trembling on the brink of ruin; how much mischief has been done since, by a set of men who have relaxed the nerves of government to please the people, and injured the revenue by neglecting to follow the wise measures which their predecessors had given them in discipline and economy.

But the motives and views of the Author, as represented by himself, may be collected from the following paragraph which his work is introduced.

'That the wealth and the power of Great Britain upon its trade, is a proposition, which it would be equally absurd in these times to dispute or to prove: it was not apprehended that they were so great as they have been; but we did not ourselves know our own strength, till the effects of the last war applied the resources of that wealth, and the efforts of that power; in the progress of it many acquisitions highly beneficial to commerce were made; and the most important of them were secured by the peace; but on the other hand



abilities of this country were stretched to their utmost extent, and beyond their natural tone: Trade must suffer in proportion; for the price both of labour and materials was enhanced by the number and the weight of the new taxes, and by the sudden and extraordinary demand which the ruin of the French navigation brought upon Great Britain: in consequence of which, rival nations who were not before, may now be able in many articles to undersell us at foreign markets, and even become competitors at our own. But public and private credit were at the same time oppressed by the vast and rapid increase of the national debt; the value of the stocks being sunk by the quantity of them, scarcity of money and high rates of interest ensued; and the large unfunded debt which remained behind, aggravated the evil, and affected every money-transaction. These are circumstances of very serious concern, and important to the decision of any enquiry into our national situation: to state them therefore distinctly; to set against them the advantages we have gained; and to examine into the Measures which have been pursued since the Peace, as well those which will contribute to restore order to the finances, to preserve or to recover trade, and to improve our new acquisitions; as those which have a contrary tendency; in order from the whole view to form some judgment of the real state of this kingdom, with respect to its finances and its commerce, will be attempted in the following considerations; but measures having varied, and the national situation and prospects being thereby different at different times, it will be necessary to distinguish them into two periods, the one ending in the last year, the other comprehending all subsequent operations: and I shall therefore endeavour to keep the consideration of each entirely separate, as the only means of determining upon either.

That the increase of taxes during the period of an expensive war should be enumerated among the evils that attend its continuance, is far from being unreasonable; but we cannot see the sudden and extraordinary demand which the ruin of the French navigation brought upon Great Britain placed in the catalogue of evils without some degree of astonishment; nor can we recollect the fatal consequences of adopting such maxims without lamenting that men should ever have credit enough to be trusted with the administration of affairs, who consider the prosperity of individuals as incompatible with the good of the state.

Though the price of materials and labour were both raised by a brisk demand for our manufactures, it does not follow that trade must have suffered in proportion; such rise being the inseparable consequence of a flourishing state of commerce: and so long as our enemies were obliged to purchase our goods, the more they paid for them the greater was our profit; and whenever they could have an opportunity of purchasing them



cheaper from others, the prices of ours must likewise have been diminished.—The apprehension seems to have been, that the continuance of the war, might have enriched the nation, and impoverished the state:—and hence, we are inclined to believe, arose that unbecoming precipitation in our ministers to restore to our enemies their navigation and their commerce; which were considered, it seems, as very dangerous acquisitions.

After this short introduction our Author proceeds to a very circumstantial enumeration of the public supplies, expences, and *savings*, as well as of the law, that were made in favour of the revenue and of commerce, during the period under consideration; and he contrasts the measures of this period, with those of the last sessions, greatly to the advantage of the former. And as he appears to be well informed with respect to his subject, and probably has been a distinguished actor in the scene he describes; as the principles which he has adopted, and the practices which he recommends have affected, and may again affect the interests and tranquillity of this kingdom, we earnestly recommend the whole of his pamphlet to the notice of the public: especially to the critical examination of those gentlemen who have studied the political and commercial interest of this nation, and who are in stations that may give weight to their remarks and remonstrances. But as the *increase of the revenue*, was the one great object of our Author's favourite Administration, and the *suppression of Smuggling*, the principal means to this end, we shall lay before our readers some part of what he advances upon the subject, and hazard a few brief remarks upon the measures which he so highly applauds.

‘In the customs,’ he says, ‘not only regulations were introduced into particular branches, but general precautions were taken for the prevention of those illicit practices, which are equally destructive both to trade and revenue: not that they can ever be totally suppressed; but they may be and they have been very much checked, by exerting the powers given by the law for that purpose, by visiting and examining into the state of every port in the kingdom, by exciting an extraordinary vigilance and alertness in the officers, and by adding to the sea-guard which before subsisted, all the aid which an enlarged marine establishment could supply. The occasion was indeed more urgent than ever; for our power and our taxes have increased together; a greater and more active force is therefore requisite to maintain the one; a more steady, a more vigorous execution of the laws is necessary for collecting the other. *Accumulation of duties is always a new inducement to smuggling*: cruises are undoubtedly of use in restraining it; and to multiply their numbers, must encrease the hazards, the losses, and the expences of smuggling: but all their effects can never be exact

ascertained; for the employing of smuggling cutters is a preventive measure: they are intended to deter, to disappoint, to delay, as well as to seize; and therefore to judge of them only by the captures they make, is to consider but a part of their utility: those in the pay of the custom-house, if tried by this test, would hardly be found to answer; and yet to leave the whole sea open to smugglers, that they may there hover unobserved, watch their opportunities without molestation, and carry on their traffick without danger, is a preposterous idea. If it was right at all times to have some, it must be right to have more cruisers on this service now that the profits of a clandestine trade, are, by means of the additional duties, greater than they were; and should it only appear that though the temptation be so much stronger, yet the practice is not encreased in proportion, that circumstance alone would prove the efficacy of this and the other measures which were taken to obstruct it: the additional number I have already observed, are furnished more easily by the navy than they could be by any other means; and it is no derogation from their service, that more captures have been made *afloat* by the officers of the customs than by those of the crown: whatever is taken whether by boats or by cutters, and whether in harbours in rivers or on the sea is seized *afloat*: but the operation of the navy cutters is chiefly on the sea, and the fair parallel therefore would be between the Custom-house cutters only and those of the navy, in proportion to their numbers.

That the prices which we pay in taxes for the benefits of artificial society should fall proportionably and equitably upon individuals, is undoubtedly reasonable; and consequently every improvement of the necessary revenue, that can be made by the suppression of smuggling, without losing more to the nation than it gains to the revenue, is commendable. But an indiscriminate and universal suppression of all illicit trade, whilst most nations are labouring under oppressive and ridiculous laws and combinations, would be attended with much worse consequences than the evil to be redressed. The gold and silver of Mexico and Peru, would remain in their mines, industry be discouraged; and Europe depopulated: for where is the people who have not laws against the exportation of gold and silver; though every one knows that nothing but gold and silver will pay the balance of their national commerce, when it happens to be against them?

There is no doubt, however, but the business of the customs stands in great need of regulation. These officers ought to do their duty in person; and not be permitted, beside their own salaries, to exact extraordinary fees from the Merchants for the support of their Deputies. Holidays should be abolished, and every kind of delay prevented as much as possible, especially when



consequence to all men of business, and especially  
s, whose fortunes depend upon the winds and

visitors mentioned above had pointed out such  
as these, their employment would have been  
acceptable to the public; but, if we are rightly  
informed, no such exertions were not exerted so laudably; on the con-  
trary they generally left the customs in a worse state  
than they found them, making many alterations which, with  
respect to the revenue, were so troublesome that the  
officers were obliged to be retrained in the  
the salaries of these Gen-  
eral Author's account of

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When our author observes that *Accumulation of duties is a new inducement to smuggling*, one would have thought that an *effectual* remedy for this evil could hardly fail to have struck to his mind!

\* Several similar, and some new regulations were in the same purpose with respect to America: the object was important there; for the evil was greater, and the consequence of it more pernicious, as tending to break the connection between the mother country and the colonies; but less care had been taken of that department than of any other. The plan was to establish an effectual sea guard, which was more necessary there than it is here, because the difficulty is greater to secure a vast coast, full of little creeks and landing-places, imperfectly explored, little frequented, and not at all attended to: enlarging the operation of the cruisers, extending the limits of the colonies, and preventing the easy communication of smuggled goods from one province to another, some measures were applied to the evil. All intercourse with St. Pierre and Miquelon, was at the same time prohibited, and the practice of clearing out for the plantations a small proportion of the produce in the ports of this kingdom, with a view to run it off into the colonies, was totally put an end to. By these and many other regulations, which it would be tedious to enumerate, a check will (if they are duly carried into execution,) be certainly given to the illegal and dangerous commerce which so long and so shamefully prevailed in the colonies: the motives for suppressing it are considerations of trade,

I shall enter into more fully hereafter: At present I mention these restrictions only as the means of improving the revenue at home, by adding it to the duties retained on such commodities, as are thereby driven back into their natural channel through this country, instead of being imported into the colonies either directly from Europe, or from foreign plantations.

An attempt to establish an *effectual sea guard* through the vast extent of our dominions in America; and *extending the hovering act thither* were two measures, one of which was certainly the most chimerical, and the other the most impolitic that ever entered into the head of a statesman.—By the former, our naval officers had their brave and generous spirits degraded and corrupted by a little selfish employment beneath the dignity of their characters; and by the latter, the better part of our commerce in America was thrown into the hands of the French and Dutch; perhaps never to be entirely recovered even by the laudable measures of another administration. And though this Author says, page 113, ‘That no orders were given to put a stop to the importation of gold into the colonies; and on the contrary that orders were dispatched to prevent any interruption of the trade;’ yet we have good authority to say that there is a two-fold quibble in this assertion, with which a suffering nation ought not to have been insulted.—The truth is, the first orders, as may appear by the depositions compared with the Acts of Parliament they were founded upon, were *general*; consequently *gold and silver*, though not expressly mentioned, *were included*, and the officers understood the matter so, and acted accordingly; and the orders that were dispatched to prevent any interruption not being sent to the officers of the navy were *not attended to*, as those who dispatched them might expect;—and therefore the pretended relief was ineffectual; and led many Merchants into very fatal adventures; so that this is not a subject that ought to be *slightly passed over*; or that will *soon be forgotten*.—Indeed it was a measure that the French ardently wished for;—and that their deepest statesmen earnestly advised, might, *if possible*, be carried into execution: but they could not flatter themselves that our men of war would be turned into Spanish *guarda costas*, and complete a master-stroke of policy in their favour, which they never could have executed themselves.

The purchase of the *Isle of Man* comes next under our Author’s consideration: and this transaction is set off as one of the most striking and important steps of his favourite administration: though we are inclined to suspect the good policy, even of this measure, is very problematical; as we are told it has only *changed the scene*, without lessening the quantity, of *illicit trade*.—Indeed most of the attempts that have been made to suppress the pernicious practice of smuggling, put us in mind

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s's battle with the Hydra. *Purchasing islands*  
*sea guards*, while the temptation remains in i  
never destroy this prolific monster.—May we  
hold the mystery?—Perhaps the great *Financ*  
honour to thank us for so valuable a secret:  
xes, in this kingdom, bear so hard upon i  
rce; so large a portion of what the poor a  
arn by their labour, is, by a kind of political  
into the pockets of the lazy and the affluent, t  
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During the period of the administration, of which our  
is the advocate, no doubt *several judicious laws were made*  
at the same time many injudicious restraints were laid  
commerce, and several egregious blunders committed,  
this nation will have cause to remember much longer th  
good that was effected: so that upon a fair stating of the a  
of merit and demerit, we fear the balance would be  
against our public oeconomists; as we apprehend the *nat*  
lost ten times more by their errors, than the *revenue* wi  
gain by all their regulations.

*Philosophical Transactions, &c. Vol. LV. Concluded. 1*  
last Number.

#### MEDICAL ARTICLES.

I. *An Account of the Case of a Young Lady who drank Sea-water*  
*an Inflammation and Tumour in the Upper-Lip.* By Dr. Lax  
of Tavistock.

THIS young lady, after drinking a pint of sea-water  
days successively, was suddenly seized with a profu  
charge of the catamenia, bleeding of her gums, petechia  
neck and breast, and large livid spots on her legs and arm  
pulse was quick, yet full; her face pale; and her flesh in g  
soft. The flux from the uterus at length abated, whil



from the gums increased, on which account she was bled in the arm, from which the blood continued ouzing for several days. At last the blood began to flow from her nose, attended with frequent faintings, in which she expired, suffocated with her own blood: her right arm was mortified before her death. The writer asks Dr. Huxham (to whom this paper was addressed) whether, as in this instance appears to have been the case, a scorbutic state of the animal juices may not be produced by salt-water, as well as by salt-provisions? To which the Doctor replies, that he has known it produce good effects in cases where it purged gently and now and then vomited; but that with the thin, tender, and hectic, it seldom agrees.

II. *The Case of an extraneous Body forced into the Lungs.* By William Martin Esq; of Shadwell.

This extraneous body was a crust of bread, which stuck fast in the windpipe, and thence made its way into the lungs. She (Mr. M.'s maid-servant, who met with this accident) soon became senseless, and violently convulsed. When she came to herself, she was in great pain, and continued in a languid state for several days. On the eleventh day, the impostume in her lungs broke, and she discharged by the mouth a large quantity of bloody matter, together with the crust of bread, about the size of a filberd; by which means she was happily relieved.

III. *An uncommon Anatomical Observation.* By J. B. Paitoni, Physician at Venice; translated from the Italian.

A woman about twenty-five, subject from her infancy to a cough and shortness of breath, otherwise seemingly of a strong constitution, died suddenly as she was singing and dancing. Her body being opened, the right lobe of her lungs was wanting, and in its place was found a substance resembling a cuttle-fish.

IV. *Case of a Locked Jaw.* By Mr. Woolcombe, Surgeon at Plymouth.

A locked jaw is universally known to happen in consequence of some external injury; what therefore renders this case remarkable, is, that it was apparently without a cause. The woman had, indeed, about eight days before, run a rusty nail into her foot, but the wound was then perfectly healed. On the second day after this symptom appeared, she was seized with an universal spasm, and died.

V. *An Account of the Disease called Ergot, in French, from its supposed Cause, viz. vitiated Rye.* By Dr. Tissot.

Doctor Baker having seen some account of this Ergot, in M. Tissot's *Avis au Peuple*, wrote to him, requesting that he would communicate whatever had fallen under his own observation concerning that disease. To this request Dr. Tissot returns a long Latin epistle, in the beginning of which (having first returned the flattery proper upon these occasions, *legi*

*perlegique optimum tuum libellum de dysenteria et catarrho*) he informs his correspondent, that what he had read in the *Ann Peuple* was not *his*, but added by the anonymous editor of Paris edition. Having however, on another occasion, collected many particulars, from various authors, relative to the disease in question, he transcribes the matter from his common-book, for Dr. Baker's perusal, and, *si lubet*, for the edification of the royal society. This disease is a species of *necrotic* dry gangrene, in which, the limb affected separates spontaneously from the body, without pain or hæmorrhage. The instance we recollect of this malady, in England, is that of a poor family at Warrisham, an account of which was published in the Philosophical Transactions for 1762. Those who are curious to know more of the *ergot*, may consult the history of the Academy of Sciences, ann. 1740, 1748, 1752, 1755, the Leipzig Commentaries, ann. 1757, and Quesnay, *Tr. de la Gangrene*.

VI. *A Stone voided, without Help, from the Bladder of a Man at Bury.* By Dr. Heberden.

This stone was 3 inches and a quarter in length, 4 or 3-4ths in diameter, and weighed 2 ounces, 2 drachms, and 3 grains. The patient had been afflicted with violent symptoms of the stone about twelve years.

VII. *The Case of a supposed Hydrophobia.* From the Experience of W. Morton, President.

This being a *supposed* case, suppose we take no farther notice of it?

VIII. *Historical Memoirs, relating to the Practice of Inoculation for the Small-pox in the British American Provinces, particularly in New-England.* By Benj. Gale, A. M.

We learn, by this memoir, that the province of New-England notwithstanding all that hath been conceived of its improvements, is at present actually relapsed into a state of absolute barbarism; in proof of which nothing more needs be said than that its sagacious rulers have, in their great wisdom repealed the law permitting inoculation within that colony which means that salutary practice stands at present totally proscribed. As to their reasons for this act of phrenzy, they are no more worth attention, than the potent arguments which are commonly urged by old women against inoculation in general. What, in the name of wonder, can be the cause, that the corporate are so frequently guilty of absurdities, of which the individual, composing such bodies, would be ashamed?

IX. *Extract of a Letter from Mr. Ben. Gale, Physician in New-England, on the Application of Salt to Wounds made by the bite of a Rattle-snake.*

A man was bit by a rattle-snake, just above the shoe.



ing made a strong ligature above the wound, he reached the surgeon about two hours after the accident. The teeth of the serpent were found to have entered the flesh near half an inch. The leg and foot were much swelled, and the patient extremely sick. Mr. Porter, the surgeon, scarified the part, rubbed it well with salt, and covered it with a moist dossil of lint. The ligature, above the wound, was continued, and the next day the same dressing was repeated, which entirely prevented the usual consequence of such a wound. In a note to this article we find another instance of the power of sea salt in a similar case, which happened in New-England in the year 1761.

X. *The Sequel of the Case of Anne James, who had taken the Green Hemlock.* From Mr. Jos. Colebrooke.

The author of this paper having, in the year 1763, communicated to the society the good success with which he had given the green hemlock in a cancerous case, ingenuously informs them, in the present article, that the medicine proved at length only palliative, the patient being since dead.

#### NATURAL HISTORY.

I. *An Account of the Pholas Conoides.* By J. Parsons, M. D.

This shell is called, by Rumphius, *Pholas lignorum*, being commonly found burrowed in timber; but that circumstance not being peculiar to this species, the author of this paper very properly distinguishes it by the term conoides. As it is a shell but little known to the naturalists, Dr. Parsons annexes to his description a plate representing this pholus in four different views. The specimen, from which these drawings were taken, he tells us, is one of an infinite number that were bedded in the keel of a Spanish ship, which was brought from the West-Indies. The wood in which they lie was said to be cedar; but he is of opinion that it is fir.

II. *Account of an Earthquake felt at Lisbon, December 26, 1764.*

The singularity of this earthquake consisted in its being a perpendicular heaving up, their former shocks having been undulatory; but this letter seems to have been inserted chiefly on account of the postscript, which contains the author's invention of an *earthquakometer*. It is briefly this: take a wooden bowl, dust the inside with a barber's puff, then pour some water into it and your instrument is compleat. The powder washed from the side of the vessel when inclined by the motion of the earth, will indicate the direction and degree of the earthquake. But suppose it should happen to be a perpendicular one, like that described by the author?

III. *Account of the White Negro shewn before the Royal Society.* By Dr. James Parsons.

This white boy is the property of one Mr. Clarke. His parents,



*perlegique optimum tuum libellum de dysenteria et catarrho*) he informs his correspondent, that what he had read in the *Avis au Peuple* was not *his*, but added by the anonymous editor of the Paris edition. Having however, on another occasion, collected many particulars, from various authors, relative to the disease in question, he transcribes the matter from his common-place book, for Dr. Baker's perusal, and, *si lubet*, for the edification of the royal society. This disease is a species of *necrosis*, or dry gangrene, in which, the limb affected separates spontaneously from the body, without pain or hæmorrhage. The only instance we recollect of this malady, in England, is that of the poor family at Warrisham, an account of which was published in the *Philosophical Transactions* for 1762. Those who are curious to know more of the *ergot*, may consult the history of the Academy of Sciences, ann. 1740, 1748, 1752, 1755; also the *Leipscic Commentaries*, ann. 1757, and *Quefnay, Traité de la Gangrene*.

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A man was bit by a rattle-snake, just above the shoe. Having

cutting the root across, it was found succulent, and the juice mucilaginous and sweet, but on being chewed discovered the taste of the best foreign rhubarb, to which it also bore an exact resemblance in smell. But what is of more importance, it was found also, upon trial, to be equal to the foreign root in its medical effects. The Doctor subjoins to his account, a botanical description of the plant, together with two plates drawn by De la Cœur, and engraved by Bell, both of Edinburgh.

M I S C E L L A N E O U S.

- I. *An Account of a new Improvement of a portable Barometer.* By Ed. Spry, M. D. of Totness.

Possibly this account might be intelligible to the president, who received it along with the improved barometer; but, to us, who have not seen the instrument, it appears incomprehensible.

- II. *A Course of Experiments to ascertain the specific Buoyancy of Cork in different Waters: the respective Weight and Buoyancy of Salt-water and Fresh-water: and for determining the exact Weight of human and other Bodies in Fluids.* By J. Wilkinson, M. D.

Experiment 1. shews, that a cubic inch of cork weighs  $46\frac{2}{3}$  grains.

Exp. 2. that, in fresh water, 190 grains of cork supports 916 grains of lead.

Exp. 3. that, a piece of cork weighing 190 grains, after being immersed in water for the space of 96 hours, had gained by absorption 21 grains additional weight.

Exp. 4. that the same float supported in sea-water 38 grains more than in fresh.

The rest of our author's experiments being nearly of the same nature with these four, we shall pass along to

Exp. 10. from which we learn, that a man 5 feet 2 inches in height, whose waist measured 2 feet 10 inches, and whose weight was 104 pounds, required 12 ounces, 5 drachms, and 2 scruples to prevent his sinking in fresh water. Now 6100 grains, says our author, are equal to  $163\frac{1}{2}$  cubic inches, which, from the 2d Experiment, will support 63 ounces 5 drachms and 8 grains of lead, and which therefore is the exact weight of the man in water.

- III. *Observations for settling the Proportion which the Decrease of Heat bears to the Height of Situation.* From Dr. Thomas Herberden.

These experiments were made on the mountain called Pico Ruivo, the top of which is supposed to be about 5141 feet above the surface of the sea. In what part of the globe this mountain is situated we are not told. The result however of this enquiry was, that the decrease of heat, by Fahrenheit's thermometer,



meter, is in the proportion of one degree for near 190 f elevation.

IV. *An experimental Enquiry into the Mineral Elastic Spirit, contained in Spa-water; as well as into the Mephitic Quality of this Spirit.* By Wm. Brownrigg, M. D.

From these experiments we learn, that the mineral spirit contained in the Pouhon-water, when not in contact with the air, does not separate from the water without the assistance of heat; but that by a heat of 100 degrees of Fahrenheit's thermometer, continued at least four hours, it may be collected in a bladder fastened on the neck of a bottle for that purpose. It also appears, that the water, being thus deprived of its spirit, is totally decomposed, its metalline and earthy parts having subsided. We farther learn, that the bulk of this spirit is to that of the water in which it was contained, near 8 3-8ths, to 20 7-8ths; and likewise, that it is of a truly phlogistic nature, resembling in its effects the fulminating damp of coal-mines, for it destroyed a mouse in a few moments.

V. *Extracts of three Letters from Sir Eyles Stiles to Daniel Elq; concerning some new Microscopes made at Naples, and their Use in viewing the smallest Objects.*

The inventor of these new microscopes is one Father de Torre, a man not more remarkable for his learning and industry, than for the excellence of his private character. His magnifying glasses are perfectly spherical, and inconceivably minute. The dimensions and powers of those which he presented to the royal society are as follow:

Diameter.	Magnifying powers.
Near two Paris points,	— 640 times.
One Paris point,	— 1280
Ditto,	— 1280
Half a Point,	— 2560

From the observations made upon the human blood, viewed through these microscopes, by Sir Eyles Stiles, in conversation with the inventor, it appears incontestably, that the notion of each red globule being composed of a certain number of smaller ones is totally erroneous; but that every red globule, being perforated in the center, forms a ring, composed of several small globules. To this account is subjoined several very curious marks on the sexes and impregnation of plants, the result of observations made by means of Father de Torre's microscope.

VI. *Some Account of the Effects of a Storm of Thunder and Lightning, in Pembroke College, Oxford, on June 3, 1765.* By Griffith.

The account differs so very immaterially from the general accounts of the effects of thunder and lightning, as to seem to require no farther notice.

Paris



*Pathological Inquiries and Observations in Surgery, from the Dissections of Morbid Bodies. With an Appendix containing Twelve Cases on different Subjects.* By Richard Browne Cheston, Surgeon to the Gloucester Infirmary. 4to. 5s. in Boards. Becket and De Hondt.

THE most rational and reserved theorist,—the most attentive and cautious observer of the various appearances of diseases,—may frequently receive additional lights from an anatomical inspection of the diseased parts. It is to be lamented therefore, that prejudice, or a kind of false tenderness for the deceased, too often stand in the way of the medical inquirer; and resolutely oppose his further researches, after the cause, seat, or nature of the disease.—We have however some very valuable works of this kind; and among the first of these, we may rank the *Sepulchretum Anatomicum* of Bonetus.—About ten years ago the learned and indefatigable Dr. Haller published his *Opuscula Pathologica*; one of the lesser works indeed of this distinguished author, but which contain many useful observations, chiefly drawn from the dissections of morbid bodies.—Mr. Cheston, who has favoured the world with his *Pathological Inquiries and Observations* in this way, begins his work with the history

*Of an emphysema from fractured ribs.*

The danger of suffocation from an impeded action of the lungs, is the most urgent and alarming symptom in this disease.—Dr. Hunter has published a very useful history of an emphysema from a wound of the lungs; and in this the peculiarities of the respiration are very minutely and distinctly described\*. “His breathing, says the Doctor, was very laborious, (and rather frequent) in the following manner: his inspiration was so short as to be almost instantaneous; and ended with that catch in the throat, which is produced by shutting the *glottis*: after this he strained to expire for a moment without any noise; then suddenly opening the *glottis*, he forced out his breath with a sort of inward groan, and in a hurry, and then quickly inspired again: so that his endeavour seemed to be to keep his lungs always full. Inspiration succeeded expiration as fast as possible.”—The air which issues through the wounded lungs, insinuates itself between the pleura and lungs, and exerts a proportional pressure

\* Medical Observations and Inquiries, by a Society of Physicians in London, Vol. ii. Artic. 2. Dr. Hunter has likewise clearly pointed out the means which are to be pursued in order to relieve the patient: and has subjoined some very ingenious and useful remarks on the *cellular membrane*, and several of the diseases to which it is subject.—Of this history however Mr. Cheston takes no notice.



upon the latter; at the same time it is forced into that part of the cellular membrane which is wounded by the points of the broken ribs, and gradually diffuses itself every way along this membrane.—Hence the laborious and painful respiration; the danger of suffocation; the great and almost unlimited distention which appears upon the surface of the body; the shining of the skin; its crackling when pressed; and when struck, sounding like a wet drum.

In the case related by Mr. Cheston, he says, ‘I attempted to pass a roller wet with brandy and vinegar over the injured part: this he could by no means suffer, and cried out, that if we bound him so tight he should burst. I then made a strong compression with my hand only, which, by his complaints, I found, affected him in a similar manner.’—With regard to this practice; we apprehend, that a roller applied directly over the wounded part, previous to the scarifications, will do more harm than good. The roller indeed in some degree confines the extravasated air, and consequently checks the spreading of the emphysema: but then this very confinement, encreases the pressure upon the lung, and thus aggravates the most alarming symptom, the danger of suffocation.—After a vent is made by the scarifications, the roller, beginning with those parts over which the emphysema is about to spread, and thence extending it towards the scarifications in the neighbourhood of the wounded part, may then be applied with obvious advantage.

Bleeding, scarifications, and other means, were very properly employed by Mr. Cheston for the relief of his patient.—He died however, and the following were the most material appearances on dissection:—The pleura, the intercostal muscles, and the lungs were wounded; the pleura was not inflamed; the lungs above the wound, were of their natural appearance; below the wound, livid, and more compact than usual; no extravasation of blood or serum into the cavity of the thorax; neither were the lungs, or indeed any of the internal parts, in the least emphysematous.

In the second chapter, Mr. Cheston treats

*Of abscesses of the kidneys from a stone in the bladder.*

Hoffman observes, that there is such a sympathy between the bladder and the kidneys, that any considerable affection of the one, readily extends its influence to the other. The animal oecconomy furnishes many proofs of sympathies and connections of this kind. Mr. Cheston supposes that from a stone in the bladder, attended with the usual painful symptoms, the irritation is extended to the kidneys; and there produces spasmodic constrictions, inflammation, and abscess. He brings three cases in support of this opinion, in which the stone in the bladder was accompanied with abscesses in the kidneys. These abscesses are commonly

commonly attended with great pain in the back, and purulent matter in the urine; an abscess however, he says, may be formed in the kidneys without this discharge of purulent matter. In one of the three cases mentioned above, the urine had never discovered any thing more than that flakey, mucous sediment, which accompanies a stone in the bladder; and yet on dissection, both kidneys were found dissolved into mere cysts of matter. This patient languished in a kind of comatous state for a few days before his decease; and the immediate cause of his death was not the stone, but an obstructed secretion of urine\*.

—To prove that a stone in the kidneys will in like manner occasion a morbid affection of the bladder, Mr. Cheston relates the single case of a patient, who had a stone in the kidney, and discharged his urine with difficulty.—On dissection, there was found a large stone in the left kidney; the ureter of the same side was much enlarged; (our Author does not say whether in substance or capacity;) the prostate gland was schirrous, and the size of a pullet's egg; and a fleshy substance was formed in the neck of the bladder.—This case is by no means conclusive.

—As to the general doctrine which our Author would here establish; it must be referred to a more extensive experience, and where the history of the previous disease has been fully and faithfully related.

Chapter the third treats of abscesses in the liver.—Boerhaave observes, that one of the ways by which an abscess in the liver may be critically discharged, is through the biliary ducts.—In the first section of this chapter, Mr. Cheston doubts whether the evacuation through these ducts be ever sufficient to draw off the

\* We shall give our Readers the following short history of an obstructed secretion of urine, attended with *coma* and other symptoms of the nervous system being greatly affected.—January 1766, M. C—, about 40 years of age, complained of a pain on the right side of the abdomen, which was extended over the small of the back; was feverish; reached frequently, and sometimes vomited; passed no urine; had even no motions to make water; the blood drawn from the arm was buffy. The fever soon abated; but the obstructed secretion of urine, with the pain in the back, continued; and she reached as before. On the 6th day, there was an oedematous swelling over the whole body; this afterwards disappeared. On the 7th she had slight twichings; was heavy and disposed to doze; but still perfectly sensible. On the 8th, coma, convulsions, and an insensibility to every thing about her; the pulse 80, full and equal. On the 9th, every thing remained in much the same state; the convulsions however more frequent, and an hiccough. On the 10th she died.—This patient had no uneasiness in the bladder; no motion to make urine; no fulness above the pubes; but always complained of a pain in the back, and pointed to the region of the kidneys. We are sorry that an ill-timed interposition prevented our examining the diseased parts.



whole matter of the abscess; and mentions two cases in which there was a purulent discharge by stool, but inadequate quantity of matter which had been formed: the patient continued to decline; and in each case the abscess likewise made its way externally and was opened.—Mr. Petit of the Faculty of Surgery, relates the history of a Lady who was freed from abscess in the liver, by several copious, purulent stools. The Lady perfectly recovered, and seven years afterwards died of malignant fever. On opening the body, there was found an adhesion between the liver and the colon; through this the matter had made its way, and was effectually discharged. Mr. Cheston concludes, that whenever an abscess in the liver is entirely removed by purulent stools, this salutary event is brought about by a similar adhesion; the part where the adhesion is at last perforated, and the matter thus finds a ready exit.

In the second section of this chapter, our Author discusses those abscesses of the liver which are attendant on fractures of the skull, &c. Abscesses in the liver, are frequently found in the dissection of those, who have died from an injury or violence committed on the brain.—These have been attributed by some to a translocation of matter from the head to the liver; by others to a consent of parts, or sympathetic affection of the nerves; by others again, to a disturbed circulation, in consequence of the brain and nerves being affected; the force of the circulation being diminished, and the density of the blood, are so increased, as to form the foundation of an inflammatory obstruction.—The first and second of these our Author rejects; and refers this singular effect wholly to the nervous connection there is between the head and the liver. A large viscus.—A hearty lad, fell down a precipice, upon his head, and lost of sense, coma, vomiting and grinding the teeth, &c. By the eighth day, all the unfavourable symptoms were removed, and the appearance of the wound promised a speedy recovery. At the end of the third week, however, the signs of an abscess in the liver came on.—The patient daily grew worse, and died at the end of the fifth week. On opening the head, that part of the *dura mater* which was under the injured part, was in a morbid state, and there was a very small quantity of matter on its surface: the substance of the brain was found; and the liver contained several abscesses.—Meekren mentions a case which is much to the point in the present question; the patient died at the twelfth day after receiving a blow on the *os frontis*. On dissection, a beginning inflammation was observed in the liver. This could not be the effect of translocation.—There was no appearance of matter, and yet had the patient longer survived, abscesses would probably have been formed.—But without entering more minutely into this subject, we shall only observe; that abscesses may be formed in the liver, in consequence of external injury.

injuries or other causes which may primarily affect this large viscus; as abscesses in the liver may likewise possibly proceed from contusions of the brain; as again there are very forcible contusions of the head attended even with extensive fractures, which have terminated well and without injury to the liver; and lastly as there are other contusions of the head, which after very favourable, have unexpectedly been accompanied with the most dangerous, symptoms:—It is, doubtless, a matter of great moment, to trace out these several evils, and to attribute the different effects to their respective causes; but above all, to be able to detect that evil which lurks under the mildest appearances, and sometimes proves fatal amidst the greatest security.

In the fourth Chapter, we have four cases; with observations upon each. 1. The history and dissection of a diseased *ovarium*. It was enlarged to an enormous size; in some parts completely schirrous; in others containing a fluid. 2. A schirrous enlargement of the body of the uterus, and its appendages. 3. The history of a very extraordinary dropsy of the uterus during pregnancy. The water was collected and discharged eight times; and the *catamenia* returned at the regular periods, during the whole nine months; the child was small, emaciated, and lived only four days. 4. Another dropsy of the uterus, which commenced about the fifteenth week of the pregnancy.

The last Chapter treats

*Of that disease of the joints, commonly called White-Swelling.*

As this disease has till of late, been very imperfectly understood and indistinctly characterised, we shall be rather more particular in our account of it. Before Mr. Cheston proceeds to ascertain the nature and effects of the disease in question, he gives a short account of those authors who have treated the same subject. He mentions *Rhazes*, *Severinus*, *Pandolphinus*, *Wissman*, *Turner*, &c. *Heister* is not taken into this catalogue; tho' by some he is thought to have written more pertinently and distinctly on the subject than any of the other authors.—*Monro*, *Sympton*, and *Freke*, have given us some few remarks well worth our observation, and lately *Reimarus* published the effects he had observed from this terrible disease, during his attendance at *St. George's Hospital*. Before the last century, Mr. Cheston observes, we find *nothing* advanced by authors, particularly relative to our present subject: and what sufficiently supports this assertion, as well as proves the little knowledge even the *moderns* had of this disease, is their confounding it with, and adopting the name of, a complaint from which it widely differs.

Our Author in the second section of this Chapter gives a general history of the disease.—‘They who are afflicted with this disease complain, in its earliest state, of a troublesome sensation or dull pain on moving the knee, attended with a debility, which



frequently makes them falter in walking. In some it comes on without any apparent difference in the size of the joint, but most commonly with a puffy enlargement on each side of the patella, as well as with an emphysematous or crackly feel just above the tuberosity of the tibia, where the ligament of the patella is inserted. This however is seldom sufficiently regarded, as they find very little immediate inconvenience from it; if, as is frequently the case, they give it rest under the notion of its being rheumatic. Many indeed walk about and follow their usual business without complaining, till the tendons forming the hamstrings incline to a state of rigidity, and will not suffer the heel to touch the ground. In others, more especially, when it arises from a translocation of matter, it comes on with much pain, which sometimes will submit to a proper treatment, and for a time almost entirely disappear. In this state it will remain a longer or shorter time according to the patient's habit of body: but it will always make the quickest advances in those whose constitution is tainted with the scrophula. A fall or bruise upon the heel has many times forwarded the complaints, and in some has first occasioned the enlargement of the knee to be observed.

‘ In process of time the *joint* in general increases in size (our Author would have expressed himself with more precision had he said the *liaments* and *integuments* of the joint are increased in size,) but still retains its natural colour, and is attended with a *darting pungent* pain, which seems to lie deep, or as is usually expressed, in the middle of the bone. The joint becomes tightened and confined, so that its flexion is considerably injured, and a stiffness in its motion ensues, that renders walking quite troublesome. The inguinal glands are frequently enlarged and painful: the thigh above, and the leg below, diminish in flesh, and in some are much emaciated. In this state the tendons *stiffen* and grow *rigid*, the knee is bent forward, and the heel with much pain brought to the ground; this contraction is rather confirmed by the patients endeavour to ease himself by bearing only on the fore part of the foot. It is frequently to be observed, that the internal side of the joint is enlarged considerably, when the external retains its natural size: in such cases, the patient under a mistaken notion of relief inclines the joint inward as much as possible, so that it becomes considerably twisted and disorted, and the foot, instead of its natural, has an oblique motion. If the patient attempts to walk but a little; the pain is increased, as well as very frequently by the warmth of the bed.

‘ When it arrives to this state, the disorder gains ground daily, and the patient labours through a continued scene of torture and misery: the integuments which were before loose, are now fixed, and appear soft and pappy, though without fluctuation:



tion. The joint becomes more stiff, and the limb more weighty. The pain increases, is constant, and almost excruciating upon the least roughness or violence used externally.

By a nice and careful examination in touching the joint, a gritting may be perceived, in which state the cartilages are destroyed, and the bones bare, if not carious. The integuments become more indurated, and in general resist the touch: but in some instances, where the disease has made a very rapid progress, especially in younger subjects, a fluid may be perceived running through the joint, in which case the patella still retains some small motion: in these the surrounding parts are not so much indurated, though the joint is nearly as much injured as in other cases.

If the tumour bursts of itself, or is opened by the Surgeon, a thin, crude, and ichorous matter is commonly discharged, somewhat resembling curds and whey, in different subjects in different quantities. If the inflammation has been great, the matter is thick, glairy, highly *fætid*, and *offensive*; and for the most part of a *dark yellow colour tinged with black*. The fever, which has some time raged, yields to no medicine, and the patient has a pallid countenance frequently flushed, and begins to sink under a dissolving hectic, or a colliquative diarrhæa, unless rescued by a timely amputation.

Upon examining the knee either after death or amputation, we find the integuments very much thickened, and the cellular membrane, instead of that looseness and ductility, its natural property, and which allows the skin to roll so freely over the joint, is become a compact substance, most frequently full of a thick, gelatinous humour. In *old inveterate* cases, the external parts are in general so altered from their natural appearance, and *blended and confounded* together, that it is almost impossible to distinguish them from each other. The ligaments are so much *thickened and swollen*, that they appear another substance, and the resistance they afford through such a diseased medium, as the cellular membrane is now become, is sufficient to impose an opinion that the bone is very considerably enlarged, when it really is not so in the least. In some where the tumour is large and extending up the thigh, a fluid may be readily perceived, which if discharged by incision, previous to amputation, in order to examine how high the femur is affected, in no degree reduces the tumour about the joint, though the parts above may subside considerably. This indeed is sometimes highly necessary before the limb is taken off, in order to ascertain the state of the muscles, which are often so injured by the acrid matter, as to be getting into a very putrid state.—Mr. Cheslon then briefly describes the different appearances of the bones, cartilages, and epiphyses, under the different stages of this disease.

After this general history of the disease, Mr. Cheston in section the 3d proceeds to observe, that,—‘ at whatever period we examine this complaint, the \* ligaments seem first and principally affected.’—A relaxation of the vessels which supply the ligaments, lays the foundation of obstruction, distension and accumulation: these effects, our Author says, may be removed during the first stage of the disease, by proper discutients, viz. vinegar fomentations quickened with sal armoniac, and by rubbing the joint afterwards with soap; vomits are likewise recommended; and this method Mr. Cheston asserts, will be found upon all occasions much more efficacious than mercurials.—When the disease has advanced further, and is accompanied with some of the more troublesome symptoms, we must have recourse to the most powerful means: the perspiration of the part is to be promoted: caustics applied: or *le Dran's* method used. And provided we thus succeed in reducing the tumour, Mr. Cheston justly observes, that it will still require a length of time and judicious management, to recover the tone of the weakened vessels.—The disease is thus far supposed to be seated within the vascular system, and the enlargement of the joint to proceed from infarction.

When the tumour arises from *extravasation*; this Mr. Cheston says, will make a considerable difference in the method of cure. ‘ These extravasations may be formed, not only in one, but in many different places, and may extend themselves, till bursting, they become one common tumor: sometimes they remain in distinct cavities, between different Laminæ, as is usual in other † *encysted dropsies*: but in general it is to be observed, that whether the tumor be large or small, its contents are included in one cavity, and the contained fluid may for the most part be discharged by one incision.’—‘ This complaint then, undoubtedly *dropical* †, has been too frequently confounded with, and mistaken for, the white-swelling.’ These extravasations, in a recent state, may frequently be removed by aromatic fumes, volatile liniments, frictions, brandy and vinegar, with proper bandages. ‘ If such attempts prove ineffectual, extravasations of every kind may be opened with safety, and the highest proba-

\* *Reinurus* whom Mr. Cheston has mentioned only in a cursory manner, has very accurately and concisely characterized the disease in question — ‘ *Tumor est durior, diffusus, in quo ipsa circa articulos ligamenta turgent, ac tota quoque proxime ambiens inferius distenditur, sic ut simul in dorsum fungulam quasi sub lacte maceatur.*—*Dissert. Inaugur. De tumore ligamentorum circa articulos, fungo articulum dicto.* Leida, 1757. p. 7.

† Mr. Cheston here mistakes those collections of viscid glaucous matter, which are formed *external* to the joint, for the dropsy of the joint.—In the proper dropsy of the joint, the extravasated fluid is contained *within* the capsula of the joint.

lity of success, provided the fluid has not lain long enough to contaminate and destroy the surrounding parts.'

The fourth section contains two cases, in each of which the knee was wounded by an edged tool; inflammation and that kind of imperfect suppuration, which is peculiar to the ligamentous and compact membranous parts, ensued: these collections on opening, were found to consist of a thick, gelatinous humour, similar to those mentioned in the third section, and which Mr. Cheston there considered as the dropsy of the joint.

'In the same manner, he says, we may observe the white-swelling to terminate, when it arrives to a state of suppuration.'—And in another place we have this general observation; 'whether an abscess succeeds immediately from a wound inflicted on the surrounding parts of the joint, or is produced by length of time, from less active causes, as contusions, over extensions, &c. we always find the suppuration producing the same consequences with the same appearances. Of the latter we have already taken some notice, (viz. in the third section, where our Author calls these abscesses the dropsy of the joint) and of the former we will here mention some particulars, so far as they may afford us proper notions of diseased joints in general.' The particulars here referred to, are the two cases already mentioned, where the inflammation, suppuration, &c. were the consequences of wounds of the knee: and two other cases likewise, the one a dislocation of the articulation of the shoulder, the other a violent strain of the ligaments of the same joint; in each case, the same kind of collections were formed, consisting of a thick glairy matter.—Thus we apprehend, the white-swelling, dropsy of the joint, and those collections or abscesses which are the effect of imperfect suppuration, are rather confounded than properly distinguished; and the subject not treated with that accuracy which it requires.

In the last section, we have two histories of the white-swelling. The diseased limbs were amputated; both patients recovered; and Mr. Cheston has added four plates with engravings, the better to explain the appearances of the affected parts.

We have thus given a pretty full account of this part of our Author's work. Those of our Readers who have perused a *Thesis*, written by Dr. *Reimarus* on the same subject, will probably conclude, that he is too slightly passed over, when mentioned by Mr. Cheston only in the following general terms: 'And lately *Reimarus* published the effects he had observed from this terrible disease, during his attendance at St. George's Hospital.' Dr. *Reimarus* had with great assiduity laid in materials for his *Thesis*: he had perused a variety of authors; consulted some of the most eminent of the faculty; examined the patients themselves; and dissected the amputated limbs. In his description





of the disease, he enumerates and enlarges upon the following particulars: the seat, nature, and appearances of the tumour; the weakness, stiffness, curvature, and impeded motion of the joint; the different degrees of pain, and the circumstances which heighten or diminish it; the fever; the different degrees of hardness; the various appearance of the veins; the state of the adjoining *adeps*, and of the glands of the joint; the state of the lymphatic glands in the *inguen* or *axilla*; the *Melicerides* or imperfect suppurations, and the symptoms which accompany these. He gives the appearances on dissection; the *ratio symptom*: the *morb. differentes*; and here he considers how the white-swellings, (which is a disease originally seated *without* the joint,) may be distinguished from the several diseases, which are, 1. External to the cavity of the joint. 2. From those which are *within* the capsula; and 3. From those diseases which are primarily seated in the bones themselves. The causes are then enumerated; and the different circumstances which are to determine the *prognosis*. Little is said with respect to the method of cure, except what occasionally occurred in the cases which Dr. Reimarus had an opportunity of seeing; this part is left to some after publication. Upon the whole, the Reader will find this inaugural dissertation, to be the result of great application, and a more accurate performance, than what Mr. Cheston has produced upon the same subject.

The appendix consists of twenty four pages, and contains these twelve cases. 1. An Hydrophthalmia. 2. Polypose concretions in the heart. 3. Adhesions of the lungs to the pleura. 4. and 5. Lumbar abscesses. 6. Stones in the bladder with calculous concretions in the kidney. 7. and 8. Mortal dysuries during pregnancy. 9. A diseased testicle. 10. An induration of the cellular membrane in the scrotum. 11. An ulceration of the tibia from an internal cause. 12. A supuration of the liver succeeding a wound in the scalp. We shall not enter upon the particulars of any of these cases, as they are a lesser part of the work, and as we have already been sufficiently full in our account of this publication, to enable our Readers to form a judgement of it, in every point of view. With regard to ourselves, we consider Mr. Cheston as possessed of spirit, abilities, and a turn for observation: but, (not to mention his lesser faults,) he is apt to draw his conclusions from too scanty a source of facts; and would sometimes pass for an original, when in reality he is only an imperfect copyer.



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# MONTHLY CATALOGUE, For DECEMBER, 1766.

## MEDICAL.

Art. 8. *Hypochondriasis. A Practical Treatise on the Nature and Cure of that Disorder commonly called the Hyp and Hypo.* By J. Hill, M. D. 8vo. 1s. Baldwin.

**T**HIS *Hypochondriasis*, this *practical treatise*, is artfully drawn up, to alarm the timid, credulous, hypochondriac patient; and that once done, what remains, for him, but to fly to Dr. Hill for relief?—A fine, rich field, truly, for our naturalist to range through; and we wonder he never stept into it before!

The infallible remedy, which the Doctor *now* offers to the public, is prepared from the *spleen-wort*.—i he virtues, we are informed, chiefly reside in the seeds and seed-covers, which form a yellow powder on the back of the leaves: and these virtues are freely given out in *tincture*.—‘With regard to spleen-wort indeed, no method of using it is more effectual than simply taking it in powder; the *only* advantage of a tincture, is that a proper dose may be given, and yet the stomach not be loaded with so large a quantity; it is an easier and pleasanter method, and *nothing more*.’—We apprehend there is *something more*; the Doctor makes and *sells* the tincture.—‘If any person, however, *choose* to take it in the other way, I should still with him, *once at least*, to apply to *me*;—(we believe you good Doctor, and should the patient apply *twice*, would you be offended?) that he may be assured what he is about to take is the *right plant*.’—And then there are so many doubts cunningly conjured up, about distinguishing the *right plant*, that the Doctor may be sure no fearful patient of *this class* will ever venture to begin, till he has consulted Dr. Hill whether he has got the *right plant*: and after all, the Doctor will obligingly inform him; ‘that, if he pleases, he may have the medicine as prepared by himself.’

Art. 9. *A new practical Essay on Cancers: To which is added, A new, more safe, and efficacious Method of administering Hemlock.* By J. Burrows, M. D. 8vo. 2s. Owen.

Which being translated into plain English, runs thus: “I the famous Dr. Burrows, just arrived from France, Italy, Turkey, and the Levant, being most profoundly learned in all languages, do thus present myself to the public, and declare, that all physicians, from Hippocrates, to the present time, were down-right blockheads, compared to me the great Dr. Burrows; and that my antiscirrhous and anticancerous medicine are the only medicines in nature capable of performing miracles. I live in Piccadilly, and am a most surprising Doctor.”

Art. 10. *The Tennelett vindicated; or some Animadversions upon the Principles and Practice, set forth in two Tracts, intitled, I. Traité des Eaux Minerales de Spa; and, II. Recueil d’Observations sur les Effets des Eaux Minerales de Spa, de l’An. 1764. Avec des Remarques sur le Systeme de M. C. Lucas, &c. Par Jean Phillippe de Limbourg, Docteur de Medicine,*

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cine, &c. &c. *In which the Politeness, Modesty, Generosity, Sense, Knowledge, and Judgment of the Author are shown in the true Light.* In a Letter to Mr. de

M. D. By C. Lucas. 8vo. 1s. Main, Stuart

Tonnelett is the name of a spring of mineral water near many, which spring it seems Doctor Lucas, in a former happened to recommend in preference to Pouhon, Gen contrary to the opinion of Dr. Limbourg, a physician resident. This Doctor, as appears from the title of his second piece free with Dr. Lucas's opinions; and in the pamphlet before Lucas replies to Dr. Limbourg. This controversy, however it may be thought by the disputants, is of too little consequence in public in general, to deserve our particular examination.

ART. II. *The Art of Midwifery reduced to Principles are explained the most safe and established Methods of in each Kind of Delivery; with a Summary History* Translated from the French Original, written by Dr. Astruc, Royal Professor of Physic, &c. to which Appendix by the Translator; containing Remarks on Conception and Pregnancy; and on those Particulars Dr. Astruc, which vary from the Methods adopted by Accoucheurs here. 8vo. 6s. Nourse.

'I declare here (says Dr. Astruc in his preface) in the very front of this article, that Dr. Astruc's book can be of little value; it being, at best, nothing more than a compilation that evidently not the most judicious. So far we reason a because no man can with propriety teach the practice of a which practice he is himself unacquainted; 2dly, because, acquainted with the practice of an art, must necessarily be compiling judiciously from the authors who have written on the subject, having himself no experience to direct his choice.

It seems that in the year 1745 the faculty of Medicine at Paris introduced into their heads to appoint the Doctor to read lectures in to the female practitioners of the obstetrical art, though he at that time, knew little or nothing of the matter. However, *medecin malgré lui* (our Mock-Doctor) he e'en made the best few books on the subject, and commenced lecturer to old us the book now before us is the substance of these lectures. this as it may, Dr. Astruc's name hath been sufficient to end in different hands in the translation of his book. The last Translator of the errors in the original, has subjoined a well-written half as large as the work itself, the business of which is to what, in the translation, he had built up. This Appendix undoubtedly necessary to be written, and is also necessary to those who read the book; but as building up, with an intention to pull down, can answer no good purpose, the way to avoid the both, is to do neither.



Art. 12. *Select Papers on the different Branches of Medicine.* By a Society, instituted for the Improvement of Physical Knowledge. To be continued occasionally. 8vo. 1s. 6d. Griffin.

From the title of this pamphlet, one would naturally conclude, that the select papers, of which it is composed, were written by the members of the society. How far this is the case will appear from the following brief review of its contents:

Art. 1. *A short Account of the Origin and Progress of the different Branches of Medicine, from the earliest Ages of Antiquity to the present time.* How very short and imperfect this account must be, will easily be conceived, when we consider it as the whole history of physic condensed into the limits of nine 8vo pages.

Art. 2. *Cases.* These cases, which fill half the pamphlet, are extracted, as we are told by this Society, from a work of Mr. Le Dran's, which has never yet been translated into the English language. The truth of this assertion will perhaps be questioned by our Readers, when they recollect that in our Review for last month, we gave them an account of Le Dran's Cases, translated by Mr. Reid.

Art. 3. *On Consumptive Disorders.* Contains not one syllable which may not be found in books that are in everybody's hands.

Art. 4. *A Pathological Observation, by Dr. Haller.* Consequently not by a Member.

Art. 5. *Remarks on Injections, &c.* Not worth remarking.

Art. 6. *Experiments made on the Liquor Amnii.* Not worth making.

Art. 7. *A remarkable Instance of the Efficacy of the Extract of Hemlock, in a confirmed Cancer, by L. Roupee, M. D.* The case is that of a Knight of Malta, who, having devoured all the hemlock on the island, died for want of a fresh supply.

How far the improvement of physical knowledge is to be expected from the labours of this society, may be easily gathered from this *conspicuous* of the first number of their works; which are to be continued occasionally, but for which probably there will be no farther occasion.

Art. 13. *An Essay on the Practice of Midwifery.* Part I. 8vo. 1s. 6d. Sherborne printed, and sold by Kearsly in London.

An abortion of which any old gentlewoman might have been delivered, without violent pains or labour.

## MISCELLANEOUS.

Art. 14. *The Complete Guide to the East India Trade, addressed to all Commanders, Officers, Factors, &c. in the East India Company's Service, containing Tables of East India Interest, calculated with the greatest Accuracy, at three fourths per Cent. per Month of thirty Days, as used at all the Company's Settlements; exhibiting at one View the Daily Interest of any Sum from 25 Rees to 200,000 Rupees, and from one Day to 365 Days (or one Year); whereby any Person may easily find the Interest he is to receive or pay, although entirely unacquainted with the Manner of Calculation. With Variety of Examples for the ready working and proving them;*

and

and a Table calculated to find, at one View, the Number of Days from the 1st of August to the 31st of July, for two Years & five; by which is shown the Number of Days from the Time Sum of Money is paid or received till the Time of settling the accounts. Tables to reduce Rupees into Sterling, at 2s. 5d. 2s. and 2s. 7d. from  $\frac{1}{2}$  Rupee to 40,000 Rupees; and vice versa from one Farthing to 4000l. at 2s. 5d. 2s. 6d. and 2s. 7d. Rupee. Tables of Bombay Maunds reduced into Surat Mds. of different Seers to the Maund, with Examples to work them. View of different Weights and Measures used all over India under their proper Heads. Account of the various Commercial articles traded for in the English and Dutch Settlements of India, rope, &c. with the Difference of Weights and Measures each commodity is sold by. Together with the Manner of purchasing, Instructions for buying each Article. The Duties and Customs in each Port for all Ships trading, and goods landed, with the Fees, &c. with Prices current, and Accounts of Sales of Cargoes at each Port, with many other useful Tables, &c. illustrated with the Marks on Chinese Gold, and on the Tabs of exactly taken. The Whole carefully compiled, revised & corrected, from a Course of upwards of Twelve Years in a real and very extensive Trade. By Robert Steadman, Merchant in Bombay. Folio. 12s. half-bound. Bladon.

It appears from the preface to these Tables, that the Author had many opportunities during his residence in several parts of India of transacting particular branches of trade, which nothing but a life in such actual commerce, can bring a man thoroughly acquainted with, and that it was a due regard to the little knowledge generally obtained of these things, which first prompted him to revise and publish the papers he had drawn up, relating to these subjects.—There is no doubt this work will prove highly acceptable to persons concerned in the India trade.

Art. 15. *Letters on different subjects, in four Vols. amongst which are interspersed the Adventures of Alphonso, after the destruction of Lisbon.* By the Author of 'The Unfortunate Modest Advice to her absent Daughters.' Vols. I. and II. (all are yet published) 12mo. 6s. Bristow.

A very ingenious lady (a M<sup>rs</sup>. Pennington) is the author of these letters; the chief design of which (if we mistake not the drift of the preface) appears to have been, a vindication of her own character, which has unfortunately been made too publicly the object of attention. She was, it seems, very early in life, attached to the system of Platonic love between young persons of different sexes; and her readiness to reduce this theory to practice, soon involved her in such situations, proved, in the end, very disagreeable to her; and drew from her a thousand ill-natured and undeserved reflections upon her conduct. To obviate these, she here gives her own history; and she places her own character in so amiable a light, that the most rigid virtue will be able to find any thing in it more blameable than a degree of incontinence.

creation, which the generous and the candid will not find it very difficult to pardon, for the sake of her many shining excellencies. In short, her story is entertaining, her manner of relating it pleasing, her language is polished, her sentiments are refined, and her style is elegant. Several epifodical stories are introduced, and there are various letters inserted, on subjects no way connected with the grand scheme of writing her own apology. As for the story of Alphonso, which composes a principal part of the work, it is so strangely romantic, and of so very singular a cast, that we scarce knew what to make of it. It begins in a manner extremely pathetic and affecting. The hero of the tale sees his house, with his wife, children, and all his effects, swallowed up by the ever-memorable earthquake at Lisbon. He perceives a chasm in the earth, near the spot where his house stood, before it was swallowed up; and, horrible as the experiment might seem, he determines to plunge into it. He descends accordingly, proceeds the Lord knows whither; falls into visionary scenes, and all is—wild as enchantment. He is now in another world; and other beings, more than mortal, are introduced. In brief, the fair writer has given such specimens of the great extent and power of her imagination, in the conduct of these adventures, that we cannot help wondering at, and even, in some degree, admiring, the very things that we can neither *understand*, nor, consequently, altogether *approve* \*. The other parts of her performance, however, are not liable to this objection; for they are both moral and entertaining; and if we add *learned* also, we shall not make use of too strong an epithet.

\* Perhaps this story may appear to more advantage when it is completed; but the sequel seems reserved for the future volumes.

ART. 16. *An Account of East Florida; with a Journal kept by John Bartram of Philadelphia, upon a Journey from St. Augustine up the River St. John's.* 8vo. 4s. Nicoll.

In our Review for June last, p. 478, we gave some account of the first part of this publication; viz. Mr. William Stork's account of East Florida. Mr. S. has now republished that account, with the addition of Mr. Bartram's Journal; which contains many curious observations on the soil, climate, and natural productions of the country; and will, no doubt, be very acceptable to Botanical readers in particular, as well as to all others who are desirous of information concerning this new and important settlement.——This Mr. Bartram is a very extraordinary person—a self-taught philosopher; and one of the people called Quakers. He is a native of Pennsylvania, well known and well respected in the learned world, as an able naturalist. His knowledge in Botany has recommended him to the esteem and patronage of the great; and has procured him the honour of being appointed Botanist to his majesty, for both the Floridas.—Of the utility of which appointment, as Mr. Stork justly observes, the present Journal is a striking proof.

ART. 17. *A Collection of the Tracts of a certain free Enquirer, noted by his Sufferings for his Opinions.* 8vo. 5s. Richardson and Urquhart.

A republication of some pieces formerly printed by Mr. Peter Annet; among which, however, we do not see the Nos. of the famous *Free-Enquirer*,



*Enquirer*, for which he was prosecuted in the K— B—, finished, about three years ago. The tracts here reviewed, are those which appeared on the infidel side of the question, in the controversy concerning the Resurrection of Christ, in the years 1745; the answers to Mr. Jackson's Letter to the Deists; Lord Lyttleton's Observations on St. Paul; with some others.

Art. 18. *The Case of Ann Countess of Anglesey, lately the lawful Wife of Richard Anglesey, late Earl of Anglesey; her Three surviving Daughters by the said Earl.* London 1766. 8vo. 1s. No Bockstaller's Name.

This state of a very hard case, indeed! is drawn up by one three distressed daughters of a most unnatural father; and we are persuaded, fail of increasing (if it is possible to) in the public detestation of—a character—too well known to require further animadversion on it.

Art. 19. *A Collection of State-Trials, and Proceedings upon Treason, and other Crimes and Misdemeanours, from the reign of Q. Anne, to the present Time.* Vol. IX. and X. 3s. 3s. Rivington, &c.

It is above 30 years since the Collection of State-Trials, in 8 was completed; and many remarkable trials have since occurred peculiarly on account of the late rebellion; so that there seems to have been matter enough for two additional volumes.—These volumes, ever, do not contain all the state-trials which happened within the period; for the Editor could not, as it appears, obtain permission from a person who is proprietor of the proceedings against the rebel lords Marnock, Balmerino, &c. and of Lord Ferrers's and Lord R trials, to insert those proceedings in this collection: which, no is a very material omission. But to make amends for this, we here with a number of trials which are not state-trials: such as those of Elizabeth Canning for perjury, Miss Blandy, Eliz. Jefferies, and c for murder; the several trials relating to the Anglesey estate; and other proceedings at the Old-Baily sessions, and country-sittings; ing, in the whole, the far greater part of this collection;—which therefore, somewhat improperly entitled STATE-TRIALS.—We agree with the Editor, Mr. S. N. (we know not who or what the tleman is) that such trials for murder, perjury, forgery, &c. as are in this auxiliary manner, introduced, have their use: some of being deemed good precedents, and many points of law being mined in them. They are certainly, also, very considerable hel history; and are, on the whole, perhaps, too material to be omitt collections of trials, which, by confining them to state trials only, be contracting the complement within too narrow a compass.— must we omit to observe, that these volumes contain several remar trials which were never printed before, such as those of *Matchett* printing *Vox Populi, Vox Dei*, in 1719; *Hales* and *Kinneston* forgery, 1728; *Huggins* and *Banbridge*, wardens of the Fleet, the tiptask, and *Adon*, keeper of the Marshalsea prison, all prose for murder, in 1729, by order of his Majesty, on an address o House of Commons; and Mr. *Franklin's* trial, in 1730, for printi Letter from the Hague; with several new additions to many of the pr

trials, by arguments on the special verdicts, council's opinion on some of the cases, or accounts of the prisoners, &c. &c. which are thrown in, by way of Appendix.

Art. 20. *A Letter to the Honourable Mr. Horace Walpole, concerning the Dispute between Mr. Hume and Mr. Rousseau.* 12mo. 6d. White.

Who the author of this Letter is, we know not: it appears pretty evident, however, that he is well acquainted with Mr. Walpole's sentiments in regard to the quarrel between Messrs. Hume and Rousseau; and many readers will probably be inclined to think that Mr. Walpole and the Letter-writer are *extremely intimate*. Be this as it may, the letter is addressed to Mr. Walpole, because he is supposed to have occasioned the quarrel between Mr. Hume and Mr. Rousseau, by the slippancy of his wit. The Letter-writer does not believe, that Mr. Walpole was even the innocent occasion of this *fracas*, and tells us, that dark suspicions and tormenting jealousies had plainly occupied the imagination of Mr. Rousseau, *before* Mr. Walpole's letter was written, and that a quarrel must have happened, if it had *never* been written. This he endeavours to shew from Mr. Rousseau's letters; and says that Mr. Walpole's ridicule was chiefly directed against Mr. Rousseau's persecutions, which are said to have been exaggerated. Mr. Walpole, according to the Letter-writer, believed that these exaggerations were the tricks of a *Gharlatan*, who wanted the public to talk of nothing but him; and justly thought, that the gentlest punishment he deserved was to be laughed at a little. As to Mr. Rousseau's never having injured or offended Mr. Walpole, *personally*, or as a *private* man, we are told, that an author assumes a kind of *public* character, and that every man has a right to correct his notions and his manners too, if either the one or the other shall stand in need of correction.

We learn little more than this from the Letter before us, unless it be, that Mr. Rousseau 'is a savage, whom no offices of kindness can civilize and tame, that Mr. Hume's writings are a rich and abounding treasury of all that is either useful or entertaining,' that 'Mr. Walpole has given many ingenious specimens of himself to the public, in which he appears to be a lover of virtue, as well as of letters,' that 'this is no small merit in a man of his rank, especially in times when both are despised,' and that 'both his letters' (printed in the account of the dispute between Mr. Hume and Mr. Rousseau) 'are very spirited, very just, and very elegant.'

What sentiments others may entertain of Mr. Walpole's conduct in this affair, we know not; to us, we are sorry to say, it appears neither consistent with humanity nor politeness. By an ill-judged piece of pleasantry he endeavours to expose Mr. Rousseau to public ridicule, and when he finds that this gives great uneasiness to a poor unfortunate man, who had never done him any injury, instead of expressing any concern on this account, he publishes to the world that he has a thorough contempt for him, and represents him as an object of detestation.—We are not advocates for Mr. Rousseau; but there appears to be a degree of petulance and insolence in this, altogether unworthy the character of Mr. Walpole.



Art. 21. *The Merchant's Clerk: or, the Business at the Custom-house made easy, with respect to Method of Reporting and Clearing Ships Inwards and Outwards, and Entering Goods on Importation and Exportation, foreign, Coastwise, and Land-carriage. Also Forms of the several Dispatches or Clearances given by the Officers of the Customs to the Masters of Vessels, &c.* By William Hunter, of the Long-room, Custom-house, London. 8vo. 5s. Steel.

From Mr. Hunter's experience in the business of the custom-house and water-side, we may reasonably presume that the directions, tables, and rules for computation here given, are to be depended on for correctness, &c. The compact size and moderate price of his book will also recommend it to those who may not chuse to consult the more voluminous publications on mercantile subjects.—Mr. Hunter hath also published *The Out-Port Collector, and Comptroller's Guide; or a Complete View of the Method of collecting the Duties on Coals, Culm, and Cinders*: price 6s. Likewise *The Tidesman's and Preventive Officer's Pocket-book*, explaining the general Nature of Importation and Exportation, so far as concerns them in the Execution of Water-guard Duty: price 3s. To this work he has added, *The Gentleman and Lady's Assistant in Clearing their Baggage, &c. at the Custom-house*.

Art. 22. *A Rational and Practical Treatise of Arithmetic. Containing all that is necessary to be known in this Art, in order to qualify a young Person for Trade, or an intended Course of the Mathematics. The whole attempted in an easy, methodical, and consistent Manner, and equally adapted to assist Persons engaged in teaching, and the Instruction of those, who have not the Advantage of a Master. To which is added, in the Manner of Notes, the Reason and Demonstration of every Rule and Operation, as they occur, on Principles either purely arithmetical, or such as will easily be comprehended by a Beginner.* By W. Cockin, Writing-master and Accomptant, at the Free-school in Lancaster. 8vo. 6s. Nicoll.

‘Having, says the Author, been commonly engaged in teaching this art, for a considerable number of years past, and put occasionally upon examining the several treatises\* hitherto published on the subject, I could not meet with any one, intended to instruct readers of the lower class, in which the materials were disposed in that methodical, consistent, and rational manner, I thought they were capable of being thrown into.’ ‘This was to our Author, as he adds, a sufficient inducement for a new attempt, having reason to hope it was in his power ‘to remove these objections, by molding the materials over again, in a more systematical and intelligible method.’—And this, on a cursory view of his performance, we really think he has done, with very good success.

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\* Here the Author, in a note, does justice to the merit of Mr. Malcolm's and Mr. Emerson's books; but, at the same time, shews in what respects they are not well calculated for common use.



Art. 23. *Observations on the Customs and Manners of the French Nation, in a Series of Letters, in which that Nation is vindicated from the Misrepresentations of some late Writers.* By Philip Thicknesse, Esq; 8vo. 2s. R. Davis, &c.

Mr. Thicknesse retired into France, in the spring of the present year; and seems, in the general, to have been so well pleased with that country, in which (if we rightly conclude from what he here says) he intends to settle,—that he gives a much more favourable account of it, than Dr. Smollet\* and other writers of our country have done. The first of his letters is dated May 1; the last, Oct. 21; so that the intelligence we have here from that part of the world, is as fresh as we can wish to have it. His account of what he could observe in France, in so short a time, is entertaining; particularly what he says of the court of Versailles, and of the grand monarch.

N. B. It now appears, from public advertisements, that Captain Thicknesse is author of a notable tract entitled *Man-Midwifery Analyzed*; of which due notice was taken in our Review; at the time of publication.

\* Mr. T. seems particularly piqued at Dr. S.'s satirical representations of the French manners, &c. and strongly intimates that the doctor would have given a more favourable account, had not his temper been soured by ill health, and had he conversed more with people of higher rank than innkeepers and drivers of road-carriages.

Art. 24. *The Hairy Giants: or a Description of Two Islands in the South-Sea, called by the Names of Benganga and Coma, discovered by Henry Schooten of Harlem, in a Voyage begun in 1669, and finished 1671. With an Account of the Religion, Government, &c. of those Islands; the Customs and Manners of the Inhabitants, who are Twelve Feet high, or thereabouts.* Written in Dutch by Henry Schooten, and Englished by P. M. 8vo. 1s. Printed in 1671; reprinted in 1766, for J. Spilsbury, in Russel-Court, Covent-Garden.

This is not a work of genius and humour, such as the late account of the giants, said to be written by Mr. Hor. Walpole, and mentioned in our Review for Sept. p. 240; but a strange and wonderful narration, as destitute of meaning as of truth: and seems to be newly vamp'd, as a companion to Mr. Byron's Patagonians.

Art. 25. *A Genuine Collection of the several Pieces of Political Intelligence Extraordinary, Epigrams, Poetry, &c. that have appeared before the Public in detached Pieces; now carefully selected, by an Impartial Hand.* 8vo. 1s. 6d. Butcher, in-Newgate-street.

Contains a collection of the squibs and crackers of wit which have been played off in the several news-papers, &c. on occasion of Mr. Pitt's promotion to a Peerage.

Art. 26. *A Defence of Mr. Roussau, against the Aspersions of Mr. Hume, Mons. Voltaire, and their Associates.* 8vo. 1s. 6d. Bladon.

A bare-faced catch-penny job. The Author is an impertinent intruder

truder into a controversy, of which he appears to know nothing than what every reader might gather from the *Concise and General Account of the Dispute*, &c. of which we gave an abstract in our last Review; and of which tract this officious advocate for Mr. R. has prudently availed himself, by plentifully cramming his measure with extracts from it. We are sorry that Mr. R. should be scandalized by such a pretended defence.

Art. 27. *A Plan for founding in England, at the Expense of the great Empress, a Free University for the Reception not only of proper Subjects, but also People of all Nations and Religions, particularly the Borderers on her own Dominions. To which is added a Sketch of an Universal Liturgy for the Use of the foreigners, in English, Latin, and French.* By John Free, Vicar of East-Coker, in Somersetshire, Sr. J. Lemanturer at St. Mary-Hill in London, and Lecturer of Newton-Butts. 8vo. 1s. Sandby, &c.

Dr. Free having learnt that her majesty of Russia hath sent some of her subjects for education, to the university of Oxford, where they never can be admitted as regular scholars,—proposes the said empress shall (with the assistance of him the said Doctor) found a free university at Newington-Butts; which he thinks a proper situation, and gives his reasons for so thinking: and, on no place can be more convenient for the Doctor, because he is settled there; and ‘the Dover coach passes through the village, sets down passengers at the sign of the Elephant and Castle:’ *advertisement*, p. 2.—The plan of this projected seminary is here particularly laid down; and then comes the proposed liturgy in three languages, for the use of this royal college: in which all Jews, Heretics and Infidels may join without the least scruple of conscience: there is not a word of Christianity in it.—We heartily wish the able and ingenious Doctor all the success which is due to the extraordinary merit of so extraordinary a project.

Art. 28. *Memorials and Letters relating to the History of Scotland in the Reign of Charles the First.* Published from the Originals. 8vo. 3s. Glasgow printed, and sold by Becket and Co. London.

This collection is made by Sir David Dalrymple, to whom the public is obliged for a former volume of the same kind, and with a new title, relating to the reign of James the First; of which we gave an account in our xxviiith Vol. p. 492; and to which article we are now being unnecessary to add any thing concerning the present collection, except that we do not apprehend the papers here selected to be of great importance or curiosity with those contained in the first volume: they relate chiefly to transactions in North Britain only, which, in common opinion, scarce deserve to be commemorated at all.

Art. 29. *A Survey of the City of Worcester, containing the Ecclesiastical and Civil Government thereof, and the most material particulars of its History, from its Foundation to the present Time; extracted from the best Authorities. Together with an Account of its most remarkable for Grandeur, Elegance, Curiosity, or*



*this ancient City. Embellished with Copper-plates.* By Valentine Green, of Worcester. 8vo. 5s. Worcester printed for Gamidge, and sold by Doddsley, &c. in London.

This work was printed by subscription, in 1764, but did not fall into our hands till very lately, when it was advertised to be sold by the bookfellers in London. It is a decent compilation, and may be very acceptable to those who are desirous of information concerning the fine old city of Worcester.

## POLITICAL.

Art. 30. *The Privileges of the Island of Jamaica vindicated; with an impartial Narrative of the late Dispute between the Governor and House of Representatives, upon the Case of Mr. Olyphant, a Member of that House.* 8vo. 2s. 6d. Jamaica printed; London re-printed, for Williams, &c.

In the year 1764, a writ of *habeas corpus* was executed on the coach horses of John Olyphant Esq; a member of the honourable house of assembly of Jamaica. The house, hereupon, ordered into custody the persons concerned in executing the said writ; the same being deemed a breach of privilege; but Governor Lyttleton assumed, by virtue of his authority as *chancellor*, the power of discharging these delinquents; and they were accordingly discharged, in defiance of the assembly. Fired by this insult, the representatives of the people, who had hitherto proceeded with becoming moderation in this business, now took up the cause with a proper spirit; as conceiving that not only their own peculiar privileges but even the constitutional rights and liberties of their constituents were at stake. Hence naturally arose such animosity between the governor and assembly as ended in the *dissolution* of the latter. The *new* assembly, however, thought it their duty to take up the cudgels which their predecessors had been forced to lay down; but their great opponent allowed them no opportunity for proving how well they could wield their weapons; for they too were presently dissolved, and a third election took place. The third assembly met with the like fate; and the whole island was overspread with heat and altercation, jealousies and fears, faction and falsehood.

The present masterly performance is wrote in defence of the jurisdiction, privileges, and conduct of the assembly; and is executed in such a spirited style and manner, as cannot fail of giving pleasure to every reader whose heart is warmed with the sacred fire of liberty. The contents are not of a mere local nature, confined to the affairs or the interest of Jamaica; for they relate to the great case of parliamentary freedom, and other important points of that glorious constitution with which it behoves every free-born Briton to be acquainted; in which every true Briton will generously interest himself, and in support of which he will nobly expend not his property only, but even life itself, when justly called upon to hazard either, or both, in the defence of his country.

Art. 31. *State Necessity considered as a Question of Law.* 8vo. 1s. Bladon.

This is one of the few fugitive pieces which, though hastily composed, is nevertheless sensible, spirited and pertinent. Whether the  
REV. DEC. 1766. I I great



This Writer, however, taking it for granted such a doctrine advanced, very shortly discusses the general question, whether the crown is invested by the constitution with a power of dispensing with the law of the land; and having endeavoured to shew that such a power has, in the instance in question, been exercised by the crown, proceeds to prove that the necessity which is urged to excuse the necessity of the minister's own creating. Having discussed these points, he sums up the whole in the following short recapitulation :

*Signed*

**Sro.**

...the ...  
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evil, deserves well of his country; and is entitled to our candid and grateful attention to what he offers. It is not incumbent on us, as Reviewers of literary productions, to discuss this subject ourselves, farther than general observations on the validity of what is urged on so important a point, may unavoidably lead us. Thus much, however, may be remarked; that if, in a subject of so complicated a nature, the *real* cause of the evil may be so remote from common view, as not to be generally adverted to; yet inquiries that may not reach the primary cause, may nevertheless serve to the detection and reformation of many grievances of a subordinate nature: and thus so far from being useless, may answer very essential purposes.

This gentleman assigns four causes for the dearness of provisions, which have often been urged on this subject. These are,—*the unequal divisions of farms;—the bounty on the exportation of corn;—the scarcity of cattle;—and lastly, the burden of the taxes falling chiefly on the poor.*

The bad consequences of monopolizing farms, are too evident, to admit of being controverted; unless any one will undertake to prove, that the present commercial system can be consistent with a return to the old feudal constitution: and that it is better for the bulk of the people to become needy dependents, retained in the service of a few arbitrary rapacious landholders; than in the capacity of independent farmers, to till small portions of land for their own immediate emolument.—Not to dwell on the tyrannic advantages which large farmers obtain over small farmers; we must allow, with our Author, that 'small farms are better and more advantageously managed, than great ones.' It is not to be supposed that a man who occupies five hundred acres, can inspect and manage every part, as well as a person who has not one hundred. Larger extents of land, will ever be subject to greater trespasses, damages and waste. Large quantities cannot be manured so well as smaller: the product consequently must be proportionably less.

That the burden of the taxes fall upon the poor, is sufficiently known, and the instance of the duty on malt liquors sold in public-houses, which is saved by families who can brew their own drink, is sufficiently in point: and if the produce of the duty on salt, should be as our Author states it, that alone were a sufficient reason to take it off; which is much strengthened by its use in agriculture, if the price would permit it to be applied to that purpose. But when he talks seriously of translating the duties from the necessities of life, to articles of luxury, he does not surely consider our present circumstances; what a security the established mode of taxation is, for raising the required supplies; and what a frail dependance under *so heavy a burthen*, could be placed on the produce of imposts which would have a direct tendency to diminish the income from them!

The propriety of giving a bounty for the exportation of corn has been of late much controverted; but if it is generally admitted, as it is by our Author, that it might have a good effect when farming was but ill understood; and that it was probably the means of exciting the farmer's industry to try experiments and make improvements in agriculture; and to cultivate greater quantities of corn: this is certainly allowing a great deal in favour of a measure which is nevertheless at the same time stigmatized with being—'the first great cause of the excessive dearness of provisions.'

‘By *draining* the kingdom, says our Author, of this most essential production of the earth, the price of corn is *greatly enhanced* to our own people, and rendered much cheaper to foreigners. And if foreigners are furnished, *by the means of a bounty*, with bread, and a variety of liquors, upon cheaper terms than we are, the price of labour among them will be proportionably diminished, and their manufactures fabricated cheaper than ours, in that proportion.’

In deciding upon this point, the exportation of corn with the bounty, should not be confounded with the exportation of it to a better market without the bounty. The bounty, as has been hinted, was calculated for the encouragement of agriculture; which end it appears to have answered, by sending away the excess above the home consumption. That it cannot tend to *drain* the kingdom is evident, because it furnishes its own corrective; by ceasing, when corn rises above a limited price. Farther, if corn continues to be exported afterward, without the bounty; as it must in this case be carried to a *better* market, foreigners cannot *at that time* be furnished cheaper than our own inhabitants. Again, though the bounty, by encouraging the exportation, tends to keep the price of corn from falling below the indemnification of the raiser for his labour; yet that it has not operated to enhance the price, to the prejudice of trade, appears from Bp. Fleetwood’s tables; which shew us that, notwithstanding the alteration in the value of money, and notwithstanding the accumulation of taxes; the medium price of corn has been *lower* since the granting the bounty, than it was for an equal number of years before. This then shews, that by multiplying the commodity it has operated for the public advantage; leaving no one any room to complain, unless it should be the farmer. But if, as our Author alledges, ‘it is well known that some of them keep their coaches, have their side-boards of plate, post-chaises, and drink wine and punch instead of malt-liquor;’ if this is the case with substantial farmers, it does not appear that *such* have any right to complain, but rather that if farms were more equally divided, *every one* might regale his family with malt-liquor, and that not of the worst kind.

Our Author adds in a note, that he has ‘heard the argument against the bounty thus farther urged, “the sum received for exported corn, *communibus annis*, amounts to two millions sterling, the bounty to a quarter of a million; i. e. considering the affair in a mercantile view, we pay an interest of 25 l. per cent. on our return. No trade, at least no European trade can support this. The sums in this calculation may probably be mistaken; but the reasoning seems clear and good.” Without controverting the calculation, the reasoning cannot be allowed quite so clear, unless the bounty was paid to foreigners; and so became a drawback upon our returns for the corn sent abroad: but while the bounty is only paid with one hand to be received by the other, the nation certainly is a gainer, even if the exporter reaped no farther profit than the bounty paid him.

The iniquitous practice of forestalling markets, and engrossing commodities, ought by all means to be detected and punished: but these offences can only be of local detriment; since it is hardly plausible, that such artifices can affect a whole kingdom in articles of general consumption.



If it is true as has been reported, that great quantities of pasture-land have been ploughed up, to turn into corn-land, it will not only corroborate what is said above: but in some measure account for the scarcity of cattle. But when our Author alledges our eating more animal food than our ancestors, as one cause of the dearth of meat; the great advancement and extension of gardening, beyond what was practiced in the preceding century, seems to argue rather the contrary: though considering how much cheaper cattle are bred in Ireland, he appears perfectly right as to the expediency of opening our ports for the importation of cattle from thence.

To conclude; the Author of this performance does not seem to have urged any thing beyond the common arguments usually produced on the subject of the dearth of provisions; the merits of which we should not have entered into so particularly, were it not that several pamphlets being before us of the same nature, it may prevent much repetition. As to the pleas against the bounty for exporting corn, though the legislature has thought fit to continue it for a series of years, yet we see that there are seasons wherein it is found expedient to prohibit the same commodity from being sent abroad.

Art. 33. *Political Speculations; or an Attempt to discover the Causes of the Dearth of Provisions, and high Price of Labour in England. With some Hints for remedying these Evils.* 8vo. 1s. Almon.

This writer deduces the objects of his speculation from the aggregate influence of a number of causes, which are, 1. The enormous size of the metropolis. 2. Monopoly, or forestalling. 3. Sample markets for grain. 4. Large farms. 5. Ploughing with horses instead of oxen. 6. Post chaises, and flying stages. 7. Exportation, and distillery of grain. 8. Taxes on necessaries. 9. Tythes. 10. Public funds, increase of money, and rapid fortunes. 11. Decrease of industry among women. 12. The want of a better plan for the militia. 13. The want of proper laws respecting the poor, vagrants, disorderly persons, and felons.

It is apparent from this enumeration of the heads, concerning which the author proposes to treat, that they must include a wide compass of reasoning; in which, so far as we have seen, he starts some good hints, and makes many pertinent observations; if his assumptions at gross computations may not sometimes betray him into wrong conclusions. When we had read his 8th section, wherein he treats of the *Taxes on necessaries*; and where he shews in the instance of tallow candles, how much more the consumer is charged by the trader, than the net-duty laid on the commodity; we were surprized to find ourselves at the end of the pamphlet, with an abrupt '*End of the first part.*' Now as there was no previous intimation given, that the present pamphlet did not contain the whole of our author's speculations; when we perceived that he had so sily drawn his readers in for the purchase of another, or perhaps other parts, it was impossible to avoid thinking of the *tallow-chandler*.

Art. 34. *Reflections on the present high Price of Provisions; and the Complaints and Disturbances arising therefrom.* 8vo. 1s. Kearsley.



A sensible dispassionate expostulation with the public, on the continual outcries raised against forestallers, regrators, &c. by a person who complains of having suffered both in property and reputation, in consequence of the clamours and riots raised on these accounts.

‘How contradictory to reason is it, pleads our author, to suppose a scarcity can be brought about by wicked men? yet such a notion is not too extravagant to be imbibed by an infinite number of people. It is in vain to talk of reason, or to urge the impossibility of it by any human means. Every extraordinary event is attributed to some cause or other. The common people have generally prepossessed opinions, and a readiness to give an implicit credit to wonders: they resolve all difficulties in the manner they have been taught; no matter whether right or wrong. When their neighbour’s cattle happen to die of the murrain or the rot, they often impute the calamity to witchcraft; because they know no better; and are as strongly attached to many prejudices of their forefathers, as if these prejudices were the most positive truths.

‘Although the belief of enchantment does not so much prevail in this country as formerly, yet it is observable the repeal of the act against witchcraft could not be accomplished till the reign of George II. Some recent instances of the common people’s zeal against witchcraft, seem to shew, that the repeal of that act, has not removed the prejudices of many ignorant and obstinate bigots among all ranks of people.

‘The difficulty which occurred to our forefathers in discovering the artifices of the engrossers and forestallers, is perhaps the reason that in the king’s commission for the appointment of justices of the peace, enchantments, forceries, arts magic, forestallings, regratings, and engrossings, are ranged together, as offences of a similar nature; because they were committed by wicked persons in a manner both amazing and unknown.’

‘This writer makes many shrewd remarks on the inconsistency observable in many of our statutes relating to articles of trade, and on the causes upon which the rise of commodities depend; for which our readers must have recourse to the pamphlet. But he is more particularly offended at Sir J. F.—’s charge to the grand jury, concerning forestallers; which he humourously contrasts with some remarks on witches and enchanters, quoted from ‘that Solomon of his age King James I.’ adding, ‘It is to be hoped that the zeal stirred up against Sir J. F.—’s monster, after the first surprize is over, will be more according to knowledge.’

We should not, indeed, be frightened meerly by hard names, nor carry our resentment farther than facts warrant us: and our anonymous appellant certainly merits some pity on his own representation.

‘To be treated as a contraband trader, and calumniated, as an enemy to his country, by some whom he would wish to be his friends; are things which sensibly affect him; especially when his only crime is to carry on a fair trade, as he believes his to be, in his proper and constant calling, viz. buying by wholesale in the country, an article of common consumption, for the supply of the city of London.’

Art. 35. *Two Letters on the Flour-Trade, and Dearness of Corn: wherein the former is vindicated, the cause of the latter explained; and the mistakes and misrepresentations of ignorant and merely theoretic writers are confuted.* By a Person in Business. 8vo. 1s. Flexney.

These letters are wrote in the character of a dealer; and though this circumstance in the spirit of the populace would be sufficient to discredit whatever might be offered in that capacity, yet some information may be had by comparing the allegations of both parties;—and the writer of these letters has something to say for himself, that may not be unprofitably attended to.

The first of these letters is dated in 1757, when as the writer tells his friend in the second, circumstances were nearly the same as they are now. He observes that the high price of grain is generally attributed to—the engrossing it;—to a combination of the farmer, miller, and baker;—and, to the flour mills.

To those who want to have all corn sold in open market, at the usual hours, he says that there is a law in being for this purpose; which the occupiers of mills near market towns, would be glad to have put in force: but that there are villages, mills, and large farms, in the neighbourhoods of each other, very remote from market towns; and that the carriage of corn ten or twelve miles or farther to a market, to be brought back again to supply those mills and villages, cannot be calculated for the benefit of the poor. He proceeds.—‘I may differ perhaps from most people, but I cannot think that engrossing is ever a crime. No person would buy corn merely upon speculation, when the price is at 10 or 12 l. a load, to keep it by him in expectation of a farther advance. When corn is engrossed, (if I may use the term in a good sense) it is at a time when there is a great plenty, and the price low; which corn, if it be kept till a time of scarcity, and then sold out, is really of service to the poor: and by the way, had the storehouses and mills been well filled at this time, it would never have got up to the price it has done.’

Our Author considers the exportation of corn as the means, by increasing cultivation, of preventing a famine; and that when crops prove deficient, the proper remedy is, to stop exportation, and distillation from grain, and to admit the importation of foreign grain. But that uniting farms tends to raise the price of provisions.

He is not far from the truth perhaps in saying, ‘the greatest sufferers by the high price of provisions, are the sober honest and industrious poor, whose case is really to be pitied; but do we ever find any of this character, mixing themselves with the mobs? Mobs are made up of the drunken, the lazy, and most abandoned part of the people; whose case is misrepresented, and whose distresses are greatly aggravated, or rather created, by certain senseless and injudicious writers in the common newspapers.’—

‘To have public granaries in every county, for laying up corn, and public mills to grind it for the benefit of the poor, is a scheme which has been proposed by some, and recommended by many: and undoubtedly those under the care and direction of proper officers—



*commissioners, controllers, agents, and their clerks and deputies, would be an excellent institution; and answer most valuable purposes to some, though I will not answer for it that the poor or the public would be much the better for it.'*

Tho' the writer does confess himself to deal in flour, and seems to understand his business, he appears to have no harm in him; and to be sure he and his fraternity ought not to be mobbed, whenever the seasons prove unfavourable.

Art. 36. *Observations and Examples to assist Magistrates in setting the Assize of Bread made of Wheat, under the Statute of the 31st George II. Together with Tables for reducing the Prices of divers customary Bushels to the Price of the Winchester Bushel: and for shewing the Average Price of the first, second, and third Sorts of Wheat. First printed in 1759. To which is now added, A Preface to enable the Magistrates to make a Comparison between the present and former Bread-table, and explaining the different Method used in setting the Assize under the present, to that used under the former Act. 8vo. 6d. Brotherton.*

Art. 37. *Some Observations upon setting the Assize of Bread; recommended to the Perusal of all Magistrates, particularly at this juncture. 8vo. 1s. Kearsley.*

The due regulation of the price, weight and quality of bread, is an object of great moment; and the purpose of this and the foregoing pamphlet is to state the difficulties of it, in its various circumstances. These tracts are therefore proper, as the titles intimate, for the perusal of all magistrates;—and, at this juncture, especially.

Art. 38. *A Speech in Behalf of the Constitution, against the Suspending and Dispensing Prerogative, &c. 8vo. 2s. Almon.*

The previous advertisement tells forth, that this speech 'was made in a private political society, which, for their own amusement, discuss in fair argument, such topics as are most worthy of consideration, &c.' But, we believe, few of its readers will look upon this declaration in any other light than as a *stratagem* to evade the possible consequences of making public a debate in the house of P——. It has entirely the appearance of being the genuine production of that H——; though perhaps extended, through the press, far beyond its original dimensions. Be it, however, the authentic speech of some noble I——, or the composition of any other person, well instructed and informed as to what passed in the H——, —in either light it is justly to be regarded as an excellent defence of our constitutional rights, against the encroachments of prerogative. The debate to which it relates, is the memorable one concerning the embargo (of Sept. 26) on wheat and wheat-flour. We should gladly have given some extract of this publication, but it came to our hands too late in the month.

#### P O E T I C A L.

Art. 39. *Royal Fables.* By Francis Gentleman. Small 8vo. 3s. Decket.

The Author of *Characters*, an epistle, and of a book called *A Trip to the Moon*, has here presented the public with a collection of fables, apparently intended for the use of the prince of Wales. In that

that circumstance Mr. Gentleman labours under the disadvantage of following so excellent a model as that of the celebrated Gay, whose Fables, written for the late Duke of Cumberland, are deservedly in the highest reputation. This new production, however, is not without some degree of merit, as will appear from the following specimen :

The NILE and the SEA,  
Life a dependant chain appears,  
With links to join its sev'ral spheres ;  
Shew judging reason when you will,  
One plac'd on high, there's higher still ;  
'Till strain'd progression mount's the sky,  
And melts in vast infinity.

Pride, like a prism, such tints reveals  
As Wisdom's naked eye conceals ;  
How idly vain then mortal man,  
Whose fleeting life is but a span,  
Tho' rais'd on Fortune's boldest wing,  
A rich, a brave, a happy king.  
Who thinks, with self-sufficient spirit,  
All centers in his boundless merit ;  
Who, void of gratitude and sense,  
Disclaims parental PROVIDENCE ;  
Whence all above, and all below,  
Wealth, happiness, and courage flow ?

The king of rivers, seven-mouth NILE,  
Which yearly floods the neighbouring soil ;  
Which loads with grain the teeming earth,  
And gives a thousand harvests birth——  
Once, like a human Coxcomb, thought  
His pow'r, alone, those blessings wrought——  
What is, he cried, the thirsty Sea  
In competition set with me ?  
My springs, my streams, support its tide,  
Whose mighty gulph must, unsupplied,  
Turn to a wild, and barren shore ;  
The boasting watry world no more.

To scatter blessings round, I reign,  
And fertilize a vast domain ;  
Which wisely annual homage pays,  
In fit returns of grateful praise ;  
While yonder congregated flood  
Does none, or very little good——  
And yet its haughty billows rise,  
As if to brave th' unheeding skies,  
What *staid* here could check a smile,  
To hear the SEA compar'd with NILE ?

The self-sufficient river spoke,  
In sounds, like clouds of thunder broke,  
'Till ev'n its CROCODILES began  
To vie with huge LEVIATHAN ;  
And thought they must in reason be  
Of greater size and quality.

## MONTHLY CATALOGUE,

Old OCEAN heard, and tho' disdain  
Had best repaid a speech so vain;  
He chose, with condescension mild,  
Thus to rebuke his eldest child.

Restrain, presuming brook, thy pride;  
Tho' thou, and all thy springs, were dry'd,  
Thy petty tribute hardly miss'd,  
In glory I should still exist.

Who gives the Sun's exhaling beams  
The moisture to supply thy streams?

Who gives the fleecy clouds their rain,  
To drench thy earth again?  
N't what I have lent,  
To this fruitful continent.

own opinion high,  
not, that beyond the sky  
Pow'r, a gen'ral source,  
elements their course;  
lower world its birth,  
ing it, and earth;  
ach the proper bound,  
them with Ether round;  
the glorious Sun his way,

who can a shine, and give the day;  
Who frangled o'er with gems of light,  
The mild cerulean robe of night;  
Who gave, in his omnipotence,  
To beasts their strength, to man his sense;  
Who cloath'd the birds with plumed grace,  
Who silbes form'd a scaly race;  
Who fix'd the seasons varying round,  
With different fruits, and emblems crown'd;  
The eye-enlivening, pregnant Spring,  
With vegetation on its wing;  
The bridegroom Summer deck'd with flow'rs  
And blooming Nature's fragrant bow'rs;  
Autumn in golden honours clad,  
The peasant's humble hopes to glad;  
Hoar Winter, with its chilly train  
Of earth-refreshing frosts and rain.

'Tis Providence which all bestows;  
No atom dissident grows;  
'Twas Providence created me,  
And hence was form'd a law for thee;  
'Tis Providence that gives again  
Thy borrow'd wants to the man;  
'Tis Providence sustains them high,  
Couds'd in clouds 'twixt earth and sky;  
'Tis Providence, with boundless pow'r,  
That melts them in propitious show'rs;  
From Providence all blessings flow,  
Which unnumber'd beings know.



'Tis PROVIDENCE which reigns thro' all;  
Which guides, and shields this earthly ball.  
Content with thy exalted state,  
Learn wisdom—and be truly great—  
Remember, thy majestic flood  
Th' ETERNAL gave for others good;  
Not for thyself alone design'd,  
But to enrich and bless mankind.—

Perform, on Nature's stage, thy part,  
Well satisfied with what thou art;  
Wilely support thy rank and spirit,  
By aiming at superior merit;  
Nor, vainly seeking higher stile,  
In claiming more, be less than NILE;  
Like human fools who with such care  
Build baseless castles in the air;  
Which rise at magic Folly's call,  
And with the breath of Reason fall.

Thus venerable OCEAN said—  
And sunk beneath the waves his head.

If here and there a triteness of sentiment, or an imbecillity of expression may be found in these performances, they are possibly to be ascribed to the inexperience of the writer, who, upon the whole, seems to be possesd of faculties capable of embellishment.

DRAMATIC.

Art. 40. *Neck or Nothing, a Farce, in Two Acts. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Becket and Co.

If we say that this is a laughable entertainment, it will probably be saying as much for it as the unknown Author expects or desires; for sure it is impossible for him to look for any higher encomium on a production which can pretend to nothing more than the mere *diversion* of an audience. These farcical pieces are not so much intended to support the dignity of the drama, as to give a light and pleasant exercise to the risible faculties:—no matter for regularity of composition; or even for morality of design—provided the tendency be not *immoral*. This is precisely the case of *Neck or Nothing*; the business of which turns entirely upon the knavish tricks of two rascally footmen; who, however, are cunning and comical dogs; and whose parts being very well played by Yates and Palmer, as was the old citizen by Hartry,—it was impossible for even Dennis himself, could he have been there, not to have laughed at the performance:—the hint of which is taken, as the Author acknowledges in his advertisement, from the *Crispin Rival de son Maître* of LE SAGE, the celebrated author of *Gil Blas*.

Art. 41. *The Accomplished Maid: a Comic Opera; as it is performed at the Theatre-Royal in Covent-Garden.* The Music by Sig. Niccolo Piccini. 8vo. 1s. 6d. Griffin, &c.

This is a translation, with some few alterations, from *La Buona Figliuola* of the celebrated GOLDONI, an Italian writer of great eminence; of whose dramatic productions we have frequently made honourable mention

succeed at Covent-Garden, as to eclipse the Italian at Hay-market, is not much to be wondered at; since the *iv*, after all, but a faint copy of the justly admired and justice to the English actors, we must observe, that particularly the female parts, were admirably executed, preferred to the performance of the same parts by the As to the entertainment which the *Reader* may hope to a *tête à tête* with the *Accomplish'd Maid*, in his closet.— his expectations too high: she is rather for public than ment; yet, should she fail in the latter, her apology, thus (without metaphor) expressed by our Translator tion, says he, in his preface, is attempted so as to be nal music, as performed in Italy; wherefore, the hoped, will be considered as subservient to the musical of course cannot have that perfect harmony in poetry might have been given to it, had it been free from that the music of this opera has always been esteemed the of that great composer Piccini, the translator thought it up the claim to poetical harmony, rather than make th ment on the musical accent.\*—We have only to a great resemblance between this piece and Mr. Bickerill Mill; the idea of which is also borrowed from Sig formance.

\* This English Translator has varied a little from the title as well as in the plan and conduct of the piece with no ill success in both.

Art. 41. *The Earl of Warwick, a Tragedy, as it is, Theatre-Royal in Drury-Lane.* 8vo. 1s. 6d.

The plan of this piece is nearly the same with that written in French, on the same subject, by M. de la H we refer to our *Appendix to Review*. Vol. xvix. p. 522.

of the pathetic, which was so archly pointed at by a wag in some of the papers :

" Fine language ! fine sentiments ! nothing of bathos !

" O what would I give for a touch of the *pathos* ?"

If the audience was too much lull'd by the languor of the last act, they were seasonably relieved by Mr. Garrick's sprightly epilogue : nor must we pass Mr. Colman's prologue unnoticed, notwithstanding his irreverent reflections upon us critics of inferior rank, who keep no carriages. We shall quote the passage, however, to shew that we can forgive him, notwithstanding his driving so wantonly along, and splashing his poor peripatetic brethren in his career :

" Quintilians in each coffee-house you meet,

" And many a Longinus walks the street."

*Walk the street !* — and no such contemptible privilege, neither ! many of you bards, Mr. C. would be glad if they had the same *liberty* !

#### NOVELS.

Art. 43. *The History of Miss Delia Stanhope.* In a Series of Letters to Miss Dorinda Boothby. 12mo. 2 Vols. 6s. Lowndes.

From the ease of the language, the vivacity of spirit, the delicacy of sentiment, and the abundance of love and tenderness which we find in this novel, we hesitate not to pronounce, that a Lady wrote it ; and from the exact attention paid to decency and virtue throughout the whole work, we as readily declare our opinion, that the most scrupulous of the sex may safely venture to read it.

Art. 44. *The Adopted Daughter ; or the History of Miss Clarissa B---* 12mo. 2 Vols. 6s. Noble.

There is the same resemblance between the characters of this and the foregoing novel, that we often observe between two persons, i. e. an ordinary likeness.

#### RELIGIOUS and CONTROVERSIAL.

Art. 45. *Death, a Vision, or the solemn Departure of Saints and Sinners, represented under the Similitude of a Dream.* By John Macgowan. 8vo. 1s. Johnson and Co.

Those to whom religion is nothing more than a kind of visionary fanaticism, may be pleased with the reveries of this verbose Dreamer, who, without either critical discernment, or a knowledge of mankind, has heaped together a quantity of ill digested stuff, suited only to the phlegmatic fancy of English methodists, or German divines.

Art. 46. *An Essay to quench the Fire of Calvin ; or Inconsistency retorted. Occasioned by a Letter to the Rev. Mr. John Wesley.* By W. Freeman. 8vo. 6d. Cooke.

The *Letter* here alluded to, is the tract mentioned in Art. 39. of our Catalogue for August last — Mr. Freeman is a warm advocate for Mr. Wesley ; and might have proved a notable defender of him, had he but learned to spell : a qualification which some of the nicer sort of readers are apt to look upon as *indispensable* in an author. How grievously must it offend Mr. Freeman's learned brethren and friends among the methodists and quakers, to read of *dawdling* up the stream of Calvinism,

which



which *has* immerced many almost as deep in rancour and detraction, as did of old the antediluvian waters? Of infernal flames that *blaze* stronger, &c.?' This is slovenly work, Mr. F.! neither orthography nor grammar! If you do not improve a little, in these respects, before you appear again in print, Mr. Wesley, who is certainly a scholar, may be forced to blush for his champion and vindicator.

Art. 47. *A Letter to the Rev. — of Justification or the vulgar Notion of Imputed Righteousness shown to be groundless by Joseph Jane B. D.* 8vo. 1s. Bristol, printed by Pine. Sold by Fletcher in London.

As we find it somewhat difficult to *characterise* this performance; and as Mr. Jane seems to have a manner of *writing, printing, and even pointing*\*, peculiar to himself; we shall content ourselves with selecting a few such sentences, as appear to us to contain the chief scope of his argument: and if our printer can but perform the part of an *exact imitator* of his copy the public will then have a tolerable just view (though in miniature) of the Letter before us.

'The doctrine of "Imputation" I never disallowed. I ever thought, that I am justified, "*accounted* righteous, only for the Merits of our LORD and Saviour, JESUS CHRIST." and "*Deservings!*" I know of nothing in myself but Hell-deservings. It is as evident to me, as Scripture and common sense can make it, that I owe all my Salvation, from first to last, to the Redemption which is in JESUS CHRIST; to the *Obedience* of "*the WORD made Flesh.*"

'Talk you of His fulfilling the Law for us? Scholastic figment. apage: (pace tuâ dixerim :) nē hilum quidem istiusmodi in SS. reperitum dederis.'

'What the man JESUS was obliged to do, as man, cannot be placed to our account. What more evident, than that, had he sinned, he had wanted a Sacrifice for himself? What He did purely for us men, of that only can we reap the benefit. and what that is, is evident. all that He did, as the Messiah, all that He suffered, as the Redeemer. All that the WORD, the WORD incarnate, the man CHRIST JESUS, did (or suffered, which is the same) in that character, in that office, special, extraordinary, for our Salvation, (extra id, quod fieri oportebat, nē ipse fieret peccator,) all is our's. by Faith.'

In the *conclusion*, he tell us that—'All his creed, so far as relates to pardon and acceptance in this or in That Day, is comprized in the daily Absolution of our Church;—"Almighty GOD, the Father of our LORD JESUS CHRIST, who desireth not the death of a sinner, but rather, that he may turn from his wickedness, and live;—He pardoneth and absolveth ALL THEM WHO TRULY REPENT, AND UNFEIGNEDLY BELIEVE HIS HOLY GOSPEL.'

\* The Reader will observe, that *no points at all* are made use of in the *title-page*, except to mark the *abbreviations* of words: and in the Letter itself, (as well as in what he calls *only* an ADVERTISEMENT prefixed, though considerably longer than the *whole Letter*) the sentences are *frequently*, but not always, begun *without a capital*:—which method we have endeavoured to follow, for the greater exactness, in our specimen above.

Art. 48. *The Propositions which occasioned the late Difference and Separation in the Baptist Church at Whitehaven; with a Comment on the Propositions*, by John Johnson: also that Comment considered, by John Huddellstone. 12mo. 2s. sew'd. Whitehaven printed; and sold by Hawes and Co. in London.

Those who have a keen appetite for the discussion of such controversial points as have been debated in the *Glossian* and *Sandemanian* schools, may here sit down to a most plentiful feast; and much good may it do them!

Art. 49. *A Letter to Dr. Formey, F. R. S. Professor of Philosophy, &c. at Berlin, &c. &c. &c.* 8vo. 1s. 6d. Nicoll.

Dr. Formey, and Dr. Mollheim, having, in their Ecclesiastical Histories, spoken very contemptuously of the Quakers, and mentioned them as a parcel of turbulent, crazy fanatics,—the Author of this tract hath endeavoured to vindicate this sect, and wipe away from them, what he apprehends to be a groundless and false aspersions. He cites the opprobrious passages, as they stand in the Ecc. Hist. and answers them, paragraph by paragraph, in a plain, decent, solid manner: such as we think cannot fail of proving very satisfactory to every sober, impartial enquirer concerning the real principles and manners of the Quakers,—who certainly are the most orderly, consistent, and inoffensive set of men that can be pointed out among the vast variety of denominations under which Christians have divided and ranked themselves.

Art. 50. *Primitive Christianity: or, a plain, friendly Treatise to revive a true Spirit of Religion. In four Parts; shewing the Truth and Importance of Virtue and Religion in general;—Thoughts on the Character, Station, and Duty of the Ministers of Christ;—the Duty of all Christian People towards their Ministers;—a Discourse, by Way of Dialogue, on the Power of God, the Agency of his Providence, human Agency, &c. &c.* By a Sincere Friend to Rational Religion. 8vo. 2s. Buckland.

The Author's design, in this publication, appears to be truly laudable; and as he is an advocate for the best of causes, we sincerely wish he may not be disappointed in his views.

Art. 51. *A Free Examination of the common Methods employed to prevent the Growth of Popery. In which are pointed out their Defects and Errors, and the Advantages they give Papists.* 8vo. 2s. 6d. No Publisher's Name. Sold by Bladon.

An artful, insidious, and specious defence of popery; calculated to lull and remove the apprehensions which have been, but too justly, raised within these three or four years past, of the dangerous increase of the Roman-catholic interest in this kingdom.—A controversy begun last winter in the *Public Ledger*, was the groundwork of this publication; in which the letters first printed in the above-named daily paper, are reprinted; with a *preface*, and large *additions*; wherein the protestant cause is boldly and freely attacked, by an advocate for the church of Rome, whose abilities are so considerable, as give us but too much reason for apprehending, that his sophistry will not fail to mislead such of his unwary protestant readers as are not adepts in the controversy.—WATCHMEN! awake, and look about ye!



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## S E R M O N S.

I. On 'the Good News from a far Country,' July 24. at Boston in New-England. Being the Day appointed for Thanksgiving to Almighty, God, on the Repeal of the STAMP-ACT. By Charles Chauncy, D. D. Pastor of the First Church in Boston. Dilly, &c.

II. Preached at the Visitation held at Richmond in Yorkshire, June 10, 1766. By A. Temple, A. B. Master of the Free-school at Richmond. Nicoll.

III. On the heinous Nature and Guilt of LYING. By Philalethes. Johnson and Davenport.

IV. The Constitution of the Gospel Church adopted to union and peace. —Oct. 22, 1766, to the church meeting near Cripplegate, on the ordination of the Rev. Mr. John Reynolds, their Pastor. By Benjamin Wallin. Buckland.

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## C O R R E S P O N D E N C E.

THE REVIEWERS are obliged to the CORRESPONDENT who has been so kind as to communicate to them his thoughts relating to 'The Great Christian Doctrine of Original Sin, &c.' and they take the liberty of requesting that he will, farther, be so good as to inform them, when the book was printed, or where a sight of it may be obtained.

Dr. WATKINSON's favour of Dec. 16 came to hand; but we have not yet seen the 8th Edit. of his *Oeconomy*.

Professor REIMARUS's Letter will be inserted in our Appendix, which will be published next month.

E. C.'s letter, concerning Milton's authority in matters of religion is respectfully acknowledged; but the Reviewers have no desire to enter on an *explanation* which might probably involve them in a fruitless controversy. They did not, indeed, imagine, that an *explanation*, on that subject, could be sought for by any *rational* CHRISTIAN.

The QUERIES relating to M. Buffon's opinion concerning *mules*, cannot, without some degree of impropriety, be inserted in the Review; they seem to be more suitable to the Magazines and Chronicles.

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## A D V E R T I S E M E N T.

With the MONTHLY REVIEW for January 1767 will be published the APPENDIX to the THIRTY-FIFTH Vol. of the said REVIEW: containing the FOREIGN LITERATURE: together with the *General Title, Table of Contents, and Index* to the Volume.

Price ONE SHILLING.

N. B. The Reviews for January last and several of the subsequent months, which have been for some time past out of print, are now re-printed, and may be had of the Publisher.



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A P P E N D I X  
TO THE  
MONTHLY REVIEW,  
VOLUME the THIRTY-FIFTH.

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FOREIGN LITERATURE.

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*La Republique Romaine, ou Plan General de l'ancien Gouvernement de Rome, &c.*

The Roman Republic, or a general View of the ancient Government of Rome. In which are considered the different Springs of that Government, and the Influence of Religion upon it; the Sovereignty of the People, and the Manner in which it was exercised; the Authority of the Senate and that of the Magistrates, the Administration of Justice, the Privileges of a Roman Citizen, &c. By M. de Beaufort, S. R. S. 4to. 2 Volumes. Hague, 1766.

FROM the general account given of the design of this work, in the title, the Reader may form some idea of its extensive nature. In the introduction, the Author takes some notice of the defects of those writers who have gone before him, which proves that the subject is not yet exhausted. He observes that they satisfy themselves for the most part in relating the facts as they find them in ancient writers, without any scrupulous enquiry into their truth or falshood, and without distinguishing sufficiently between what is certain and what is doubtful. He mentions, as an instance, Rollin's history, in particular; which, he observes, was drawn up in too much haste to admit of his examining the materials of it with any great accuracy: but it should be considered that Rollin professedly writes only for the instruction of youth, and therefore studiously avoids all critical inquiries into any nice and difficult questions. Had he written for the learned, he would no doubt have drawn up his history in a very different manner. Our Author, however, excepts from  
Vol. XXXV. K k this



this popular class of writers, the celebrated ~~Montesquieu~~, whom he compliments upon the superior discernment he has shewn, both in his *Inquiry into the Causes of the Grandeur and Declension of the Roman Empire*, and his *Spirit of Laws*; and acknowledges his own obligations to him for the many valuable hints he has suggested. He then proceeds to acquaint us with the peculiar merit of his own work, which is, that, without depending upon the authority of those that have gone before him, he has taken the pains to examine, with the utmost attention, all the original writers; and by carefully comparing their different accounts, has endeavoured to ascertain what is genuine from what is either fictitious or uncertain. He has therefore been obliged in many instances to differ from the most celebrated modern writers, and to strike out a new path: but he never fails to support his opinion by the authority of the ancient authors, to whom he continually refers throughout his work. The remainder of the introduction is taken up with a general view of the state of Rome under its kings, of their expulsion, and the revolution which then took place, together with some reflections on the wars of the Romans; with regard to which he observes, that historians give incredible accounts both of the number of their victories, and of the numbers slain in battle, and have shewn a manifest partiality in representing their enemies as always the aggressors, when it is evident that the love of war and the desire of conquest, which animated the whole nation, would make them eagerly seize the least occasion of falling upon their neighbours. In his remarks on the regal state of Rome, he considers the account usually given of the first founding of the city by Romulus, as well as most of the other facts that are related in the beginning of the history, as little better than fabulous; and thinks it highly probable that Rome existed long before the time of Romulus, and that he was more properly the *regulator* than the founder of it: having made several wise and useful regulations, and established some maxims of government, which might lay the foundation for its future grandeur. It appears from these few remarks, that our Author makes use of the liberty he claimed, of thinking for himself, without regarding established opinions and prejudices: another instance of the same kind we meet with in the reflections he makes upon the quarrels between the patricians and plebeians, at the conclusion of his introduction. Instead of following the common tract, and representing the plebeians as factious and seditious, and continually disturbing the peace of the state by their unreasonable demands, he considers the opposition they made to the patricians, as an attempt to recover that liberty of which they had been unjustly deprived; and all the privileges which by degrees they

they obtained, as a necessary security against the encroachments and oppression of their tyrannical masters\*.

The work itself is divided into eight books, the subjects of which nearly correspond with those already mentioned in the title. In the *first*, which treats of the *religion of the Romans*, the Author examines some questions concerning the state of it, in the most early ages, and the changes that were afterward made in it. Under this head he attempts to shew that the Romans were originally descended from the Celæ, a Scythian nation, from whom a great part of Europe, and particularly Italy, was peopled; and from them they received their religion, which was originally plain and simple, without either images or temples; and was farther improved by Numa, who inculcated the belief of one supreme Being, and abolished human sacrifices; but in the reign of Tarquin the elder, the religion of the Greeks, who had settled on the coasts of Italy, began to be introduced, with all that pomp of superstition which attended their worship. From that time the Roman religion became the grand political engine, and was one of the great secrets of their government, and a principal cause of those amazing successes which attended their arms. He shews under this head by what means they enlarged the catalogue of their deities, till their number was almost incredible: for when they made war upon a nation, they were very solicitous to engage its tutelar gods on their own side, and to persuade them to take up their abode at Rome: hence they built temples and raised altars to the gods of all the conquered cities and nations, and adopted all the ceremonies attending their worship. In one sense it might be said, that they allowed an universal toleration, as they left the nations they conquered in the full enjoyment of their religious liberty, and persons of every different religion at Rome had the liberty of worshipping their own deities in their own way: but if it appeared that they attempted to make any proselytes amongst the Roman citizens, they were immediately taken notice of by the senate, and were liable to be banished the city. He concludes this subject, on which he has many curious and important re-

\* It is strange that this Author should take no notice of what Mr. Hooke has said on this subject, in his history; at the same time that he complains of the partiality, not only of Livy and Vertot, but even of Montesquieu himself, to the cause of the patricians! The latter says, in his *Spirit of Laws*, 'that it is hard to determine which was greatest, the insolence of the plebeians in making their demand, or the extensiveness and condescension of the senate in complying with them.' He ought also to have excepted Mr. Hooke from the number of those historians who have servilely copied from others, without daring to think freely for themselves.



M. DE BEAUFORT'S *General View, &c.*

with shewing the great effect which their religion as it was, had upon their manners. Then for the gods, which was with so much care impressed upon minds, he makes the grand cause of that purity of which for so many ages subsisted amongst them; and purity and simplicity of manners to which they were for all their successes. Under this head he mentions particularly the regard they paid to an oath, and quotes, among instances, a remarkable testimony from Polybius, who lived so late as the beginning of the 7th century assures us, that in his time, the obligation of an oath was so great, that it restrained those who had any of the public money from abusing their trust.

In the second book he considers the *three orders into which the Romans were divided*, the senate, the knights and the commons; and under the first head examines into the question, how the vacancies in the senate were filled up. He agrees with Manutius in ascribing it to the censors, and sets himself to answer the objections which Manutius had made to that opinion.

The third book treats of the manner in which the Romans exercised their sovereignty: and here the Author considers their division into *tribes, curiae and centuries*, with the manner of holding their public assemblies, founded upon this distinction; and concludes the book with examining the nature of the authority vested in the emperors, which was, strictly speaking, subordinate to that of the senate, though it had properly the supreme power lodged in them, though the emperors assumed it to themselves by means of the senate. As to that which has been called the *royal law*, by which the Roman people are made to resign all their power into the hands of the emperors, he treats it as a mere fiction of Trajan's minister, before whose time it was never heard of.

The fourth book treats of the different kinds of magistrates established among the Romans; and the fifth, of the manner in which justice was administered. Under this head he considers the different kinds of laws that obtained amongst them, and examines particularly into the office of the *jurisconsulti*, or lawyers, and the regard that was paid to their decisions. In the sixth he also gives an account of their tribunals or courts of justice, both for civil and criminal causes, and the method of proceeding in both. Each of these articles contains a number of curious observations, but the limits allowed us will not permit us to enter into particulars.

The subject of the sixth book is, the different ranks of persons in Rome. This he introduces with an inquiry into the qualifications of a Roman citizen; and, after enumerating the several distinctions that were in use amongst persons of that rank,

the state of the freedmen, slaves, and strangers that were settled at Rome, concluding with an account of the degrees by which the right of citizens was given to other nations, till at length it was extended to all the subjects of the Roman empire.

The *seventh* book gives an account of *the privileges granted to different nations*. Under this general head the Author treats of the privileges of the Latins, the rights of Italy properly so called, the municipal towns, the colonies, the præfectures, the free cities in alliance with them, and the kings and sovereign princes who bore the title of allies.—The *eighth* and last book treats of *the government of the provinces*, by the proconsuls and proprætors, and considers particularly the abuses that were committed by the governors.

The whole concludes with some dissertations on subjects of a similar kind with those which are considered in the body of the work, such as the Agrarian law, the differences between the senate and people, the frugality and simplicity of the Roman people, &c.

It may be proper, before we conclude, to acquaint our Readers, that the Author of this work published, about thirty years ago, a very ingenious and learned dissertation concerning the uncertainty of the five first ages of the Roman history.

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*Les Interets des Nations de l'Europe, developés relativement au Commerce. 2 Tom. 4to.*

The Interests of the several Nations of Europe considered with respect to Trade. Leyden, 1766.

THE design of this work is to present the public with a general view of the state of agriculture, arts and commerce amongst the European nations, to point out the improvements that may be made in the commercial system of each nation; and from this survey to evince the great importance of trade and commerce to the general good. The Author introduces his work with some reflections on the *balance of Europe*, and on commerce and agriculture in general, and then proceeds to consider each nation particularly with a view to its commercial interests. The remainder of this vol. is taken up with observations on subjects that are connected with, and tend to, illustrate his grand point; such as, public credit, banks, the consequences of a great plenty of gold and silver, the proportion between gold and silver, the interest of money, and the India companies.—The subjects of the 2d vol. are *the laws of commerce*; under which general division, he considers particularly those relating to bankruptcies, bills of exchange, insurances, captures, hawkers, &c.—The discovery of unknown parts; for instance, the northern passage to the East

and West India, and the *Terra Australis* to the West Horn.—The duties and customs on merchandise—tradesman or merchant; under which last head are headed a great number of articles, which it is not necessarily to enumerate.

Such is the general plan of the work before us; which contains a great number of useful observations, that deserve consideration, and may suggest some hints of importance to the public. The Author writes with an air of freedom and candour, and does not seem so prejudiced in favour of his own nation, as not to do justice to the improvements that have been made in others. Thus he compliments the English for having led the way, by their numerous writings, to all modern discoveries in agriculture and commerce, as well as the variety of the most useful public institutions, which he does honour to humanity.

As a specimen of our Author's manner, we shall present the Reader some extracts from that chapter in which he describes the present state of trade and commerce in England, and is thus introduced: *"The poet,"* says Lord Chancellor Bacon, *"is a kind of oracle; I mean by which which nation, and to have the God of nature, and the power of the law, and the treasure of the world, and the wisdom of the ages."* This great man, who could read the signs of the heavens in totality, and trace their course, the prodigious height to which his country was to rise, is wanting to give England at this day the empire of the sea, and a most preponderance in trade! At the end of the 17th century, the British empire of commerce, that formerly was confined to the narrow limits of the North Sea, has now become the most powerful and extensive empire of the world.

But the author of this work, who is a writer of great merit, and who has been able to give us a most interesting and useful work, has not been able to give us a more complete and accurate account of the state of the British empire of commerce, than what is contained in this chapter. He has not been able to give us a more complete and accurate account of the state of the British empire of commerce, than what is contained in this chapter. He has not been able to give us a more complete and accurate account of the state of the British empire of commerce, than what is contained in this chapter.

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towards its fall. If we are at present forced to acknowledge the grandeur of the British nation, has she not reason to dread this kind of homage, while she makes her power too formidable? She has herself pointed out to other nations the way by which a relative grandeur may be attained; and some other nations will no doubt succeed in recovering the balance, if England does not apply herself to abate those efforts which the love of liberty naturally suggests. This greatness, which is become so respectable, is not the effect of war, but of an extensive commerce, which is supported by agriculture and flourishing manufactures; and it is by the same method that other nations must preserve the balance against so considerable a power. England is a standing proof, how much they are mistaken, who think that a trading nation is a weak one. The trade of England employs more than seven thousand vessels, and this number will no doubt be considerably increased by the acquisition of Senegal, of several sugar-lands, of Canada, of Cape Breton, of Florida, and a settlement at Campeachy, which will enable her, with great ease, almost to monopolize the American trade. No other nation has ever yet raised such a prodigious maritime force: and what funds has she not acquired, in order not only to support it, but even to increase it at pleasure? *All the treasures of India, as the celebrated Chancellor Bacon foretold near two centuries ago, are at present at her disposal.* The excessive degree to which the national credit has been carried, must either have been the destruction of this nation, or the means of raising it to its present height of power. One may form a judgment then, by the progress of the national debt in successive periods, of the steps by which the nation itself has risen to that pitch of greatness which astonishes all Europe, and which perhaps alarms the greater part of it.

Our Author then compares our present enormous debt of 140 millions, with the state of it at the revolution, when it was but a little more than 300,000 l. and observes how greatly Davenant was mistaken, who, having calculated the proportion between the public debt and the revenue of the nation, insisted that trade could not bear any greater burthen than was then laid upon it, which was in the year 1698; but this calculator, he adds, could not foresee the resources which the genius of the English found out to enable them to support this vast burden. These resources he shews were the great improvements which have since that time been gradually made in agriculture, in our manufactures, and in every branch of trade.

He next gives a short sketch of the great extension of our trade, and makes this reflection upon it: "Can this nation be insensible, that, by increasing, thus without end, the public debt, this splendid edifice, the effect of so much political wis-

dom, and of such assiduous and well-directed application, must at length fall in part, under the weight of excessive taxes, rendered unavoidable by the extreme length to which credit is carried? The sums which England borrowed, and by the help of which she made such large conquests in America, must be attended with the loss of a great part of the trade she formerly enjoyed in Europe, which was the mere effect of her industry. And will the extension of her marine and her conquests make her amends for this loss?—Events, which no one can foresee, will determine the question.

In support of his assertion, he observes, that the increase of taxes hath already considerably raised the price of our manufactures by raising the price of labour; and this artificial value will be still rising, and will enable foreign markets to undersell us: the consequence of which has already been, that, in order to afford our manufactures at the same price with other nations, we have abated of their goodness; which, as soon as it is discovered, must prove the ruin of our trade.

He proceeds to shew, by a particular enumeration of the several branches of our commerce, that it must necessarily decline, unless some new resources can be found out; the grand cause of which is that already assigned, viz. the weight of our taxes, together with the high duties upon many of our imports and exports. This state of things must, he observes, render our present grandeur extremely precarious, and must expose us to the utmost difficulty in case of a new war. Even the large extent of our dominions would be an additional load upon us, as they would require such a prodigious naval force to protect them; and it is impossible that a country with only seven millions of inhabitants can supply such a vast number of men as is requisite to fit out our fleets, without injuring our manufactures as well as our husbandry.

Upon the whole, therefore, he concludes, that the only effectual means of securing the power we have acquired, is to find out some method of paying off the national debt. And for this he apprehends our settlements on the river Senegal may afford a sufficient fund, as they open to us an easy entrance into those parts where the mines are richer and more valuable than those in the West-Indies. ‘The sources, he tells us, have at length been discovered, of that prodigious quantity of gold, which the Mandingos, and the Sarakoles, negroe-nations, sell the Europeans on the banks of the Senegal and the Gambia. But the greatest plenty is to be found in the kingdom of Bambuc, which is therefore called the *Gold-coast*. A factor, belonging to the French India company, named *Compagnon*, is the only European, that is known to have visited this rich kingdom. He has given a very particular description of it, both of the extent of their  
mines



mines and their prodigious richness. Two directors of the India company, who were particularly entrusted with the affairs of Senegal, have given their attestation to the fidelity and capacity of this factor, which must be allowed greatly to strengthen the credit due to his account.' According to our Author, it would be no difficult matter for the English, if the government entered seriously into the affair, to make themselves masters of these mines, and by that means at once to remove the insupportable load which now lies upon our trade. But he adds, that if this should be treated as a mere chimera, he does not doubt but the British nation will exert itself to the utmost to get rid of this embarrassment. 'The genius and character of the nation, joined with their patriotic spirit, may produce effects which seem in theory above human nature, in order to preserve that superiority in sovereignty which they have acquired, and which is at present their idol. The English have established a vast many public institutions, and have raised a number of monuments to the honour of humanity, which have cost millions, by voluntary subscriptions. Any private person, who proposes a scheme to the public, that is likely to be a national benefit, and is to be supported by subscription, is sure of success. This patriotic spirit is perhaps the richest fund of the British nation; and considering how much the spirit is excited by the high idea they have formed of their universal empire, it would not be strange, if Europe should see this nation (singular as the sight would be) paying off her debt by subscription: especially if she saw France establishing funds, by a proper regulation of her finances, for redeeming her debt, increasing the public revenues, and relieving the people: for she has it in her power to do both the one and the other.' He concludes the chapter with expressing his earnest wish that these two nations would unite together in a treaty of commerce, which should remove for ever all subjects of contention and animosity, and only leave room for a noble emulation, equally worthy of both. A treaty of commerce, he adds, from whence such happy effects should arise, would be a master-piece of policy; would render immortal those ministers who had raised a monument so beneficial to mankind; and would probably give a long and happy season of repose to all Europe.

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*Observations sur l'Histoire de la Grece: ou des Causes de la Prospérité et des Malheurs des Grecs. — i. e. Observations on the History of Greece; or, the Causes of the Prosperity and Misfortunes of the Greeks. By Abbé Mably. 12mo. Geneva, 1766.*

**T**HERE is scarce any part of ancient history which may be read with greater pleasure or advantage than that of the free  
States



states of Greece. Besides the entertainment which this history affords, it shews the vast importance and advantages of liberty; that it is impossible for any nation to be too highly, or to be too jealous of every attempt that has a tendency to infringe or destroy it. It shews the consequences which in every state, must unavoidably arise from divisions, and that the strength, the security, and the glory of every free state, must eternally and necessarily depend upon national union and public virtue. To every generous mind must afford no small pleasure to observe the profound sagacity, the unwearied labour and disinterested spirit of the distinguished patriots, who contributed most toward the establishment of those ancient states, and settling them upon the firmest foundations, and to trace their gradual progress towards that power, to which they arrived. The consideration, the various steps by which they gradually declined, and at length sunk into dissolution, together with the principal causes which contributed to weaken and at length demolish those liberties raised by public virtue, and cemented by the blood of many illustrious patriots, must necessarily fill every mind with a generous concern and indignation. As the causes, however, must necessarily and invariably produce the same effects, such examples are very striking and instructive. Modern states ought to learn wisdom from the fate of the ancients. It is an obvious, though melancholy reflection, that the contrast between the manners of our own country, and the manners of the ancient free republics in their most degenerate periods, is, in many respects, very strong: corruption has extinguished public virtue, and luxury changed the spirit of liberty into licentiousness and servility. A spirit of faction among the great, and of riot among the people: a dissipation of principle, and an indifference to religion is, alas! too common among all ranks and degrees of persons. These are the symptoms, and must fill every considerate mind with uneasy apprehensions:—but let us leave general reflections to the work before us.

The ingenious author, several years ago, published upon the same subject, entitled, *Observations upon the Government of the Greeks*. After a more diligent study of the Grecian history, he revised his opinion in regard to several important points, and acknowledged, in his dedication to Abbe R.— with great and open acknowledgments which do him no small honour.

The work, which I now present to you, says he, is a series of reflections upon the manners, the government, and the policy of Greece. I enquire into the general and particular causes of its prosperity and its misfortunes, and it frequently occurs that I point out what I blamed in my former observations.

and blame what I there praised; the reason is, because I once looked upon certain maxims in regard to the grandeur, the power, and the fortune of states, as so many unquestionable truths; but after meditating upon the same objects for fifteen years, I now consider them as errors which custom and our passions have rendered sacred.

‘It has been often said to me,—“Have done with your Greeks; their history is well known. Who is unacquainted with Sparta, Lycurgus, Athens, Solon, Thebes, Epaminondas, the Achaean league, &c? We are tired with hearing of the battle of Salamis and the Peloponnesian war.” Could I, my dear Abbé, follow such advice? When one has failed of success in treating a fine subject, is it possible not to reconsider it? I might have left my *Observations upon the Greeks* such as they were, if it had been only necessary to correct the errors of the writer: but a dangerous doctrine ought not to remain; false maxims in policy, affect the interests of humanity too much, to justify an author in not retracting, when he is convinced of his mistakes.

‘It would be a great misfortune, if the study of the Greeks and Romans was to be generally neglected; the history of these two nations is a noble school of morals and policy. We not only learn from this history, to what a height the virtues and talents of men may be raised under the laws of a well regulated government, but even their very faults must for ever serve as useful lessons to mankind. May princes, when they see the fatal effects of the ambition of Sparta and Athens, and of the intestine divisions of the Greeks, learn to know and to love the duties of society! I am very sensible that the most interesting events of these two nations are universally known, and that the repetition of them after the ancient historians will fatigue the reader; but an attempt to point out and illustrate the causes of these events, will, I flatter myself, be to those who love to think, neither useless nor disagreeable. This subject is inexhaustible, and will be always new. I only present you, my dear Abbé, with an imperfect essay, and I have not the least doubt, but abler writers will still find, in the history of Greece, a plentiful harvest of reflections, equally new and useful both in morals and policy.’

Such is the modest and sensible manner, wherein this ingenious writer speaks of his work;—which is divided into four books. In the first he enquires into the manners and government of the early Greeks, and into the causes which contributed to unite Greece in one republican confederacy, of which Lacedæmon was the capital. This book likewise contains reflections upon this form of government, and upon the war with Xerxes. The Author concludes it in the following manner:

‘Athens,



‘ Athens, always governed by her passions and by events, had not as yet fixed the principles of her government. Her citizens, even in her infancy, were divided; whilst the inhabitants of the mountains wanted to lodge all authority in the hands of the multitude, those of the plains were desirous of establishing a rigorous aristocracy; and those who inhabited the coasts were for dividing the supreme power between the rich and the common people, in order to prevent the tyranny of the magistrates, and the licentiousness of the citizens, by means of a mixt government, all the distinct powers of which should balance each other.

‘ No party having power or address sufficient to triumph over the rest, the Athenians, at perpetual enmity with their fluctuating laws, seemed to have no other rule of conduct but humour and caprice; and amidst their continual revolutions they became vain, impetuous, inconsiderate, ambitious, fickle, as extravagant in their vices as in their virtues; or rather they had no character at all. Tired at length with their domestic disorders, they had recourse to Solon for a body of laws; but this imprudent legislator, by attempting to remedy the evils of the republic, did nothing but palliate them, or rather strengthen the original defects of its plan of government.

‘ Whilst he granted to the assemblies of the people the right of enacting laws, choosing magistrates, regulating public affairs, such as peace, war, alliances, &c. he distributed the citizens into different classes according to the difference of their fortune, and ordained that the public magistracies should be conferred on those only whose estates produced at least two hundred measures of corn, oil, or wine. Solon seemed to act a wise part in giving no share of the administration of public affairs to those who were least interested in the public welfare, in endeavouring, by different laws, to re-establish the court of Areopagus in its original dignity, and in giving to the magistrates that weight and consideration which are necessary to maintain order and subordination; but in reality he granted to the people a permission to despise both their laws and their magistrates. By authorising appeals from the sentences, decrees, and orders of all the judges to tumultuous assemblies of the people, he conferred an all-powerful magistracy upon an ignorant and fickle multitude, always jealous of the fortune of the rich, always duped by some intriguing demagogue, and always governed by the most turbulent citizens, and the most artful in flattering their vices. Under the name of a Democracy, he established a real anarchy. Even supposing he had enacted, in regard to all the particular objects of society, the properest laws to render it happy, these laws must have been ineffectual; because that hatred, partiality, ignorance, and passion, which always agitate public assemblies, must necessarily have prevented the fixed  
and



and steady rules of jurisprudence from being established or remaining in due force. The authority of the laws must soon have been opposed by the authority of the people: a door was opened indeed to abuses of every kind.

‘Solon instituted a senate composed of a hundred citizens from each tribe; and this company, charged with the administration of affairs, with laying matters before the public assemblies, with instructing and directing the people in their deliberations, would certainly have procured great advantages to the government, if the legislator had had the art of combining its authority with that of the people, in such a manner as to make them balance without destroying each other. Solon should have taken particular care to render the assemblies of the people less frequent than they had formerly been. A senate, which was obliged to assemble the people four times in the space of thirty-six days, without reckoning those extraordinary assemblies which every magistrate and every general of an army had a right to demand, was not likely to be respected; the people had too near a view of them, and sat in judgment upon them too often. Solon had likewise debased the senate, and rendered it useless, by allowing every citizen of 50 years of age to harangue in public. Eloquence formed a magistracy superior to that of the senate, and, by means of a transition familiar to her art, turned the attention of the people to foreign objects, and subjected the wisdom of the magistrate to the humour of a capricious mob.

‘Solon himself had the mortification to see the tyranny of Pisistratus raised upon the ruins of his weak and imperfect plan of government. If particular causes enabled Athens, after she recovered her liberty, to execute enterprizes, of which nations the most wisely governed are scarce capable, this was only a transient and accidental advantage. That vain city, the enemy of talents and of virtues, had thought of no other method for preserving her liberty, without destroying emulation, but that of granting the highest honours to those who should distinguish themselves in the service of their country, and of punishing, by the ban of Ostracism, those who did her too eminent services. Aristides, after the defeat of Xerxes, had procured a law, by which every citizen, of whatever fortune, might stand a candidate for the highest offices of the state. Thus the government, more defective in its plan than when it was modelled by Solon, necessarily produced still greater evils, when that capricious and impetuous spirit, which occasionally led the Athenians to act properly, had spent itself.’

In his second book, our ingenious Author treats of the rivalry between Athens and Lacedemon, the administration of Pericles, the Peloponnesian war, the declension of the power of the Thebans. In the third, he enquires



enquires into the causes, which, after the declension of Athens and Sparta, prevented the Greeks from re-establishing a republican confederacy; and he examines the conduct of Philip and Alexander. Part of what he says of the latter we shall lay before our Readers.

Philip had been long meditating his enterprize against the Greeks. He was making preparations to attack them, and wanted to be thought engaged in very different schemes from those of war. Under pretence that his finances were exhausted, and that he intended to build palaces and adorn them with all the elegance and magnificence of art, he borrowed very considerable sums of money, at high interest, in all the principal cities of Greece, and by this means had in his hands the fortunes of the chief citizens of each republic. Thus, instead of creditors, he had a number of pensioners; and in order to weaken the Greeks, he encouraged and multiplied their vices, and thought himself master of a city, when he had corrupted some of its magistrates.

Though he had formed the Macedonians, with the utmost diligence, to warlike exercises, he never employed force to remove any difficulties, till the arts of prudence and policy had proved ineffectual. Being apprehensive lest the Greeks should enter into a confederacy against him, he contrived to heighten their mutual jealousies and animosities; and, in order to give them new hopes, new fears, new suspicions, and new interests, he flattered the pride of one republic, promised his protection to another, courted the friendship of a third, refused, granted, or withdrew his assistance, as his interest rendered it proper to hasten or retard the motions of his allies and his enemies. At one time he subjected a state by his services to it, as in the case of the Thessalians whom he delivered from their tyrants, and re-established in the council of the Amphictions; at another, he seemed to forward, with reluctance, the execution of those very designs which he himself had suggested. If he carried war into any province of Greece, he contrived to be solicited to it; it was thus he entered Peloponnesus at the intreaty of the Messenians and Megalopolitans, who were harrassed by the Lacedemonians. When it was of importance to him to be master of any particular city, instead of provoking it, he, on the contrary, offered it his friendship, and by artfully flattering its ambition, made it quarrel with its neighbours. But when the unhappy city, elated with the alliance of Macedon, ran into the snare which was laid for her, Philip, by setting those springs in motion which he had prepared before hand in order to bring about a quarrel, or by pretending to protect the oppressed, destroyed his enemy without incurring any public odium. The Olynthians were the  
dupes

dupes of this policy, when, depending too much upon his protection, they made the people of Potidæa their enemies.

‘ No prince was ever a greater master of the art of varying his conduct, without abandoning his principles, than Philip: negotiations, alliances, peace, hostilities, retreats, inaction, every thing, in a word, was employed in its turn, and conducted him equally to the point he had in view, from which he always seemed to keep at a distance. He was possessed of great dexterity in managing the passions of mankind, in exciting doubts, fears, and flattering hopes, in confounding or separating objects; his enemies were always ambitious, and his allies ungrateful; he alone reaped all the advantages of those wars where he was only an auxiliary.

‘ The boldest step which Philip took to acquire the sovereignty of all Greece, was his contriving to be employed by the Thebans to take vengeance upon the Phocæans for their sacrilegious robbery of the temple of Delphos, and for persisting in their impiety by refusing to pay the fine to which they had been condemned by the council of the Amphyctions. This holy war had lasted ten years, when the Thebans being exhausted, had recourse to Philip. This prince entered Locris at the head of a considerable army; and Phalæcus, general of the Phocæans, not being in a condition to contend with so powerful an enemy, offered terms of accommodation. He was allowed to withdraw from Phocis, together with those troops which he maintained with the plunder of the temple of Delphos; and the Phocæans, after his retreat, were obliged to submit to Philip and the Thebans. The right of sending deputies to the council of the Amphyctions, which the Phocæans lost, was granted to Macedon, which likewise divided with the Bœotians and Thessalians the privilege of presiding at the Pythian games, which the Corinthians were deprived of, as a punishment for the assistance they had given the Phocæans.

‘ These two advantages appear inconsiderable in themselves, but they change their nature, in a manner, in the hands of Philip. The Pythian games, as well as the other solemnities of Greece, consisted only, it is true, in shews and useless festivals; but as they were become an important object to the frivolous Greeks, it was not a matter of indifference to so artful a prince as Philip to preside in them, and, in some measure, to have the superintendance of their pleasures. Though the council of the Amphyctions had no authority but where the interests of religion were concerned, it was of great consequence to Philip to be a member of it. No prince ever knew better how to avail himself of popular superstitions. He was no longer a stranger in Greece; without being suspected, he might concern himself in all their affairs, raise the dignity of the Amphyctions by degrees,

and



and re-establish them in their ancient prerogatives in order to make them useful instruments of his ambition.

‘ The priests, and all those who were devoted to the worship of the temple of Delphos, had already begun to talk in high terms of Philip’s veneration and zeal for the gods; his pensioners boasted of his moderation and justice, and nothing was thought of in Greece but the return of the golden age. The people, weary of their domestic dissensions, flattered themselves with the hopes of seeing the public tranquillity restored; whilst the ambitious, the factious, and the leaders of parties, congratulating themselves in secret on account of the credit and authority their protector had acquired, foresaw a speedy revolution, and contributed, by their panegyrics, to deceive all they conversed with. So strong, in a word, was the prejudice of the Greeks in favour of Philip, that Demosthenes, his greatest enemy, and who during the holy war had declaimed against him in favour of the Phœceans, all of a sudden spoke in his praise. Instead of exciting the Athenians to war, he talked of peace; and made a public harangue in order to engage them to acknowledge the new dignity of Philip, and submit to the decree by which the Amphyctions had received him into their assembly.

‘ Till then there had never been an orator in Greece, who had sagacity enough to penetrate into the ambitious views of Macedon, or perceive the danger wherewith the liberty of their country was threatened. If any human being could have raised the Athenians from that abject and contemptible state into which their taste for pleasure had sunk them, restored to the Greeks their ancient courage, and united them in one common interest, it was Demosthenes, whose eloquence, even at this day, fires the breasts of every reader. But he spoke to the deaf; and, thanks to the more eloquent liberality of Philip, when the orator exerted all the force of his eloquence to persuade them to enter into alliances, to form leagues, to raise armies, and equip fleets, a thousand voices were raised in opposition to him, crying out that peace was the greatest of all blessings, and that the present moment ought not to be sacrificed to imaginary fears for futurity. Demosthenes harangued on the love of glory, the love of liberty, the spirit of patriotism; but these virtues no longer existed in Greece: the pensioners of Philip, on the contrary, addressed themselves to indolence, avarice, and effeminacy, and interested these in his favour.—

‘ I question whether the ambition of any one man ever presented so interesting a spectacle to mankind as the reign of Philip: What prudence, what courage in the whole of his conduct! What justness in his views! what steadiness in pursuing  
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rousing and taking advantage of its passions! Every prince, who, with the same genius, shall conduct himself by the same principles, will unquestionably have the same success; he will be the terror of his neighbours, will triumph over his enemies, and extend his conquests. I would endeavour in the best manner I could, to lay open the springs of this pernicious policy, were it not that the object it has in view appears little, contemptible, and even detestable in the eyes of that superior policy, which does not propose flattering the passions of a prince, but rendering his subjects happy. What, indeed, did Philip do for the happiness of Macedon, and of his own family? Having no other views but those of advancing his own fortune, and labouring only to gratify his ambition, he made no other use of the noblest talents, and the rarest gifts of genius, but to erect a fabric which soon after his death must be levelled with the ground. Men know little of the true interests of humanity, when they admire those only who surmount the greatest difficulties, and bestow the most extravagant praises on distinguished abilities without regard to the use which is made of them.

‘Of what importance was it to the family of Philip or to his kingdom, that he should establish an extensive empire? By rendering himself powerful, he only laid a foundation for a multiplicity of wars, revolutions, and devastations. If his successor had been a man of only common abilities, all the fruit of his labours would have been lost in one day. He left his crown to a hero, and had rendered him sufficiently powerful to conquer Asia; but his conquests were never possessed by the children of Alexander nor by Macedon. The heirs of this prince perished miserably; and their dominions, reduced a second time to their original limits, retained nothing of their ancient fortune but an extravagant ambition which gradually weakened them, till at last they fell a prey to the Romans. If Philip had had a successor worthy of him, that is say, who would have secured and established his sovereignty over Greece, without aspiring after the conquest of the whole world, he must then have been praised for being able to debase the Greeks, and destroy those remains of courage for which they were indebted to their liberty. In a word, why should not we blame the use which Philip made of his talents, since the fortune he aspired after was only fit to corrupt his successors, and render the duties of royalty more painful and hazardous?’

‘How great would the glory of this prince have been, if after being naturalized in Greece by his admission into the council of the Amphictyons, he had been only ambitious of that sort of empire which Lacedemon had possessed, and had laboured to revive a spirit of union, and to re-establish the ancient confederacy of the Greeks? It was time to think of this reformation; those

republics, which had been powerful enough to entertain views of ambition, had felt a sufficient weight of misfortunes to convince them that they had only formed chimerical projects. They were all sensible of the necessity of forming alliances, appeared from their constant negotiations; and if their alliances were little to be depended upon, it was because no city had power or wisdom enough to inspire others with confidence, to protect them effectually. What praises would not Philip have deserved, if after reforming all the abuses of his own kingdom, he had firmly established the authority of those laws, which he was so jealous; if he had put it out of the power of his successors to make a bad use of the fortune he left them, and, being the author, as it were, of all the good they should do, he had formed his own original subjects, and the Greeks into one state? He would then have been equal to Lycurgus. Macedonia, happy in itself, would have had nothing to fear from any foreign enemy; her forces, joined to those of Greece, would have secured her from any insults; and probably the Roman grandeur would have been broke to pieces by this firm and solid mass of free and flourishing states.

It would give us pleasure to extend this article to a great length, but we must content ourselves with referring our Readers to the work itself, where such of them as are acquainted with the Grecian history, and are accustomed to reflect upon what they read, will meet with many ingenious and pertinent observations, which shew an enlarged and liberal turn of mind. — In his fourth book, the Author considers the situation of the Greeks after the death of Alexander, and under his successors, and continues his reflections upon them, till Greece becomes a Roman province.

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*Histoire de François Premier, Roi de France, dit le Grand Roi, le Pere des Lettres, &c.* That is, the History of Francis the First, King of France, called the Great King, and the Father of Learning. By M. Gaillard, Member of the Academy of Inscriptions, &c. 12mo. 4 Vols. Paris, 1766.

Whoever is acquainted with the history of Europe, in general, or with the history of France, in particular, needs not be told that the reign of Francis the First is an interesting period, abounding with great and memorable events. The civil, political, and military part of this reign is contained in the work now before us; the ecclesiastical history, that of arts and literature, the private life of Francis the First, anecdotes, &c. are reserved for a second part.

Mr. Gaillard appears to be a well-informed historian, writes with perspicuity and elegance, and in so agreeable a manner



that every reader of taste, we are persuaded, will long to see the sequel of his work. The manner in which he treats his subject is different from that of the generality of historians, and though it has unquestionably considerable advantages to recommend it, and much may be said in support of it, yet many readers will, no doubt, object to it, or at least think the general method preferable.

He does not mix events of a different class together, as for example, ecclesiastical with civil history, or literary with political or military, but treats all these parts separately, without neglecting, however, to shew their connection and their mutual influence on certain occasions. Those great events which comprehend several years, such as the affair of Semblançai, that of the constable of Bourbon, &c. make distinct and separate parts, without interruption, and without the mixture of any thing that is foreign to them. In like manner, these military expeditions, which were carried on in different countries at the same time, are not blended together, but form the subjects of distinct chapters.

In a very sensible and ingenious preface, M. Gaillard gives his reasons for following this method, and rejecting the chronological plan: the substance of these reasons is as follows.—The form of annals, or the chronological form, he observes, is the first that must have presented itself to historians, as being the most simple, and as rendering all kind of invention unnecessary. It has, in some measure too, he allows, an advantage over every other method, as it shews events in the order wherein they happened, and is, consequently, a more faithful picture of reality in all its circumstances.

But on the other hand, he says, nothing is more fatiguing in a history of any considerable extent, than this scrupulous observance of chronological order. This plan never presents the reader with an entire event, a complete picture; it only lays before them scraps of events, and parts of pictures, which, for want of union and connexion, can never be fixed in the memory. It is the connection of facts alone, the unity of a picture, which can lay hold of the reader's imagination, and make a deep and lasting impression upon it, *l'union seule qui les unit et qui les rend intéressans*. In annals, the reader is scarce ever interested, or if he is, his patience is put to a severe trial, as he is hurried away every moment from the objects of his curiosity, and transported, with a disagreeable rapidity, to events always different, always interrupted, never connected, never finished. The attention thus dissipated and carried away to objects foreign to each other, is obliged from time to time to be at great pains to strengthen itself and collect its force, to travel the same ground over and over again, to ask itself what is become of the object which first

engaged it, when it will make a second appearance, and whether the object which is now before it, will not likewise soon disappear, and be seen no more till it becomes a matter of indifference;

In perusing a history, where the chronological plan is observed, the reader has the disagreeable and laborious task of collecting and laying together the different circumstances and portions of events which are scattered up and down, and separated by long intervals. Now ought not the Writer to take all this pains, all this trouble upon himself? Is it not his business to render instruction as easy and agreeable as possible, and to remove every cause of disgust and perplexity? What obligation are you under to a master, who will only instruct you in that way which costs him the least trouble and you the most? The reader is undoubtedly instructed in a much more agreeable and useful manner by a history, where facts of a different kind are treated separately, and where events of the same kind, judiciously connected, and carried on without interruption from beginning to end, form an entire whole which the mind can comprehend at one glance. By this means all the demands of chronology are satisfied; for this method lays the Writer, in some measure, under a double obligation of marking the dates of all the portions of events when united, with the same exactness, as they are marked in the chronological order, where these portions are dispersed. Now chronology has no farther claims, and when this tribute is once paid, chronological order ought to be sacrificed to the interests of the narration.

These are the arguments which our ingenious Author makes use of in order to justify his method, and it must be acknowledged they have considerable weight: the chronological plan, however, is not without its advantages, and under the management of a judicious and able writer, may be thought equal, if not superior to any other method.—It may be alledged, in favour of it, that it is not only the most simple and natural, but the fittest to exercise the talents of the writer, by the difficulties which it throws in his way, and which it is honourable to surmount.—The duties of the annalist and the historian ought not to be confounded. The first is obliged to put each event, each portion of an event, with the most scrupulous exactness, in its proper place; the other is not obliged, in general, to observe this dull regularity. The chronological plan directs the disposition and mixture of great and important objects; and the art of the writer consists in the proper placing and interweaving small events in such a manner as to give a boldness and *clarity* to great ones, like the distribution of lights in a picture. Even when he interrupts the course of his narration, he

he takes care that the point he has in view shall not be forgotten: in order to relieve the reader's attention, he judiciously contrives resting places for him; he interests him, and fixes his attention both by the connexion and the variety of the objects which he places before him. The historian, master of his subject, divides the materials he employs into separate parts, disposes and ranges them judiciously, melts them, as it were, in order to form one entire piece, well proportioned in all its parts, full of grace, vigour, and dignity.

The advocates for the chronological method compare those productions, where a different plan is pursued, to those anatomical plates which give distinct and separate views of the veins, arteries, nerves, bones, &c. which enter into the organic composition of animal bodies. Such histories appear to them to resemble those dramatic performances, the several parts of which have no relation to, or connexion with each other, or to those galleries which are adorned with a series of pictures, which have no other connexion or affinity, but that of being distinct portraits of the same person in the different stages of his life. History, according to them, ought not to be a mere collection of memoirs, or historical dissertations. Are you desirous of relieving the reader's memory, and keeping up his attention? This is very commendable; but the method of succeeding in it is not by separate details, where each event is pursued from beginning to end. Is an account of a military expedition, of several years continuance, to be laid before the reader? In this case, what does a continued and uniform narration present to his view? Nothing but different schemes in different campaigns, armaments, marches, countermarches, sieges, engagements, victories, retreats, repulses, disasters, &c. all these objects appear again and again; nothing is to be heard of but armies, battles, perfidy and cruelty; it is not to be wondered at, therefore, if the most intrepid reader, being constantly confined within this melancholy circle, with his attention incessantly fixed upon the same crimes and similar events, overwhelmed, as it were, with blood and carnage, should become impatient, and filled with indignation at having so shocking a spectacle constantly before his eyes.

A diversity of objects, thrown with discernment into the body of the narration, is, it may be said, the only way of preventing such inconveniencies. And let it not be alledged that the general interest suffers by this; it suffers no more than a good epic poem does by its different episodes, when judiciously inserted. Is not the general interest supported in a good drama, notwithstanding the obstacles which are thrown in the way, and the incidents which retard the unraveling the plot? Besides, facts judiciously mixed, and incorporated, as it were



with the general mass, make a stronger impression upon the memory, and as they lean upon and support each other, the whole leaves deeper and more durable traces in the mind, than when they follow one another in a regular train.—This is part of what may be alledged in favour of the chronological method which will be approved or rejected by different readers, according to the diversity of their tastes. But let us return to our Author.

To his history of the reign of Francis the First, he has prefixed a long introduction, which is divided into four chapters. The first contains the genealogy, birth, education, marriage first campaigns, &c. of Francis; in a word, whatever happened before the death of Lewis the Twelfth. In the second after a clear and concise account of the revolutions which happened in the kingdoms of Naples and Sicily, which were formerly united, under the name of the kingdom of Sicily, M. Gaillard enables his readers to form a just estimate of the claims of the several competitors for the kingdom of Naples by examining the pretensions of the house of Arragon, those of the crown of France, the house of Lorraine, and the house of Tremoille. He follows the same method in regard to Milan and Genoa. The third contains a general view of Europe at the death of Lewis the Twelfth, and shews the dispositions of the several powers in relation to the schemes of Francis: in the fourth we have an account of the internal resources of France for the execution of these schemes. Part of what he says in his fourth chapter we shall lay before our readers.

France, though she had ports in the Mediterranean and elsewhere, had no marine. When she had occasion to transport any troops, which was seldom the case, or attempted an naval expedition, which was very seldom the case, the government was obliged to hire merchant ships, and to equip them for the expedition in the best manner it could. At the beginning of the reign of Francis the First, *Claude de Seyssel*, master of requests, was the first who advised to establish and keep up a marine in France; but his project met with the fate of most new projects: it was rejected.

Notwithstanding her continual wars, she had as yet no national infantry; the arts, those ornaments of peace, did not flourish in France; commerce did not enrich her, nor did her manufactures invite strangers to settle in her dominions. Such a nation, one should imagine, could make no figure either in war or in peace. Compared with the other nations of Europe however, France was the model of them all; compared with herself, she saw the dawn of her brightest days: she was no longer tyrannized over by foreign enemies, nor torn to pieces by domestic ones, as under the reigns of Lewis the Eleventh

and Charles the Eighth. Burgundy and Brittany were no longer the seats of two hostile powers, they were at that time parts of the same kingdom, which they had formerly so cruelly harrassed. All old wounds were closed; the gentleness of the government of Lewis the Twelfth, had converted the state into a robust and well-constituted body, and was more favourable to population, than commerce, with all the arts in her train, could possibly have been; the advantage of being governed by wise and moderate maxims, of living in a happy climate, and under a paternal administration; of being lightly taxed, and always employed for the public good—these blessings, I say, relished by the French, perceived by their neighbours, and envied by their enemies, opened the bosom of France to a multitude of strangers. Under Lewis the Eleventh, *terror* was the spirit which animated the French; they were governed by this spirit likewise under Lewis the Thirteenth. *Respect* was the prevailing spirit in the days of Lewis the Fourteenth; under Francis the First, it was *honour*, and under Lewis the Twelfth it was *love*. The people loved the state, and esteemed the ministers; the grândeues were kept in subjection, without the terrible hand of a Richelieu to crush those who rebelled. A gentle and powerful charm united them to the court, and made them love their duty; they adored their prince, and took pleasure in sacrificing their fortunes, and shedding their blood in his service. The spirit of chivalry, which so strongly marked the character of Lewis the Twelfth, contributed, as much as his virtues, to produce among his nobles this enthusiasm of tenderness. In his youth, when he was unfortunate and oppressed, he went to the court of Brittany for refuge, became the lover and defender of a princess, who, like himself, was unhappy and persecuted, disputed with his rivals, for this prize, by services of heroic gallantry, fought for her, suffered captivity, and, in a word, pushed the heroism of love to such a height as to prevail upon the princess to relinquish him. This character of gentleman and cavalier did not forsake him when upon the throne, where he was distinguished by a sublimity in his virtues, and by a degree of amiableness even in his vices and his frailties: the same character appeared likewise in his successor with still greater *eclat*. Accordingly the spirit of chivalry had never animated the French nobility to such a degree, had never inspired so romantic a valour, nor produced such gallant actions, as under Lewis the Twelfth and Francis the First.

The body of the work is divided into six books. The history of what happened from the accession of Francis the First till the competition for the empire, is the object of the first; the second reaches from this period to the peace of Cambray,



and comprehends the whole history of the war of 1521. The third extends from the treaty of Cambray to the war of 1535; the whole history of the war of 1535 is contained in the fourth; the fifth reaches from the truce of Nice to the renewal of the war in 1542; the history of this war, and the other events till the death of Francis the First, is contained in the sixth.

In the course of the history several points occur, which require a particular discussion. When this discussion can be properly interwoven with the narration, without loading or tarding it too much, the Author interweaves it. When on the contrary, it cannot be properly blended with the narration, he reserves it for a particular dissertation, and places it at the end of his fourth volume.

There are many parts of this interesting work, which would give us pleasure to lay before our readers; but the narrow bounds of an *Appendix* will not allow us to enlarge.

The preface not only contains the Author's reasons for rejecting the chronological method, but many just and ingenious observations on some of the principal historians, both ancient and modern; on the style of history, and other similar subjects. What he says on the style of history is as follows.

‘ There are words, (the observation has been made by me) which, by being often in the mouths of those who do not understand them, come at last to have no precise significance: this is perhaps the case with the following expressions:—*historical style, his style is not that of an historian, &c.* The generality of readers repeat these expressions, and probably do not understand them. Is it even absolutely certain that there is a style peculiar to history, as there is one peculiar to tragedy, to comedy, to sacred or prophane oratory, in a word, to all those species of composition which are incontestibly different? If there is such a style for history, it ought to be to the rhetorical style, what the rhetorical style is to poetry, or at least nearly so: but I have some doubts to propose upon this subject.

‘ Before reflection, and a spirit of method had fixed the different species of composition, the reasons for fixing these different species existed. Nature had established a proportion between words and things; she taught men to say serious things seriously, pleasant things pleasantly, noble things nobly; in writing, she blended and confounded these different shades of meaning and colours, or, at least, brought them too near each other: she placed smiles too near to tears, and the noble too near to the familiar. Art has separated all this; it has collected things of the same nature, appropriated them to a fixed species, and given this species an exclusive title to them. But what has  
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assigned to history? What has it forbid history the use of? It is an error to imagine that grave and serious subjects only belong to history, and we must not carry that haughty maxim of Ammianus Marcellinus too far, though it is true to a certain degree: *historia assuetæ discurrere per negotiorum celsitudines, non humilium minutias indagare causarum.* Must we then conceal the trifling causes which produced great events, or must we express them with majesty? This would be turning them into burlesque. Nothing certainly ought to be neglected which characterizes ages, nations, and princes. Now ages, nations, and princes have their errors; of these errors, some produce crimes, and we must detest them; others only occasion ridicule, and we must dare to laugh at them. My opinion is, and it is supported by great examples and by the nature of things, that history may sometimes decently descend to a philosophic smile, and I can never think that she degrades herself by imitating philosophy.

What then is the general principle in regard to history? It is this; I borrow it from Sallust: *facta dictis sunt exequenda.* This principle, notwithstanding it is very general, seems clearer than what Cicero says upon the subject, who tells us, that the style of history ought to be *elatum atque incitatum.* Sallust's principle is, to vary the style according to the subject, to give events and persons their proper tone, not to bestow the same colours upon the devastations of war, and the subtleties of negotiation; to give characters all their force and energy, crimes all their horror, virtues all their dignity, great and noble actions all their *eclat*; not to degrade heroism by a feeble style, not to chill the passions by a frigid one, not to give the little arts, the perfidious intrigues, and childish tricks of policy, a false importance by an elevated style. The historical style ought to unite all the characters which Quintilian gives to eloquence, and apply them properly: *magna non nimia, sublimis non abrupta, fortis non temeraria, severa non tristis, gravis non tarda, LÆTA, non luxuriosa, plena non turgida—Dicit idem graviter, severe, acriter, vehementer, concitatè, copiosè, amarè, comiter, remissè, subtiliter, blandè, leniter, dulciter, breviter, urbanè, non ubique similis, sed ubique par sibi.*—I have said much for variety in the style of history; perhaps the reader will think I was little interested in this point.

In speaking of the modern historians, who have followed the great models of antiquity, though not with equal success, he particularly mentions, De Thou, Guiccardin, Strada, and Mariana.—Above all, continues he, England has her DAVID HUME, who resembles the great historians of antiquity so much the more, as he does not imitate them. He knows how to paint actions and men, to form a just estimate of kings and nations,

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nations; he fills the imagination with great and noble pictures, and the heart with lasting impressions.

We shall conclude this article with observing, that besides the merit of being an elegant and agreeable writer, Mr. Gailiard gives many striking proofs in his history of his regard for truth, and of the pains he has taken to discover it.

B. S. Albini *Academicarum Annotationum Liber Septimus. Continet Anatomica, Physiologica, Pathologica.* Leidæ. 4to. 1766.

Albinus's Seventh Book of Academical Annotations: Anatomical, Physiological, Pathological. Leyden. 4to. 1766.

ALBINUS had, in one of his former works, considered the use and action of the *biventre maxillæ*; and he begins this seventh book of annotations, with a further illustration of this subject.—Here we meet with Cowper, Winslow, Riolan, Monro, Spigelius, Boerhaave, Galen, Vesalius, &c. &c.—and for what purpose is this formidable, this mighty host of anatomists assembled together?—Why truly, to determine, or rather to doubt, how it is that a man *opens his mouth*? and whether in this simple easy action, (which will most effectually indeed take place whether anatomists are agreed about it or not) the *biventre maxillæ* are aiding and assisting?—As there are so many subjects in physiology and pathology, which are of real importance, and which are far from being ascertained, we wish that the learned and accomplished Albinus had not taken up so large a portion as *one third* of the present publication, in discussing this comparatively useless question.

In the second chapter we have a short account of an *aberration* of one of the emulgent veins. On dissecting a full-grown man, the left *vena emulgens* was observed to take its course behind the aorta, and likewise behind the corresponding emulgent artery: towards the latter part however of this artery, the vein turned forwards and proceeded as usual to the kidney.

Chapter the third contains, *de vasis cuticulæ nonnihil*.—Ruysch in his *Adversaria Anat.* says, *nulla epidermidem habere vascula sanguifera*: our Author is for disputing the point.—The brief state of the case is as follows: the *papillæ* of the *cutis* are furnished with very small blood vessels, and are received into the numerous cavities of the cuticle; these vessels being distended, the cuticle may be so cut away as only to include the *papillæ*, with their small blood vessels. But with what propriety can these be called the vessels of the cuticle?—Albinus himself says; *Nec dubium, quin in vera cutis* *vascula* *nonnihil* *ad eam non pertinent.*

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In the fourth chapter, Albinus seems not quite satisfied that Ruysch should give the name of *tunica Ruyschiana* to one of the coats of the *choroidea*; he would have it called only *choroidea*, in the same manner as the *sclerotica* and the *retina*.—Chapter the fifth: *Ora et compositio virginalis*.—This is a *sit-bit*, we must not meddle with.

Albinus next gives a short and critical history of the several systems which have been advanced concerning the formation of the bones: he begins with Hippocrates, and pursues his subject down to the present time. All that seems to be well ascertained, with respect to this very abstruse process, is briefly this; that nature furnishes a particular fluid, which is gradually converted into *callus* or *gristle*, and then into *bone* \*. But by what means this fluid itself is either first produced, or afterwards changed into bone, are still secrets: and those who imagine they have detected nature in these her hidden operations, are not much nearer the mark than Plato, when he tells us in his *Timæus*, that God formed *bone* in the following manner: *The purest and smoothest earth was reduced to powder; then moistened with marrow, and well squeezed together; the mass was then laid upon the fire; then plunged into water; again it was burnt; and again plunged into water; and this alternately repeated, till it was proof against each element.*—An excellent account of the *celestial chemistry*!

In the 7th chapter we find, that the medulla of the optic nerve is supplied with innumerable small vessels, as well as the medulla of the brain: and that the greater the number of the vessels which are filled in the medulla, the less in proportion is what Ruysch calls the *spongius* part of the medulla.—The eighth chapter treats *de tunica musculoſa arteriarum cerebri*.—Boerhaave was of opinion that the carotid and vertebral arteries as they advanced to the brain, deposited their *muscular coat*.—Albinus says he has long discovered and taught, that this *coat* becomes much thinner and finer, but is not entirely *deposited*.—The next chapter contains the case of a man, whose *vena cava* was perfectly concentered and united with the *vertebræ*, near the origin of the *iliacæ*.

\* Albinus seems to think, that the *calius* or *gristle* is slowly worn away by the motions of the animal oeconomy, and may thus more properly be said to be *succeeded* by, than directly *converted* into, bone.—We apprehend however that it is more philosophical and more agreeable to the proceedings of nature, to say that the *calius* is *converted* into bone.—In the uniting a fractured bone, the particular fluid is supplied, the *callus* produced, and the bone compleatly formed, within the compass of a few weeks. Here it is pretty evident there must be a *change* in the same subject matter, and not a *succession* of different substances. And if we attend to the uniformity and simplicity so evident in the works of nature, we shall conclude that she takes the same steps in *forming* that



There was no fault in the lower extremities, or in the part about the *pelvis*: the patient wasted away. Other engagements prevented our Author's searching out by what ways the blood was returned to the heart.—In the three succeeding chapters we have three cases of the stone in the bladder. In the 1st, at the usual incisions were made, and the forceps introduced, but the surgeon could not possibly lay hold of the stone. After the death of this patient, the stone was found fixed in the extremity of one of the ureters, and in part projecting into the cavity of the bladder.—In the 2d the stone was formed upon an extraneous body, which had made its way through the urethra into the bladder.—In the 3d there was found in the bladder of a man who died of a fever, a stone consisting of two roundish bodies united by a sort of neck; one of the heads of this stone was cysted or enclosed within the coats of the bladder on the right side, a little above the urethra; the other head projected out of the bladder.

We have in the 13th chapter a case, in which the urine was emitted by the *anus*, as well as by the urethra; this was occasioned by an ulceration which had made a communication between the bladder and the intestine.—In the 14th chapter, our Author informs us that he has sometimes found the spleen fallen down into the pelvis; he has likewise found a supernumerary spleen, differing from the proper one only in being much less. We have next a tumor in the *carpus*, which extended under the ligament of the carpus, and communicated with another tumor in the palm of the hand. On opening this a fluid was discharged together with a number of small, hardish bodies.

In the 16th chapter, Albinus describes a broad, soft, red, granulated tumor, seated on the upper eye-lid of a child of six months old: this tumor chiefly consisted of blood and cellular membrane; and on account of its being fixed on so delicate an organ, could not be removed in the usual way, by applying a caustic, encouraging the separation of the eschar, and promoting a good digestion. Albinus however very safely and expeditiously cut away this tumor, by the assistance of a well-contrived *tenaculum*. Of this *tenaculum* our Author has given an engraving. The texture of the bones, is the subject of the next chapter. Albinus denies that the same foliated texture which is evident in the bones of adults, exists in the cartilages which precede the bones. These layers are the production of age: the cancellated or spongy part of the bones, become less porous, are gradually compacted into bone, and are repeatedly added to the cartilaginous part. The layers are thus formed *ab interno*; just the reverse of what is supposed according to the system of Du Hamel.—In the 18th chapter the existence of *popillæ* in the small intestines is mentioned.

The 19th chapter contains some experiments and observations on the vati

vations, *de vasis humoris vitrei, et chrySTALLINI.*—In the last chapter, our Author corrects the errors of some German biographer, which were relative to himself.

We have thus given a brief account of the twenty chapters, which make up this seventh book of *annotations.*—Albinus is judicious, accurate, and penetrating; and was he a little less captious, and overbearing, would be a much more agreeable writer.

*Histoire de Louis De Bourbon, &c.* The History of Lewis of Bourbon, the second of that Name, Prince of Condé, and first Prince of the Blood, surnamed the Great. Ornamented with Plans of his Sieges and Battles. By Mr. Desormeaux. Paris, vol. 1. and 2. 12mo. 1766.

**T**HAT Prince of Condé, whose life is the subject of this history, so renowned for his valour and his misfortunes, has at length found an historian capable of doing justice to his merit. This circumstance is, indeed, of no small consequence to the posthumous fame of an hero; for it frequently happens that those who have most effectually contributed to the glory of a nation, find their own annals only partially involved in the general history of their country; and stand obscured by the ranks of numberless competitors for the applause of after-ages. Even our immortal Marlborough has yet found no name but in the narratives \* of the reign he distinguished; and while historians were labouring, according to their different lights, to unravel the intrigues of an ambitious courtier, the glory of the hero remained but a second consideration. Yet if Mr. Desormeaux must be allowed to be perfectly qualified as an historian to do justice to his hero, there is, nevertheless some reason to believe that he has occasionally been inclined to do him more than justice. That fervent interest he evidently takes in his slightest operations, the pains he is at continually to exaggerate every difficulty and aggrandise every little attempt, shew us that the panegyrist is at no great distance from the historian. When the Prince of Condé undertakes the siege of a petty fortress in the low countries, Mr. Desormeaux has such a happy art of mustering dangers and obstacles, that you can hardly think the achievement fit for any being but a God. When his troops through any unfortunate dismay or terrou turn their backs, his own arm alone gets him the victory, and like David of old he slays his ten thousands. Had not Mr. Desormeaux professedly

\* The *anonymous* compilations relative to the memoirs of this celebrated commander, are not deemed of importance enough to be admitted as exceptions to this observation.



dedicated this work to the present Prince of Condé, who is descended from his hero, his zeal might possibly have been more moderate; at least it would not have been so much suspected. An historian ought never to dedicate at all. He should have no patron but truth, and should address his labours to none but the public. It is almost impossible not to think that Mr. Deformeaux has imposed upon himself the task of a panegyrist, when we find his history preceded by the following dedication:

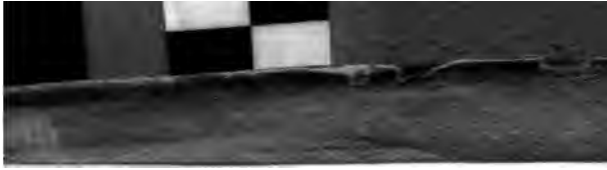
"To his serene Highness, the Prince of Condé, Prince of the blood.

"S I R,

"I presume to approach your highness with the history of the most celebrated hero that Europe has produced. The grandeur of his soul breathes again in your highness, and with his name, you inherit his valour and his accomplishments," &c. &c.

After this public devotion of a work, which ought not to have been sacred to any particular name, we shall not wonder if we find it's hero represented as a paragon of all human perfections. If ever Mr. Deformeaux affects to allow him a fault, it is merely a precipitancy of temper, an amiable fervour of spirits that sometimes approached to rashness.—Yet in our opinion it was to this very ardour of disposition he owed the greatest part of his reputation and success. By his intrepidity, and readiness of enterprise he snatched the wreaths of victory from the hand of fortune before she could determine where to bestow them. His military address and courage seem to have been the most distinguishing parts of his genius; for it is certain that his want of cooler and more penetrating talents made him frequently a dupe to the insidious politics of Mazarin, who had such an opinion of his ductility and acquiescence, that he had the impudence to visit him in that very prison, where he had himself so long confined him, and was not doubtful of persuading him that he had the greatest friendship and regard for him.—The plans of his battles, moreover, do not always appear to have been judiciously laid, and he was often more indebted to his fortune and his valour than to his judgment; his friend Turenne, no doubt, though not a greater hero, was a greater military genius. Yet, in his preliminary discourse, Mr. Deformeaux is not willing to bring Lewis of Bourbon in comparison with any person inferior to Alexander. History, says he, does not afford two characters that have a stronger resemblance of each other. Born with all the genius, the unconquerable courage, the sublimity of soul, and the rapid activity of the Macedonian conqueror, the great Condé, at an age when others are not permitted by the laws to dispose either of their fortune or their liberties, did not only eclipse the heroes of his own times, but all that had appeared since the times of the Romans. Nature had conferred





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on him what the Turennes, the Montecucullis, and the Luxembourgs could only acquire by experience, by study, and application. The art of war, that art so difficult, so complicated, which requires such deep, such extensive talents, seemed to be in him a kind of instinct, a gift from above. When at the age of twenty-five, we behold him conqueror of the most warlike nations in the universe, commanded by the most distinguished generals, what shall we suppose would have been his success, had he, like Alexander, been absolute master of a people that were poor, laborious, indefatigable, eager of combat, spoil, and glory? who had nothing to oppose them but a few divided states of Greece; or Persians and Indians, already subdued by luxury?

It redounds, however, not a little to the glory of this prince that we find him not only a warrior, but a lover and cultivator of the arts and sciences. In this respect too, says his historian, he resembled Alexander and the Cæsars.—His knowledge in all the arts was equally profound—His eloquence was not inferior to his valour—There is not in modern history more than one king whose reputation will never die, and who knew like Condé to entwine the palms of Phœbus with the laurels of Mars.

After this observation, how much is it to be regretted, that a prince no less skilled in the art of writing than in that of conquering, did not employ the more retired part of his life in composing his own memoirs! What an inexhaustible source of glorious lessons would they have been to the warrior and the statesman! What facts, over which calumny, passion, prejudice and ignorance have thrown a veil, would have been placed in their true light, and related with that truth and simplicity which characterised all the actions of Condé! Undoubtedly the memoirs of the French hero would have been received by posterity with the same admiration and respect, as the commentaries of the Roman general.

The contemporaries of the prince of Condé, we are told, so ardently wished to see his great actions related by himself, that the duke D'Enguien, at the importunity of the public, frequently solicited him to do his country this piece of service: "No, no, my son," answered the prince, "to pursue invariably the dictates of truth, I must in that case unavoidably speak some good of myself, and some ill of others; but this is not what I am willing to do."

The prince of Condé has not, however, till this day, wanted historians: his life has been several times written, though not in so plenary a manner as it is in the volumes before us. Mr. Desormeaux has spared no pains to discover the historical truth of his hero's principal actions: he has perused attentively that  
pro-

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prodigious quantity of memoirs which appeared during the minority of Lewis the Fourteenth, and has had recourse to MSS. in Condé house and the royal library, as bore any relation to the subject of his history.

When our young hero makes his first appearance at court of Lewis the Thirteenth, after describing his person, the effects of his presence, the historian takes occasion to acquaint us with the court, and particularly with the character of the famous cardinal Richlieu. The Cardinal, he, was then at the very summit of his grandeur and prosperity. This redoubted minister, who supported his power every thing that was audacious, artful or sanguinary, by pressing the protestants, the nobility, and even the royal family; who, by involving all Europe in the desolations of rendered himself the more necessary to his master; this, in short, of whom one cannot speak too well; or too ill that time set no bounds to his ambition. Persuaded that should survive Lewis the Thirteenth, whose health was, at time, in a declining state, he had already taken measures for the preservation of his authority, and for usurping the regency over the queen and the princes of the blood: With this he had made himself master of the marine, the finances, army, and the fortified places. His manner of living was solely monarchical. His unparalleled pomp eclipsed the splendour of the throne. He had guards: he took place of the prince of the blood. His court, composed of such of the nobility as had escaped death, imprisonment, or proscription, as numerous and brilliant, as that of Lewis the Thirteenth solitary and obscure. That prince, who had nothing more than the mere title of king, passed the best part of his life in seclusion, solitude and sorrow; making, from time to time, feeble efforts to rescue himself from the yoke of a minister who had stretched the royal authority to the most absolute degree, only that he might enjoy it himself; and was always borne by the superior genius of the minister.

This is certainly a very just picture of one part of Richlieu's character, and we must agree with Mr. Desormeaux, that nothing too good or too bad could be said of him. This last conclusion reminds us of a famous epigram on this minister, taken by the celebrated Corneille:

Well or ill, as you please, of your famous Richlieu,

You may speak; but the devil take me if I do.

He has done me such good, that no ill I can tell,

And has done me such ill, that I cannot speak well.

It is easy to suppose that the duke D'Enguien, (such then our hero's title) a young prince of pride and spirit, but ill brook the haughtiness of the imperious Cardinal

what must his mortification have been, when his father, from interested motives, obliged him to marry a relation of the minister's, and thus to render himself still more his dependent! This circumstance went near to cost him his life; for a few days after his marriage, he fell dangerously ill, and his malady was supposed to be occasioned by the vexation he endured. This, however, was not the only mortification to which the haughty minister exposed him, and one cannot but admire that filial piety which made him subdue the natural greatness of his soul both in this and in the following instance: after having made a campaign where he had acquired great military honours, he returned to Paris by way of Lyons; but he neglected to visit cardinal Alfonso de Richlieu, archbishop of Lyons, brother to the *premier*, formerly a Carthusian, and then in a very weak state of health. At his first interview with the minister, the latter did not fail to enquire how he found his brother? The duke answered, ingenuously, that he had not seen him.—The cardinal, though ready to burst with indignation, made no reply; but he testified so much chagrin and resentment to the prince of Condé, on account of this contempt, as he called it, of his near relation, that the prince commanded the duke his son to take post immediately, and return to Lyons, by way of repairing his pretended fault. He was obliged to obey, and to take a journey of more than two hundred leagues, in the worst season of the year; but what was still more mortifying, the old cardinal being apprised of his coming, went immediately to Marseilles, that he might lengthen his journey and his trouble. When he returned to court, the imperious cardinal perfectly enjoyed an act of submission, which he could never have obtained but through paternal authority. It is not easy to say which in this circumstance was most extraordinary, the haughtiness of the minister, the abject spirit of the father, or the dutifulness of the son.

We cannot give our readers a better idea of the martial spirit and conduct of the duke D'Enguien, or of the abilities of his historian, than by setting before them a narrative of some particular engagement. We shall therefore choose the celebrated battle of Rocroi, before which fortrefs the Spanish and French armies met for the decision of its fate. The night before the battle was very dark, and the soldiers had recourse to a neighbouring forest for piles of wood to illuminate the camps; so that the whole plain was enlightned by this artificial day. At a distance, by the light of the blazes, might be seen Rocroi; the destiny of which depended on the victory: a sight, indeed, that might well encourage the two armies, which then appeared to be but one; so near were the advanced guards on both sides to each other. The night was not only dark, but



profoundly silent; no alarms, no disturbance in either army. There seemed a kind of truce between them, and each appeared to think that the sun alone was worthy to behold those efforts of valour they meant to shew. The only noise was the report of the cannon from the walls of the town and some of the adverse batteries; the horror of which was redoubled by the echo of the forests.

But amongst the multitudes who, on this occasion, were superior to the dangers and the terrors that surrounded them, none was more calm than the duke D'Enguien.—He was the last of the army that went to rest, and he went with a resolution of waking to conquer, or to die. His sleep was so profound, that it was necessary to awake him in the morning. *Don Alexander* before the battle of Arbela. It was about three in the morning when he suffered his body to be invested with armour, but would have nothing on his head except a hat ornamented with large white feathers. These served, in the multitude that surrounded him, as a guide to many squadrons, who without that distinction would not have known him. Soon after he assumed his armour, bearing in his countenance the marks of joy and victory. When he appeared, the whole army rent the air with acclamations; and the duke continued to encourage them by addressing the battalions and squadrons as he rode through the ranks. "Behold, cried he, your inveterate enemies, these proud Spaniards, with whom we have so long disputed the superiority of empire and of glory! They think of nothing less than making their way to the capital, but it is ours to oppose them by every effort of valour. I have promised to return home victorious, or to return no more. My engagement must this day be fulfilled. Remember the battle of Castelles, gained by a prince of my name and family. Imitate the courage of your ancestors; mine shall not degenerate from that of my predecessor, but the same enemy that formed the trophies of *his* glory in Italy, shall now, I trust, do honour to my arms on the plains of Rocroi."

While he thus addressed himself to the army, he was interrupted by new acclamations of "Long live the king and D'Enguien!" His youth, the graces of his person, his eyes sparkling with joy, and courage, his address itself, all together contributed to that respect and affection which he received from the army. But there was no room for any other consideration than that of a prince of the blood, sent to expel his enemies from the country, to deliver the king of France, and render them invincible. *Don Alexander* was the word. The trumpet then sounded the charge, and the duke, at the head of his army, moved forward at the head of the cavalry to the right wing.

Both the armies were posted on an eminence, and between them was a deep valley. On the left was a thick wood, adjoining to the vale; and there the Spanish general had posted a thousand musqueteers in ambuscade, in order to charge the duke in flank, while he was moving along the vale;—but the prince, who was not unacquainted with this *manœuvre* of the Spanish general, fell himself upon the musqueteers, and, though they had the advantage of a natural intrenchment, not one of them escaped the sword. After this exploit, which was no sooner undertaken than performed, the duke, fearing that his squadrons would be broken by traversing the woods, turned to the left with the second line, and ordered one of his generals to march at the head of the first, and take the enemy in flank, while he attacked them in front. The left of the Spanish army was commanded by the duke D'Albuquerque, who, for the security of his flank, depended on those musqueteers whose destruction was unknown to him. His astonishment was extreme, when he saw the French in full march towards him, by two different ways; yet, without being disconcerted, he detaches some squadrons to meet the general, whom the duke had dispatched, and firmly waits the approach of D'Enguieu with the rest of his cavalry. Notwithstanding the rapidity of this movement, the Spanish squadrons were soon disordered, broken, and put to the rout, one after the other. The duke no sooner saw them fly, than he ordered Gassion, his general, to pursue them; while he himself fell upon the German, Walloon, and Italian infantry, of which he made dreadful carnage.

But while the prince was commanding victory wherever he bore his arms, his left wing, which he had put under the conduct of the marshal de L'Hopital, experienced a most dreadful reverse of fortune. The marshal had led his cavalry in full gallop against the enemy; in consequence of which, when they should have begun their charge they were out of breath, and in disorder: so that the Spanish general, Melos, who waited firmly for them, soon repulsed and put them to the rout. To add to the misfortune, the marshal being dangerously wounded, and incapable of recovering this shock, was forced away to a distance from the scene of action. Melos availed himself of this advantage, and with great activity fell upon a part of the infantry, commanded by la Ferté-Senneclerre; cut them in pieces, and took prisoner their general, who was covered with wounds, together with all his artillery. In short the career of the Spanish general was not stopped till the *corps de réserve* presented itself. Already several officers had pressed the baron de Sirot, who commanded it, to retire, declaring that the battle was lost.—“No! no!” returned that brave officer, with a

courageous tone and aspect, it is not lost, for Sirot and friends have not yet fought!" He then continued firm in post, but his courage would have served only to throw greater lustre on the victory of the Spaniards, had not the duke D'Enguien performed prodigies of valour and activity.

He was in pursuit of the enemy, when he heard of the feat of the marshal de L'Hopital. Convinced that the victory depended solely on his cavalry, he rallied them immediately and marching with great rapidity on the rear of the Spanish squadrons, he joins their disembodied squadrons to the remainder of the left wing, throws them into disorder, and totally defeats them. La Ferté Sennecker and the other prisoners are free; the lost artillery is recovered, and that of the enemy added to it.

The Spanish cavalry which, after having been so long victorious, was at last put to flight, fell into the hands of Gassendi who completed its defeat. No more of the enemy's forces remained on the field of battle, except that brave body of infantry which had not yet been engaged. M. de Espenan, who commanded the French infantry, a body that was much inferior in military prowess, and in numbers, had kept off the general action by slight skirmishes, agreeably to the orders of the prince, till victory had declared in favour either of the French or Spanish cavalry.

This infantry stood firmly embodied, in one corps, and remained unshaken amidst the general rout; the duke, who learned that general Beck was at no great distance from the field of battle, with six thousand fresh troops, detached Gassendi with part of the cavalry to oppose his march, and went himself to the head of the rest, to break through those old squadrons whose courage, discipline, and reputation, *VALOUR itself* *after* *stood* APPALLED. Then it was that the famous count Fuentes surpassed even *himself* by his immortal actions. Determined to defend himself to the last breath, he suffered the French cavalry to come up within the distance of fifty paces and then he opened his battalion, which covered a battery of eighteen pieces of cannon, loaded with cartouches. The discharge of these was most dreadful, and was accompanied with such a terrible fire from the musketry, that the horses of the French soldiers, not being able to sustain it, retired in disorder. Had the count de Fuentes been supported by a body of cavalry, he would probably have secured the victory from the duke D'Enguien.

In the mean time, general Beck being expected to arrive at the moment, the minutes were so precious, that the prince had to rally his cavalry, and bring them back to the charge; the success was the same as before; and a third attack was





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more fortunate: at length, however, the *corps de reserve*, which the duke had ordered, being arrived, that brave infantry was surrounded on all sides. Some Spanish officers, seeing no hopes of safety but in the clemency of the conqueror, left their ranks; and, with cap in hand, implored his mercy. The duke advanced towards them to give them his parole and receive their submission, but as he was only a few paces from them, the Spanish soldiers supposed that he was about to renew the attack; their courage returned, and they made a furious discharge. However great the dangers which the duke had encountered for six hours before, they were not equal to that which now threatened him. It must be looked upon as a kind of miracle that he was not even so much as wounded: but the Spaniards were sufficiently punished for this mistake, which the French imputed to treachery; and every man, instantaneously following the suggestions of revenge, fell, without waiting for any farther signal, on the devoted battalions of the enemy. The slaughter was dreadful! in vain did the duke call upon them, with all his might, to spare the vanquished! His soldiers, and particularly the Swiss, bathed themselves in the blood of the enemy: thinking that they could not sacrifice too many victims to their vengeance for the danger to which their general had been exposed. It was not without the utmost difficulty that the duke rescued from their ferocity a few bleeding and half expiring officers. The Spaniards, struck with his magnanimity, flew to him as to their sole refuge. His example at length prevailed, and his people put an end to the carnage. The conquerors and the conquered soon gathered around the hero, and looked up to him with a mixture of admiration and affection. Victory and mercy seemed to add a new lustre to the sublime countenance of the prince; more great, more happy in those moments devoted to humanity, than, when, at the peril of his life, he broke the squadrons and battalions of the enemy.

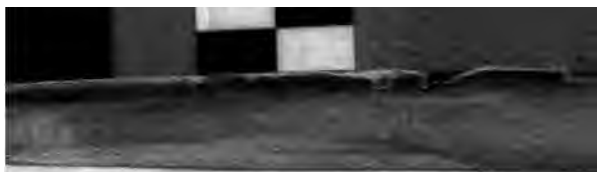
In the mean time, while the field of battle appeared wholly covered with dead bodies; with the wounded, the prisoners, and broken arms every where scattered;—the victorious army, which the duke D'Enguien had already assembled, seemed yet destined to sustain a fresh combat with general Beck. At this instant, however, Gassion arrived, and informed the duke that the terror of the vanquished had been communicated to the troops of the German general, who had retreated with so much precipitation, that he had left part of his artillery behind. Then it was that the duke, satisfied that the victory was complete, fell on his knees, together with his whole army, on the field of battle, to return thanks to the sovereign disposer of empires. *This first duty being discharged, he threw himself on the neck*

of Gassion, and promised him, in the name of the king, the dignity of a marshal of France, which honour he effectually obtained, at the end of the campaign. The other general officers, the intrepid Sirot in particular, la Ferté-Sennecey and D'Espenan, were loaded with caresses and rewards. There was hardly a single officer who did not receive some compliments from the duke. He seemed willing to attribute the whole glory of that great day to those who had no other merit but that of executing his orders, with bravery and success. But notwithstanding the greatness of his modesty, the French and the Spaniards joined in looking upon him as the sole author of the victory. In short, in that battle he seemed to be something more than human. His courage, his intrepidity, his activity seemed to grow with the growing danger. But never did he appear more admirable, than when, after the defeat of the left wing of the Spaniards, instead of giving himself up to the pursuit of the fugitives, he fell upon the infantry, and by that means prevented the dispersion of the troops. This circumstance enabled him to cope with the enemy's cavalry, who, after the defeat of the marshal de La Ferté, thought the victory their own.

Had not the great actions of the duke D'Enguien, on this memorable occasion, been attested by all the respectable evidences of history, posterity would have found it difficult to believe that a young man of two and twenty, who had never before been in any battle, should by his first essay surpass the greatest generals of his age. Such was the idea which the Spaniards conceived of their conqueror, that they despaired of subduing the French while he was at the head of their army.

Indeed, the immense loss which that brave people sustained at Rocroi might well justify their fears. Of eighteen thousand infantry, near nine thousand fell on the field of battle, seven thousand were made prisoners, with their whole artillery, colours, and baggage. Amongst the number of the slain was the count de Fuentes, who was found lying by his brittle, covered with wounds. "Ah! cried the duke D'Enguien, looking upon the body of that brave man, if I had not conquered, I would have died like him!"

Having now followed our young conqueror through the scenes of battle, we should be glad to visit him in the more retired scenes of life, and observe him in his social and domestic character; but for this gratification the historian has afforded slender means; and, probably the MSS. of Condé have contained only the greater actions of the prince, while the more numerous circumstances of his private conduct were unrecorded.



Some instances, however, we have, that present us with a view of the man, divested of the hero.

Gaspar de Coligni, count, afterwards duke de Châtillon, in whom were revived the courage and genius of his ancestors, experienced, in a manner, very interesting to himself, the generosity of the young duke. Angelica de Montmorenci-Boutteville, one of the most celebrated women of her age, made her appearance at court, with such distinguished charms of wit and beauty, that her conquests were universal. The duke D'Enguien and the count de Châtillon, were among the number of her captives; but the latter, reflecting on the superior qualities of his rival, saw only one way of diverting him from the pursuit, viz. to communicate to him the secret of his love, and implore his friendship. The prince, pleased with the confidence of his friend, immediately made a sacrifice of his passion to him. Nay, he did more: for, as the relations of both parties, from different views, opposed an union that was, otherwise, so agreeable to the lovers, he assisted Châtillon in carrying off, and marrying his mistress. Notwithstanding his own passion, he respected the sacred ties of friendship, and the conjugal union, till the duchess de Châtillon, being disengaged by the death of her husband, agreed to receive his devoirs. What renders the merit of the prince's concession greater, is that this lady was the only woman he ever truly loved.

With regard to the duke's military reputation amongst the enemies of France, as well as in France itself, the following circumstance may serve to shew us how effectually it prevailed. When the Spanish general had for some time declined an engagement with the duke, and a Spanish officer was taken prisoner by him, he enquired of the officer the reason why the Spaniards avoided coming to blows, as they were so advantageously posted? It was their design, replied the officer, (who knew not then whose prisoner he was) but when they learnt that the duke D'Enguien was in the advanced guard, they changed their resolution.

Of the duke's personal valour we have, amongst many others, the following high-wrought description. At the siege of Mardick, when the Swiss and English regiments under his command were repulsed, and put to the rout, by a furious sally of the garisson, the duke, who, during that affair, had retired to some distance to dine, being alarmed by the report of the cannon, flew with sword in hand to the scene of action. At the sight of the prince, the Swiss and the English returned to the combat: every thing fell before the duke: the Spaniards were cut to pieces in a moment, without the escape of a single man;—so great was the terror with which his very name,





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that echoed from side to side, had inspired the enemy ! It was at that instant he was met by the count de Buffi-Rabutin, in whose Memoirs we find an account of this affair : never, says the writer, could the imagination of a painter describe Mars in the heat of battle with such force and energy ! The duke was covered with sweat and dust and smoke. His sword-arm was bathed in blood to the elbow. Fire darted from his eyes, and death flew before him. Buffi, alarmed to see the blood streaming from him, asked if he was wounded ? “ No ! no ! said he, it is the blood of these poltroons ! ”

In the year 1647 the prince of Condé died, and the duke D'Enguien, being about twenty six, succeeded to the title. In this new capacity, the historian gives us a general view of his character. The prince of Condé, says he, was no sooner admitted into the regency, than he gave proofs of that uncommon and superior genius, by virtue of which one man is born to command another. He had a quick penetration, a natural sagacity, a large fund of acquired knowledge, a just conception, and an almost incredible firmness. His application, at an age when he was surrounded by pleasure and glory, was indefatigable, and his capacity so great in every thing that related to the conduct and œconomy of war, politics, the administration of justice, the finances, commerce, sciences and arts, that one would have thought his whole time had been devoted to each of these objects, whereof one only can seldom be sufficiently understood by others, during the course of a long life. The heroism of his soul added new force to his talents. With boundless zeal for the glory of France, sensible only to that reputation which results from great actions, and to that delicate applause which virtue receives from the brave, affable with dignity, polite to all, of the firmest veracity, the truest magnanimity, and the most inviolable faith, Condé detested the subtleties of cunning. He was accustomed to say that finess was the resource of base and weak minds ; that the greatest art was to be void of art ; that a man might possibly deceive others for a time, but that the discovery of dissimulation was always attended with shame and confusion. He asserted that there was but one means of acting with security and honour in the commerce of life, and the œconomy of business ; and that was to conduct ourselves with candour, rectitude and truth. Thus distinguished, and thus accomplished ; with such talents, such knowledge, and such elevation of soul, is it to be wondered at if all Europe looked upon him as a person no less qualified to govern than he was to conquer ! These great qualities, however, were attended with defects : he was charged with too great a propensity to railery, haughtiness, inequality and impatience, the fire of his disposition, and

and his genius might have destroyed itself, had he not applied it to the most laborious toils of war, the administration of government, and the sciences. His firmness would sometimes degenerate into obstinacy. Incapable of disguise, he looked upon compliance as too low a means to effect what he desired. If he liberally praised the great actions and services of others, he also condemned their faults with bitterness, and without reserve. Thus his frankness, the noblest of all virtues, drew upon him as much enmity, as his power and reputation had excited envy. The pride of his soul, which rendered him incapable of submission, or of being governed by others, deprived him more than once of the advantage of receiving salutary counsel. Had a little more equality, gentleness and moderation, fewer extravagances and less impetuosity, had these come to his share, neither ancient nor modern history, could have produced an hero to be compared with Condé. He only wanted the virtues of a common man, to be superior to all mankind.

We shall close this account of the prince of Condé with a short but singular relation, which the historian has given us of a love affair, in which Condé was engaged, while he was only duke D'Enguien. The love of glory, says Mr. Desormeaux, seemed to have the sole dominion of his ambitious soul. Other passions seldom found their way to him, except in the inactivity of the winter, and during the cessation of arms. He affected to triumph over that softer passion, to which other warriors give themselves up so freely. His insensibility, however, did not last always: soon after his marriage, he was smitten with the charms of Mademoiselle du Vigean, who had great beauty, a graceful manner, and a cultivated mind. His passion carried him so far, that he formed a design of annulling his marriage with Mademoiselle du Bréré, alleging that it had only been contracted by compulsion. In this, however, he was overborne by the prince his father. Yet his passion seemed to increase in proportion to the obstacles it met with, till a violent sickness, with which he was seized, after the battle of Nort-Lingue. Then it was, that his love totally left him, with a prodigious quantity of blood, that was taken from him. The change was so entire, that, after his recovery, he scarce retained the slightest remembrance of an object, whom, before, he had loved to excess.

This method of our historian's accounting for the annihilation of love, is perfectly curious and philosophical. The French ladies, if Mr. Desormeaux's observation be true, ought to be very careful how they suffer their lovers to bleed; and the physicians of that nation, so remarkable for evacuating the human body of its vital fluid, should consider, that, when they are opening a vein, they may be piercing a lady's heart.

But

But let us enquire how Mr. Deformeaux disposes of poor M<sup>lle</sup> demoiselle de Vigean, after this catastrophe, wherein 'love bled her.' One may easily suppose, says he, that her grief must be very great. Indeed, she was ready to sink under it: but being soon after undeceived, with regard to the pomp of grandeur, and the indulgence of the passions, she concluded that God only could fill the heart which had been so long occupied by Duke D'Enguien. She immediately buried herself in a convent of Carmelites; where she made atonement, by the rigours of law and the severest penance, for the high hopes she had conceived.

The second volume of this history (whereof there are more, that will conclude the work, in the press) contains a full account of the troubles in France, during the minority of Lewis XIV. the causes of the civil wars, the imprisonment of Condé, and his enlargement.

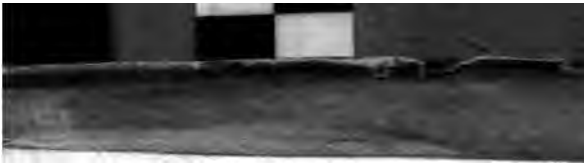
*Bibliothèque des Artistes et des Amateurs: ou Tablettes Analytiques Methodiques sur les Sciences et le Beaux Arts, &c.* Par l'Académie de Peinture, et de Sculpture, de la Reine.

The Library of Artists and Lovers of Arts: or Analytical Methodical Tables of the Sciences and Polite Arts, &c. 3 Vols. 4to. Paris, 1766. Imported by T. Davies.

THE great number of expensive books on Arts and Sciences, which, in the kingdom of France, are daily issuing from the press, would naturally lead one to imagine, either that the French are a very rich and studious people, or that their authors and booksellers must infallibly be ruined; if we did not reflect that the present universality of their language insures them a sale for their books, far more extensive than can be expected by writers of any other nation. The three volumes now before us comprehend but a small part of the Author's plan, so that all probability they will extend to a very considerable number. With regard to their contents, as the Author is confessedly farther acquainted with the arts than as a man of universal reading, nothing is to be expected which is not to be found in the works of those who have expressly written on the various subjects of which he treats. The work is in short a mere compilation; there is however something so whimsical and new in his method, that possibly a farther account of this *Bibliothèque des Arts* may afford some amusement.

On opening the first volume we are presented with an allegorical frontispiece, in which we behold a bust of Lewis XV. which a chaplet of laurel is supported by Apollo and Wisdom. The king (says our Author in his explication of this





in an especial manner protects the sciences and the polite arts, and causes them to flourish in his kingdom: the divinities render him the homage he deserves.' O rare Lewis the Fifteenth! N. B. The Abbé is preacher to the queen.

In order to give our Readers a perfect idea of this new systematical method of teaching the arts and sciences, we shall translate, from the preface, that part in which it is explained. 'By the simple explication, says our Author, and natural division of the terms unity, binary, ternary, quaternary, septenary, and duodenary, the sciences and polite arts are developed, analyzed and demonstrated, if I may so express myself. Each science is uniformly divided into 1, 2, 3, 4, 7, and 12, like a genealogical chart, so as to comprehend every thing that is most known and most abstracted.

*Unity* signifies one. The simplicity of its expression, and that of the term by which it is signified, is the true character by which we conceive *unity*. Every science hath its *unity*; first chapter. This *unity* is the primitive, primordial knowledge: for example, in arithmetic it is the *number*; in chronology, it is the *time*; in astronomy, the *heavens*, and so of the rest.

*Binary* signifies *two*; that is a twofold knowledge, the parts of which are so perfectly united, that the first discovers and explains the second. Every science hath its *binary*, which is always the second chapter: for example, in arithmetic it is *quantity* and *quality*; in chronology, it is *astronomical year* and *civil year*; in astronomy, *star*, *planet*, and so on.

*Ternary* signifies *three*; that is, a division into three parts, so methodically distinct, so universally acknowledged, so specifically drawn, that it cannot possibly be altered. Every science hath its *ternary*, which will always make the third chapter: for example, in arithmetic it is pounds, shillings and pence; in chronology it is past, present, and future; in astronomy, it is the three systems, viz. *Ptolemaic*, *Tychonic*, and *Copernican*; or stars *diurnal*, *nocturnal*, *participant*; or *fixed*, *moveable*, and *common*, &c.

*Quaternary* signifies *four*, that is to say, the root and the commencement of every number; for, adding together 1, 2, 3, 4, the product is 10, from which number the Hebrews, the Greeks, the Latins, and every other people, recommence with the unit thus, 11, 12, &c. 100, 200, &c. 1000, 2000, &c. There are also four elements which compose the vast universe. The sciences are naturally resolved into *four* first principles, and thence are methodically divided into four parts: for instance, we compare the four parts of music to the four elements. The base represents the earth; the tenor, the water, which, with the earth, makes one globe, in like manner as the tenor is nearly the same with the base, for when that rests the other performs

forms its office. The counter-tenor is analogous to the air, because it easily insinuates itself into every part, having the same relation to the treble as the tenor to the base. Lastly, the treble is compared to fire, because it moves with greater rapidity than the rest. Every science hath its *quaternary*, which will always be the fourth chapter. Example: the four first rules in arithmetic, viz. addition, subtraction, multiplication, and division; in chronology, the four seasons of the year; in astronomy, the four cardinal points, &c.

*Septenary* signifies *seven*, which is the product of the simple and natural addition of the ternary and quaternary: three and four make seven. But it hath been the opinion of the greatest philosophers and divines, that seven is a number rendered sacred in holy writ and the religion of the Jews, by a number of mysterious circumstances and events. I shall not dive to the bottom of this matter; but content myself with telling you, that the sciences and polite arts have parts which are essentially composed and divided into seven, (so the Author chuses to express himself) a division in which all authors have agreed. Example: the 7 notes in music; seven chords, seven modulations of the common gamut; the seven principal stars in astronomy, viz. Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon\*; in chronology, the seven days of the week; the seven ages of the world; the seven liberal arts; seven mechanical arts, &c.

*Duodenary* signifies *twelve*, which number takes its origin from the multiplication of the quaternary by the ternary; thus, 3 times 4 is 12. The arts and sciences also enjoy this number, of which indeed they are essentially composed. Example: the 12 signs of the zodiac in astronomy; the 12 months of the year in chronology; the Pythagorean table in arithmetic and algebra; the 12 algebraical signs; in music, the 12 movements varied in every tune, the 12 divisions of the parts to count the time, the 12 marks of the time of all music, the 12 minor and 12 major modulations, &c.

This will be sufficient, we presume, to give the Reader an idea of our Author's plan; which we shall now proceed to illustrate by an example.

#### F A B L E.

The ancient people, born in a climate under the dominion of imagination, and guided by the poets, entrusted the precepts of religion, the discoveries of philosophy, and the truths of history, to fictions frequently destitute of probability. Meanwhile this species of instruction perpetually confounds physics with

\* If such be our Author's system, his article of astronomy will probably be a droll one.

theology.

theology, fable with history, and poetical deities with the true God.

*Unity*: Chaos.

*Binary*: Nature, Cybèle.

*2d Binary*: the Lares, the Penates.

*Ternary*: the three empires of the world, viz. Jupiter, or heaven and earth; Neptune, or the sea; Pluto, or hell.

*Quaternary*: Osiris, or Vulcan, or fire; Iris, or Juno, or air; Orus, or Thetis, or water; Serapis, or Ceres, or earth.

*Septenary*: the seven grand deities, viz. Saturn, Jupiter, Mars, Apollo, Venus, Mercury, Diana.

*Duodenary*: the twelve little deities, viz. Genius, Vesta, Pallas, Proserpine, Bacchus, Pan, Cupid, Esculapius, Janus, Verumnus, Sylvanus, Priapus.

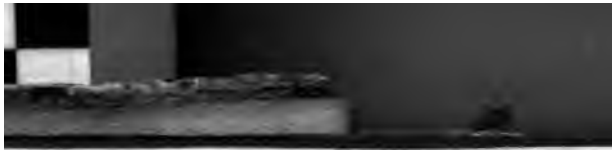
*2d Duodenary*: the twelve inferiors, viz. Bellona, Eolus, Pluto, Momus, Iris, Flora, Pomona, Themis, Hebe, Ganemede, Helen, Castor, Pollux.

In this method our Author first exhibits a general plan of his subject, and then proceeds to the particular history of the several personages above specified, in the order in which we here behold them. This article is borrowed from Moreri, Banier, and other French writers.

The arts and sciences contained in these three volumes are grammar, fable, rhetoric, agriculture, philosophy or wisdom, infernal mythology, arithmetic, writing or penmanship, architecture, and printing. With regard to the article of penmanship, we cannot help declaring it to be a very indifferent one, the several specimens on copper-plates, in which the excellence of such an article ought principally to consist, being extremely bad; insomuch that they hardly contain a single letter, which a judge of writing would deem a good one. Possibly indeed this may not be the fault of the Author, if it be true, as we believe it to be, that there is not, at this time, a good penman, in any part of Europe, except in this kingdom. There was a time when the Dutch might boast a few excellent penmen; but they seem at present to have lost the art.

The article of printing is a very copious one, and no wonder, since it comprehends an infinity of matter on all the various languages in the known world. Speaking of the English: 'This language, says he, is become extremely polished and expressive since it hath been enriched with the beauties of other modern languages. The many excellent writings, of all kinds, which have been produced by the English, have rendered their language interesting and necessary to the learned: so that, we now find as many Frenchmen who understand English, as Englishmen that are acquainted with the French. The taciturn and reserved character of the English nation, naturally leads them





to the study of abstruse sciences, in which they succeed. They have appeared among them men of great genius, and in general the French do not any where find rivals more worthy of them. It is pity they do not succeed equally in works of genius; but doubtless their vicinity to the French will in time prove a means of correcting that air of ferocity observable in their theatrical pieces, which they brought from the northern extremities of Saxony and Scandinavia.

Yes, Monf. l'Abbé, your prediction is already in part accomplished. We have profited by our vicinity to the French nation. We have lost that air of ferocity of which you complain and with it all that sterling genius of which you have no conception; witness our modern tragedies, as regular and as dull as any you can boast.

He next proceeds to speak of our orthography and pronunciation; but unluckily happens to have borrowed his material from some obsolete author, who knew very little of the matter. *H*, says he, after a *w*, is pronounced as if it stood before it; thus, *houn*, *houitch*, *houat*, for *when*, *which*, *what*. *Gh* take the sound of an *f*, as in *alibough*, *gaughe*, which are pronounced *altouf*, *gofe*.

Our Readers, we presume, will from these examples be enabled to judge sufficiently of a performance which seems to have no other merit than what may be thought to consist in the singularity of the plan.

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*Demonstrations Elementaires de Botanique, a l'Usage de l'Ecole Royale Veterinaire.*

Elementary Demonstrations of Botany, for the Use of the Royal Veterinary Academy. 8vo. 2 Vols. Lyons, 1766.

THE first intelligence we remember to have received concerning this extraordinary academy, established by royal authority in the city of Lyons, was from a book published somewhat more than a year ago, under the title of *Matiere medicale raisonnee*, &c. by M. Bourgelat, chief of the said academy; who, from that performance, appears to be a man of considerable merit: he was formerly equerry to the king. But of all the royal institutions we have ever known, this, for the instruction of youth in the art of curing the diseases incidental to the brute creation, is certainly the most extraordinary. We would not, however, by the term *extraordinary*, be understood to condemn the institution: on the contrary, we acknowledge it to be the result of a truly noble idea, and extensive benevolence of heart, worthy the imitation of all Europe. Happily indeed for themselves, the brute part of the creation are exempt from numerous



merous train of acquired disorders to which the *rational* are liable; their ailments nevertheless are many, and frequently within the power of art: but, alas! they have rarely the good fortune to be treated with any degree of propriety. Their doctors, as they are called, from a total ignorance of anatomy, the animal oeconomy, and the *materia medica*, are constantly mistaking their diseases, and misapplying the means of relief. How laudable then is the establishment of a seminary for the instruction of a set of men, who, in the present state of things, are of so little benefit to society! But if we are surprised at the plan, we are yet more astonished at the spirit and abilities with which it is carried into execution! From the preface to the above-mentioned *Materia Medica* we learn, that *that* book was not the tenth part of those intended to be published for the veterinary students. The introduction to botany now before us we take to be the second book published with the same intention: whence it should seem, that these young farriers are to be properly instructed in every branch of the medical art. But there is yet another very great and very universal advantage, which may not at first occur, but which will necessarily be the consequence of this royal foundation; we mean, the benefit which the people themselves may expect from a number of men, thus instructed in the true principles of the art of healing, being dispersed through the remote parts of the kingdom, where no assistance, or worse than none, was to be had; there being a very strict analogy between the natural diseases, if we may so call them, of men and brutes.

The first volume of these *Demonstrations* begins with a short sketch of the history and general principles of botany; in which, having first mentioned the most considerable systematical writers, 'We propose, says the Author, to confine ourselves to the two methods which are most generally adopted, and to the most general principles. We shall endeavour to convey an idea of the Linnean system, his plan and execution; but we shall develop more amply that of Tournefort, which hath been adopted in the arrangement of our demonstrations, for two reasons. *1mo*, Because, being confined to a small number of plants, his method is more simple, easier to comprehend, and less difficult to explain in our language. *2do*, Because, it being necessary that the order of our demonstrations should coincide with that of the garden in which they are made, the distinction of trees and herbs, by Tournefort, is better adapted to a garden than the sexual system, which, following nature, places the burnet at the foot of the oak.' And might not our Author have added a third reason, namely, because Tournefort was his countryman? What progress the Linnæan system may have made in other parts of France, we know not; but we are assured that in Paris the writings of Linnæus are hardly known,



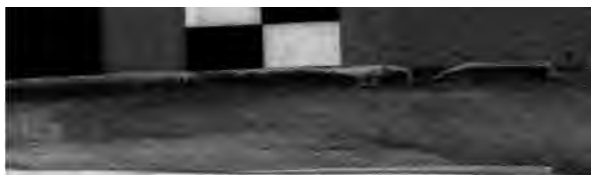
at a time when the rest of Europe have universally adopted his system.

Our Author next proceeds to explain the general botanic characters, and the parts of fructification. He then considers the principles on which the various systems of authors are founded, which gradually leads him to the particular explanation of those of Tournefort and Linnæus; and to render them perfectly intelligible to his pupils, he subjoins an example of the method of investigation, according to each system. We shall translate that of the Linnæan, as a specimen of the perspicuity which runs through the whole book.

‘Suppose, says our Author, for example, that meeting with the *linum*, flax, for the first time, I am curious to know what plant it is? Already instructed in the principles of the sexual system, I gather several specimens of the plant, taking care that they are furnished both with flowers and fruit. The first appearance of the parts of fructification, on which the system is founded, immediately inform me that it doth not belong to the 24th class. I observe in every specimen that there are both *stamina* and *pyllilla*; therefore it is hermaphrodite, and consequently belongs neither to the 23d, 22d, nor 21st class. I now examine the *stamina* more particularly, and find that they are not attached to the *pyllilla*, and that they occupy their proper place in the *receptaculum*; therefore it does not belong to the 20th class. I observe further, that the *stamina* are not in any way united, and thence conclude that it is neither of the 19th, 18th, 17th, nor 16th class. On comparing the *stamina* with each other, I find them to be all nearly of the same size; therefore I shall not find it either in the 15th or 14th class. So that I am to be determined by the number of the *stamina*, which characterizes the 13 first classes. I count them, and find that there are five. My plant therefore is of the class *pentandria*: so that I have now reduced it to one of about 200 *genera*, instead of 1100. Having thus determined the class, the next question is the order? Recollecting that in this class the orders are determined by the number of *pyllilla*, I observe the *stylus* down to its base, and find them to be also five in number. My plant therefore is of the order *pentagynia*: so that I have now reduced it to one of the ten *genera* contained in this order. I now run over the characters of these ten *genera*, comparing them as I go along with the plant in my hand. I come to one, the generic character of which is calyx pentaphyllus, *petala* 5, *capsula* 5-valves 10-locularis. *Semina* solitaria, all which circumstances agreeing exactly with the plant before me, determines it to be a species of the *linum*.’

Our Author proceeds in the next place to consider the external organization of plants, whence result their specific distinctions





tions; their leaves, *fulera*, trunc, root, *hybernaculum*, internal organization; and concludes this first part of his work with a chapter containing more particular considerations on the principles of specific distinctions adopted by Tournefort and Linnaeus. To this introduction is subjoined instruction concerning the method of gathering and drying plants relative to the formation of an *hortus ficcus*, and their use in medicine.

The second volume of this work contains the description of the most common plants, disposed according to Tournefort's method. The Author's manner will be best understood by an example:

*Le MUGUET :*

*Lilium convallium album.*

*Convallaria majalis. L.*

*Allem. Thal-lilien. Angl. Lillies of the valley.*

*Fleur. Monopetale, companiforme, decoupee en 4 ou 5 segm.*

*Fruit. Spherique, mou, rouge, remplie de pulpe & de semences dures, entassees les unes sur les autres.*

*Feuilles. Elles sont pour l'ordinaire au nombre de deux, ovales, lanceolées, radicales, & s'embrassent par leur base.*

*Racine. Horizontale, noueuse, traçante.*

*Port. La tige est nue, elle s'élève à un demi pied, porte plusieurs fleurs disposées en grappes & rangées d'un seul côté.*

*Lieu. Dans les bois. 4.*

*Propriétés. Les fleurs sont d'une odeur penetrante, tres agreable, d'une saveur un peu amare. Elles sont attenuantes, antispasmodique, & tiennent le premier rang entre les cephaliques.*

*Usages. L'on se sert des fleurs, & rarement des racines. On en distille une eau simple qui se donne pour l'homme a la dose de  $\mathfrak{z}$ iv. Les fleurs reduites en poudre se prescrivent a la dose de  $\mathfrak{z}$ i. & pour l'animal la poudre de  $\mathfrak{z}$ is à  $\mathfrak{z}$ i.*

The description of each plant being thus particular, it is easy to conceive that this volume, though pretty bulky, contains no very considerable number. Upon the whole, however, it is a useful book, being executed with care and judgment.

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*Le Philosophe Ignorant ; i. e. All Philosophers ignorant. 8vo. 1766.*

**V**OLTAIRE is the reputed Author of this work; and indeed, it is strongly marked with the character of many of his productions. Like most of the hashes which he has lately served up to the public, it is composed of sceptical doubts, oblique hints, and illiberal sneers at revealed religion; some smart reflections upon the absurd principles and conduct of certain  
*APP. vol. xxxv. N n modern*

modern philosophers and divines, a very moderate portion of knowledge, with not a few misrepresentations, and a gentle sprinkling of wit and pleasantry. The entertainment is indeed admirably suited to the taste of wits, libertines, idlers in literature, pretty fellows, free-thinkers, and who call themselves men of taste.

Various subjects are started, and treated in a very superior manner; such as, the weakness and ignorance of man, science, human liberty, the narrow limits of the human understanding, eternity, infinity, supreme intelligence, plastic fictions. Spinoza, Bayle, Locke, Newton, Hobbes, Confucius, &c. &c. &c. In the manner of the Composition, it is of that easy sprightly kind, which distinguishes Voltaire's writings, and has many marks of genius and inattention. The first sentence is as follows:—*Qui es-tu? D'où viens-tu? Que fais-tu? Que deviendras-tu? c'est une question qu'on doit faire à tous les êtres de l'univers, mais à laquelle nous ne répondons point.*—It is obvious, that there are two blunders in this first sentence. The author puts four questions, and calls them only one. These questions, he says, ought to be asked of every being in the universe; he does not say that they are asked; if they are not asked, therefore, there is no ground for wonder at their not being answered.—We mention this, however, as an instance of inaccuracy only, and shall now proceed to translate some of his doubts, as he calls them, for the entertainment of our Readers.

*The Weakness of Man.*

‘I am a weak animal. At my birth, I have neither strength nor knowledge, nor instinct; I cannot even crawl to my mother's breasts, as all the quadrupeds do; I acquire strength only in proportion as I acquire strength, and when my strength begins to unfold. This strength increases in me, till a certain period, when, being incapable of any farther increase, it declines every day. This power of conceiving ideas, likewise rises to its height, and then declines gradually and insensibly.

‘What is this mechanism, which strengthens my faculties from day to day within certain limits? I know not. And those who have spent their whole lives in enquiries concerning this cause, know nothing more of it than I do.

‘What is that other power, which makes images enter my brain, and preserves them in my memory? Those who are vain for their knowledge have sought for it in vain; we are all ignorant of first principles, as we were when in our cradles.

What an imperfect view is this of the weakness of human nature; and, in some respects how unjust! And when I think upon it, that can be said, what does it amount to?



and what valuable purposes can it serve? It is no difficult task for a writer of our Author's genius and sprightly fancy, to declaim upon such a subject as this, and it is obvious with what view he does it. The real friend to mankind, however, instead of labouring to give them mean and debasing ideas of their nature, endeavours to give them exalted notions of its importance and destination; to touch those generous springs of action which the original parent mind has implanted in the human breast; and to inspire them with a noble and god-like ambition. How different from this is the general aim and tendency of Voltaire's writings; and in this view, how contemptible must he appear in the eyes of every virtuous and good man, notwithstanding his sprightly sallies of imagination, his original strokes of wit and humour, and his lively and agreeable manner of writing!—But to proceed.

*One supreme Artist only.*

‘Great part of mankind, observing physical and moral evil diffused over this globe, have imagined that there are two powerful Beings, one the Author of good, the ~~other~~ the Author of evil. If such Beings exist, they must exist necessarily in the same space, and must therefore penetrate each other, which is absurd. The idea of these two hostile powers, can only derive its origin from those examples which strike us here on earth: we see men of gentle, and men of savage dispositions, useful and pernicious animals, good masters and tyrants. In like manner, it has been thought, that there must be two opposite powers, which preside over nature; but this is only an Asiatic romance. Through the whole of nature there is, manifestly, an unity of design; the laws of motion and gravitation are invariable, and it is impossible that two supreme Artists, entirely opposite to each other, should establish the same laws. This alone, in my opinion, overthrows the Manichean system, and there is no occasion for large volumes to shew the absurdity of it.

‘There is therefore one only supreme and eternal power, with which every thing is connected, and on which every thing depends; the nature of which, however, is incomprehensible. Saint Thomas tells us, *that God is a pure act, a form, which has neither genus nor predicate, which exists essentially, participatively, and nuncupatively.* When the Dominicans were masters of the Inquisition, they would have burnt any man who should have denied these fine things; as for me, I should not have denied them, but I should not have understood them.

‘I am told that God is a simple Being. I humbly confess that I do not understand the meaning of this. I do not indeed attribute to him gross parts which I can separate, but I cannot conceive, how the Principle and Lord of every thing which exists in ~~extension~~, should not be extended. Simplicity, strictly



be distilled, can a purer spirit be drawn from them, than the exordium to the laws of Zaleucus?

*Subdue your soul, purify it, banish every criminal thought. Do not imagine that the Deity can be properly served by the vicious; do not imagine that he is like weak mortals, who are flattered by praises and magnificent presents; it is virtue alone can procure his favour.*—This is the summary of all religion, and of all morality.

*Of Epicurus.*

College-pedants, and petty pedagogues have imagined, in consequence of some pleasantries of Horace and Petronius, that Epicurus taught pleasure both by precept and example. Epicurus, during his whole life, was a temperate, wise, and just philosopher. At the age of twelve or thirteen years, he gave marks of an uncommon degree of understanding; for when the grammarian, who instructed him, repeated to him that verse of Hesiod, wherein it is said, *that Chaos was produced the first of all beings*: Epicurus asked, And pray, who produced Chaos, if Chaos was the first? I know nothing of that, replied the grammarian, none but the philosophers can answer that question. I will have recourse to them, therefore, said Epicurus, for a solution of it; and from that time, till the age of seventy-two, he cultivated philosophy. His last will, which Diogenes Laertes has preserved entire, discovers a soul full of tranquillity and justice; he enfranchises such of his slaves as he thought deserved it; he recommends to his executors to set those at liberty, who should render themselves worthy of it: no ostentation, no unjust preference! it is the last will of a man, whose whole conduct in life was governed by reason. He was the only one of all the philosophers, who was beloved by all his Disciples, and his sect was the only one where love prevailed, and which was not divided into several others.

After examining his doctrine, and all that has been written both for and against him; it appears evident, that the whole amounts to no more than the dispute between Malbranche and Arnaud. Malbranche acknowledges that pleasure makes a man happy, Arnaud denies it; the dispute is merely about words, like many other disputes, into which philosophy and divinity introduce obscurity and uncertainty.

*Of the Stoics.*

If the Epicureans rendered human nature amiable, the Stoics rendered it almost divine. Resignation, or rather an elevation of soul, to the supreme Being; contempt of pleasure, contempt even of pain, contempt of life, and of death, inflexibility in justice: such was the character of the true Stoics; and all that can be said against them is, that they discouraged other men.

*Socrates.*

‘ Socrates, who did not belong to their sect, shewed that it was impossible to carry virtue so far as they did; and at the same time belong to any party; and the death of this martyr, is the eternal disgrace of Athens, though she repented of it.

‘ The Stoic Cato, on the other hand, is the eternal honour of Rome. Epictetus in bondage, is, perhaps, superior to Cato; because he is always contented with his condition. I am, says he, in that situation wherein it has pleased providence to place me; to complain of it, is to complain of providence.

‘ Shall I say, that the emperor Antoninus was even superior to Epictetus, because he triumphed over more temptations, and because it was much more difficult for an Emperor not to be corrupted, than for a poor man not to murmur? Read the thoughts of the one and the other; the Emperor and the Slave will appear of equal dignity.

‘ Shall I dare to mention the Emperor Julian on this occasion? He was mistaken in many of his opinions; but in regard to morality he certainly was not mistaken. In a word, none of the philosophers of antiquity were more desirous of rendering men happy.

‘ There have been persons among us, who have said, that all the virtues of these great men were only splendid sins. O that the earth were covered with such sinners!

*‘ Philosophy is virtue.*

‘ There were Sophists, who were to Philosophers, what monkeys are to men. Lucian laughed at them, and the consequence was, that they were despised. They were very like the mendicant monks in our universities. But let us never forget that all the philosophers have given great examples of virtue, and that the Sophists, nay, even the Monks, have respected virtue in their writings.

*‘ Of Æsop.*

‘ I shall place Æsop among these great men, and even at the head of them, whether he was the Pilpay of the Indians, the Lokman of the Persians, the Akkim of the Arabs, or the Hacam of the Phenicians; this is of no importance: I find that his fables have been highly valued by all the oriental nations, and that their origin is lost in an unfathomable antiquity. They have taught almost all our hemisphere. They are not collections of fastidious sentences, which tire rather than instruct the Reader; they are truth itself with the charms of fable. All that modern languages have been able to do, is to embellish them. This ancient wisdom is simple and naked in the original Author.—What do all these fables teach us? To be just.

*‘ Of the peace which sprung from Philosophy.*

‘ Since all the Philosophers had different opinions, it is evident that opinion and virtue, are very different in the natures. Whether



they did or did not believe that Thetis was the Goddess of the Sea, whether they had or had not faith in the war of the Giants, the golden age, the box of Pandora, the death of the serpent Python, &c. these doctrines had nothing in common with morality. What deserves admiration in Antiquity, is, that their Theology never disturbed the public peace.

Questions.

‘O that we could imitate antiquity! O that we could be persuaded to do, in regard to theological disputes, what we have done, at the end of seventeen centuries, in regard to the *belles-lettres*!’

‘We have forsaken the barbarism of the Schools, and returned to the fine Writers of Antiquity. The Romans were never so absurd as to think of persecuting a man, because he believed a *vacuum*, or a *plenum*; because he imagined that accidents might subsist without a *substratum*; or because he explained a passage of an Author in a different sense from others.

‘We have recourse every day to the Roman jurisprudence; and when we want laws, (which is often the case) we go and consult the Code and the Digest. Why not imitate our masters in their wise toleration?’

‘Of what importance is it to the state, whether the opinions of the *Reals*, or the *Nominals* prevail, whether we believe in *Scotus*, or in *Thomas*, in *Oecolampadius*, or in *Melancthon*, &c? Is it not evident that the true interest of a nation has no more concern with this, than it has in a good or bad translation of a passage from *Lycophron* or *Hesiod*?’

These specimens of our Author’s manner of treating the subjects he writes upon, are sufficient to give our Readers a just idea of the merits of his performance, and to convince them how easy a matter it would be for a writer, even of moderate abilities, to multiply volumes upon such topics.

The reflections, which are proper to be made on such writings, must necessarily occur to every discerning Reader. One thing, however, we cannot help mentioning;—Voltaire, and some other modern infidels of great name; take frequent opportunities of asserting, and that roundly, and without any manner of hesitation, that there was no such thing among the ancients, as persecution for religious opinions. Now every one who is conversant with antient history, knows that this is absolutely false, and can produce striking instances in support of the contrary. Are such assertions, therefore, to be charged to ignorance, or to wilful misrepresentation?



*Recherches sur l'Origine des Découvertes attribuées aux Modernes, &c.* i. e. An Inquiry into the Origin of the Discoveries attributed to the Moderns, wherein is demonstrated that our most celebrated Philosophers have been indebted to the Antients for the greatest Part of their Knowledge; and that many important Truths concerning Religion were known to the Sages of Paganism. By Mr. Dutens. 2 Vols. 8vo. Paris, 1766.

**T**HOUGH the very ingenious Author of this work treats of a matter which was the occasion of much dispute, both here and in France, during the last century, and on which much was wrote by Perrault, Fontenelle, Sir William Temple, Wotton and others, yet he esteems his present work, as new in its kind, and in the manner of treating his subject; their productions having been, as he observes, rather florid declamations, than reasonings founded on sufficient proofs: the only work which he has met with, resembling his own, being that of Almeloveen, intitled *Inventa Nov-antiqua*; but that treats only of medicine, which makes a very small part of the object of the present inquiry. Even the treatise of Polidore Virgil, *De rerum inventoribus*, has, he says, been of no use to him on account of the subtleties with which it abounds, its omissions and inaccuracy. Our Author's work is distinguished from all others on the same subject by the extensiveness of the plan, and the multitude of quotations from the antients, which are printed in the manner of notes, as so many vouchers for the text. Those from Greek authors have a Latin translation subjoined. The substance of the quotations is likewise to be found in the text, where it may be thought our Author sometimes modernizes them too much; that is, translates them too freely, in order to accommodate them to modern systems.

Mr. Dutens begins his work with an account of Descartes's method of philosophising, and shews that even his famous *Regulæ Philosophandi*—a kind of *philosophical leading-strings*—are not of his own, but Aristotle's manufacture: nay, such predilection does Mr. D. shew for the antients, even at his out-set, that he is loth to leave a poor modern in the quiet possession even of an absurdity, but lays in a claim of pre-occupancy for his favourites. Descartes ridiculously undertook to prove his *own existence* to himself, and gloried in having at last accomplished it, by his famous syllogism, *cogito, ergo sum*; but St. Augustine, we are here told, had been beforehand with him in the important discovery of a method of enabling a man to prove this truth by the aid of *dialectics*.

Descartes's cat was as fully possessed with a belief of her own existence as either the saint or her master, though she knew not  
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the force of a syllogism. All three believed their own existence in spite of their teeth. Some philosophers have indeed doubted the existence of every thing else; but even on that supposition, the finest battering train of syllogisms that ever was brought into the field of metaphysics, though it were ever so well served, would never be able to demolish their doubts.

Mr. D. next proceeds to shew how much Locke is indebted to Aristotle and the Peripatetics, and particularly to the Stoics, as their doctrines are delivered down to us by Sextus Empiricus, Plutarch, and Diogenes Laertius, for his best notions concerning the manner in which the soul acquires her ideas. Descartes and Leibnitz are next introduced as having taken the contrary doctrines of *innate ideas* from Plato. Our Author here and elsewhere shews his perfect freedom from any attachment to particular sects or countries—*Tros Rutiliusve fuat*, &c. According to him, Descartes and the other patrons of innate ideas could not even err without the help of Plato; nor Locke, the opposer of that doctrine, be in the right, if Aristotle and the Peripatetics had not been in the right before him.

Our Author treats, in his third chapter, of the sensible qualities of bodies, and traces matters *ab ovo usq.* He mounts up to times prior to the Trojan war, and there finds the first rudiments of that extraordinary opinion with which Bishop Berkeley astonished the modern world, concerning the non-existence of bodies. Moschus, the Phœnician, we are told, laid the foundations of the corpuscular philosophy. After him Democritus began to strip bodies of their sensible qualities; but it was his disciple Protagoras who gave matter the *coup de grace*, and fairly drove it out of the world. The quotations from Sextus Empiricus, who has delivered down to us the opinions of Protagoras, are very much to the purpose, particularly that in page 53, note b. Γινέσθαι τοιούτων, καὶ αὐτῶν, τῶν ἐν ἡμῶν κρήτοριον ὁ ἀνθρώπος· πάντα γὰρ ἡ φαίνομενα τοῖς ἀνθρώποις, καὶ εἶναι. τὰ δὲ μὴ ἐνὶ ἡμῶν ἀνθρώπων φαίνομενα, οὐδε εἶναι. *Est ergo, secundum ipsum, homo criterium rerum quæ sunt. Omnia enim, quæ apparent hominibus, etiam sunt: quæ autem nulli hominum apparent, ne sunt quidem.* [Sext. Empiric. Pyrrhon. Hypotypos. Lib. 1. Sect. 219.] Mr. D. might have taken notice, had it occurred to him, of the striking conformity between this passage and the following one of Berkeley: *The several bodies then, that compose the frame of the world, have not any subsistence without a mind; their esse is to be perceived, or known: and as long as they are not perceived by me or any other thinking being, they have no shadow of existence at all.* [Berkeley's Principles of Human Knowledge.]

It is not wandering from the present subject, (though it is foreign to the scope of Mr. D.'s book) to observe that Dr. Reid, has lately, in his *Inquiry into the Human Mind*, taken great pains

to restore the material world to that existence from which it had been excluded by these annihilators : but for this purpose he is drove to the necessity of setting up a new principle in the mind, by the operation of which, he affirms that a conception and belief of the existence of external things immediately and unavoidably follow our sensations : or, in other words, that our sensations, though they by no means resemble those qualities in bodies which excite them, and accordingly are not at all adapted, of themselves, to give us notice of external existences, and still less of effecting it by means of images or impressions of them, as had been supposed ; yet, by a law of our nature, which is as much a part of our constitution as the power of thinking, and as inexplicable, they *suggest* to us the existence of an external world ; and that this faculty, by which we acquire the conception and belief of the existence of a material world is neither sensation nor reflection, but is different from any power of the human mind hitherto described ;—in fact, a kind of innate or original principle, whose operation is so simple that it can only be felt, but can never be explained.—But to return from this digression.

Mr. D. next shews that the physical system of Leibnitz is taken from the doctrines of Pythagoras, as they have been delivered down to us by many of the ancients, and more particularly by Sextus Empiricus. As far as a person not initiated in the Leibnitzian and Pythagorean mysteries can judge, there seems to be a great conformity between the ancient and modern systems, on viewing them brought face to face by our Author. We might judge better if we understood either of them, but we stumble even at the threshold, and cannot by any effort of the imagination conceive, with Leibnitz, how body, an extended substance, can be composed of *monades*, or simple beings, not extended, any more than we can conceive a number not made up of units or fractions of units. Even our Author, who professes to have examined this system with attention, as editor of a new edition of the works of Leibnitz, now in the press at Geneva, and who endeavours to give us an account of Leibnitz's manner of conceiving the nature of extension, seems to be infected by the subject. His usual accuracy and clearness seem to forsake him in the short exposition which he gives us of part of this mysterious system ; which is not rendered a whit more comprehensible by the illustrative note (at least so intended) from Madame de Chatelet. That Leibnitz was a great borrower from his contemporaries has been often asserted, and particularly complained of by our countrymen ; but that he was much more obliged to the ancients will probably appear to those who understand his physical system, and read our Author's proofs. In this chapter



his famous principle of a sufficient reason was employed long ago by Archimedes; but our Author might have hinted how far Leibnitz extended it beyond the original inventor; pretending to deduce from thence all the principles of metaphysics, and by its help annihilating space as well as time.—To bring all that relates to Leibnitz under one head,—our Author, in the second volume, shews, that his system of the best of all possible worlds, commonly called optimism, is all to be found in Plato's *Timæus*; and his account of the origin of evil is taken from the famous stoic philosopher, Chrysippus; of whose book on providence an account has been handed down to us by Aulus Gellius\*.

Mr. Buffon is next brought forth and confronted with Anaxagoras, Empedocles, Plautinus, and others, on account of his supposed new system of generation and nutrition. A philosophical opinion or system may naturally enough be considered, especially now we are upon generation, as the child of many fathers, who in distant or different ages contribute more or less towards its formation: at last a shrewd observing modern starts up, who finding the brat naked and unowned, thinks it will do him credit, and accordingly cloathes it and sends it into the world as his own, where he passes for the true and only father, till an Almelooven or a Mr. Dutens arises, who is at the pains to search the old registers, and finds a father for every limb of it.—To drop the allusion—Mr. Buffon's system is, according to our Author, by no means new. His *molecules organiques*—that universal, nutritive and productive matter, common to animals and vegetables, which is always active and tending to organization, has been long ago described by the above-mentioned antients. Our Author cannot find any difference between the two systems, except in one particular: Mr. Buffon supposes that these *organical particles* must penetrate what he calls the *moule interieur*, or internal mould of the animal or vegetable, there to be assimilated to the parts which they are to form; whereas Anaxagoras supposed a specific matter, whose particles were already adapted, and wanted only an occasion of being united to their respective parts.—No pre-existent germs in either of the systems.—In both, the active, animated matter, is

\* That Leibnitz owned and even gloried in his obligations to the antients appears from the following anecdote related by our Author: A certain learned Italian who had spent three weeks with Leibnitz, was, on his taking leave, thus addressed by that great man: *You have done me the honour, Sir, to tell me often that I know somewhat. I will show you the sources from whence I have drawn all I know.* Then conducting the stranger into his closet, he shewed him his collection of books, which consisted only of the works of Plato, Aristotle, Plutarch, Sextus Empiricus, Euclid, Archimedes, Pliny, Seneca and Cicero.

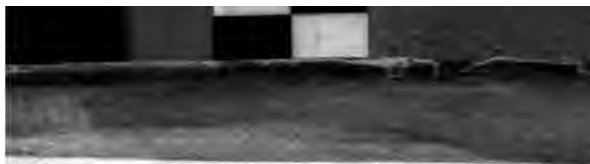
never lost or idle: on the corruption or decomposition of one body, it is always ready to form new assemblages of the same kind.

So far as the system of Mr. Needham on the formation of animals, &c. which our Author next examines, and which was proposed in his *Observations Microscopiques*, Paris, 1750, resembles that of Mr. de Buffon, (which it does in some particulars) so far its claim to originality is affected by what goes before. The other opinions of Mr. Needham, particularly his system of simple agents, endowed with principles of motion and self-sustenance, of which, according to him, every combination of matter consists, are here traced from Pythagoras and Plato. Mr. Needham has himself added some notes at the bottom of the page, explanatory of his system; but in them he takes no notice of the conformity to the ancient systems attributed to it by our Author.

In the next chapter, which treats of the corpuscular philosophy and the divisibility of matter, Mr. D. quotes the following proposition from S<sup>t</sup> Gravesande\*, which has, he says, been considered by the Newtonians as new: 'Any particle of matter, how small soever, and any finite space, how large soever, being given; it is possible that the matter of that particle may be diffused through all that space, and so fill it, that there shall be no pore in it, whose diameter shall exceed the least given line.' Anaxagoras, he tells us, has expressed the same proposition almost in the same terms; but we are particularly pleased with the very laconic enunciation of the same truth, by Democritus, *Ἀτομικὸς Φυσ.*, &c. [Stobæus Eclog. Phys. lib. 1. p. 33. line 9. edit. fol. 1609.] "Democritus, says Stobæus, affirms that a world may be made out of an atom."

In the following chapter the Author shews that the accelerated motion of heavy bodies downwards was known to Aristotle and the Peripatetics, and that Lucretius has anticipated Galileo in the discovery that bodies unequal in weight would fall with equal velocity *in vacuo*. He next endeavours to prove that the principle of universal gravitation, centripetal and centrifugal forces, have been clearly indicated by Anaxagoras, Plato, Aristotle, Plutarch and Lucretius; and that even Pythagoras was not ignorant that the gravitation of the planets towards the sun was in the inverse ratio of the square of their distances. He strengthens his assertion with certain acknowledgments of Gregory and Maclaurin on this subject, which the reader may consult in Gregor. Astronom. Element. and Maclaurin's Account of Sir Isaac Newton's Philos. p. 32.

\* See Dr. Keil's paper on this subject, Philos. Trans. abr. by Motte, Vol. I. p. 16.



The next chapter teems with the happy guesses of the ancients on certain astronomical subjects. Those long-sighted mortals, without the help of telescopes, saw as far into the heavens, with the mind's eye only, as we their purblind successors, with all our apparatus of tubes and glasses. Democritus, many ages before Galileo, affirmed that the milky way was produced by the united splendor of many small stars, as we are told by Plutarch. Δημοκρίτος πολλῶν, καὶ μικρῶν, καὶ συνεχῶν ἀστέρων συμφωτισμένων ἀλλήλοις συναυγασμον δια τὴν πυκνωσιν. *Democritus existimavit viam lacteam esse plurium, et exiguarum, sibi que coherentium stellarum splendorem, quæ sese invicem ob densitatem sibi viciniam illuminent. Plutarch. de placit. lib. 3. cap. 1.* Anaximenes taught a plurality of worlds. He believed that the stars were masses of fire, round which certain earthly bodies moved, which were not discernible by us. The quotation is short and curious: Ἀναξίμανης πυρρὰν μὲν τὴν φύσιν τῶν ἀστέρων, παρεχίνει δὲ τινὰ καὶ γῆναι σώματα συμπεριφερομένα τούτοις, ἀόρατα. *Stob. Eclog. Physic. lib. 1. p. 53.*

The plurality of worlds seems to have been a favourite opinion of the ancients. Plutarch assures us, that it was maintained by Heraclides and the Pythagorean school, that it was even to be found in the verses of Orpheus, and had the approbation of Epicurus. Our Author, flushed with his success, in treating the subjects of this chapter is so far thrown off his guard as to think he finds traces even of the satellites in a passage of Aulus Gellius, (lib. 14. cap. 1.) in which certain opinions of Phavorinus the philosopher are recited: but certainly all that can be inferred from the whole passage relating to this matter, part of which Mr. D. has given us, is that Phavorinus supposed there might be planets not to be seen on account of the splendor of the stars which surround them, and others which may be seen from one part of the earth, but are invisible to the inhabitants of other regions.

The title of the following chapter is sufficiently *piquant*. One cannot help being alarmed for the honour of our countryman, when we read that it treats of the Newtonian system of colours, as indicated by Pythagoras and Plato. What the Author deems a sufficient indication of a philosophical discovery we know not. We expected no less than to see the two sages of antiquity produced, each with a prism in his hand—but the whole amounts, as might naturally be expected, to some indecisive quotations, relative to the Pythagorean opinions on this head, from Plutarch, Stobæus, and others, and some more particular passages produced from Plato, from whence we defy any body to collect a system of light and colours, who is not already provided with one. Such a *glorious uncertainty* reigns through the writings of this last named philosopher, that we are tempted, on this occasion,



tion, to say with a writer\* on the side of the moderns, in nearly his own words, 'Ce philosophe a toujours été regardé comme un grand maître—cependant a t'on jamais trouvé dans ses écrits un système certain & déterminé, & dont on ait pu dire, "Voilà ce que pensait Platon" sur telle ou telle chose? Point du tout. Chacun y a trouvé ce qu'il a voulu.' As to the quotation (p. 186, note a) from the *Timæus* of this author; on the strength of which Mr. D. affirms that Plato had proceeded so far as to inquire what colours would arise from a mixture of the different colours of which *light is compounded*, we can see nothing in it but an enumeration of the various results arising from the mixture of different colours, i. e. coloured bodies with each other. 'Red, says Plato, mixed with black and white, produces a purple,' &c. We need not proceed any farther in this quotation. Plato is certainly very much in the *dark* with regard to the true theory of colours, if he means to talk here of *black rays of light*; and if he is speaking of the effect of colours mixed with each other, the quotation does not answer our Author's purpose.

Mr. D. next shews the Copernican or true system of the world, as well as the rotation of the planets on their axis, and the existence of antipodes, to have been perfectly well known to Pythagoras, Plato and others, and that the true nature of comets and their return was known, or at least happily guessed at, by them. The celebrated passage of Seneca (*Nat. Quest. lib. 7*) is not forgot, nor does the Author neglect to mention, by way of contrast, the ridiculous opinions of certain celebrated moderns on this head so late as the last century. All that the moderns know or conjecture concerning the mountains, caverns, seas and even inhabitants of the moon, is shewn in the last chapter of this volume to have been familiar to the antients; from the time of Orpheus (three of whose verses are quoted as preserved by Proclus) down to that of Plutarch.

In the second volume the Author endeavours to shew that the weight of the air was known to Aristotle, and its elasticity to Seneca, and proves that the two modern opinions concerning the cause of thunder, one of which, (the Newtonian) attributes it to inflamed vapours; the other, (the Cartesian) derives it from air violently compressed, and escaping from between two clouds; one of which is supposed to fall upon the other: these are both to be found in the writings of the antients. Mr. Franklin is next introduced as the proposer of a third opinion, which meets with grace from the Author, who suffers it to pass without any claim on the part of the antients: nevertheless a zealous Franklynist, (which the Author of this account pro-

\* Perrault. *Parallele des Anciens & des Modernes.*

feels himself to be) cannot help stomaching the qualified and measured terms in which our Author speaks of this admirable discovery—'It seems to be the most probable'—'Il se peut faire qu'elle soit la plus vraisemblable'—'Si d'ailleurs elle est, comme je le pense, la mieux fondée,' &c. Whereas there is certainly no one physical truth so well established, as that of the identity of the electric matter and that of lightening.—However, we think, Mr. F. considering how very modern he is, escapes very well; especially as he is not called up to Mr. D.'s tribunal afterwards, when he finds, tho' on very slight evidence, that the true cause of electricity was known to the antients, and particularly to Timæus.

In the third chapter of this volume Mr. D. undertakes to prove, what had been often attempted before, that the circulation of the blood was known to the antients; but he by no means makes good his point, though he no where speaks in a more determined manner. He does not seem to distinguish between the circulation of the blood and its mere motion. The antients appear to have been totally unacquainted with the former, but the passages produced by our Author, as well as many others, shew that they had a general notion of the latter. Indeed no one ever maintained that they supposed the blood always to remain in a state of absolute stagnation.—But to be more particular with regard to Mr. D.'s proofs—we may class together the quotations from Hippocrates, page 41, note *a*<sup>1</sup>. p. 42, note *a*<sup>2</sup> and *b*<sup>3</sup>. p. 43, note *a*<sup>4</sup> and *b*<sup>5</sup>. and page 44, *a*; from Plato, p. 45, note *b*<sup>6</sup> and *c*<sup>7</sup>; from Apuleius expounding the doctrine of Plato, p. 47, note *b*<sup>8</sup>, and from Nemefius, p. 48<sup>9</sup>. All these speak of the motion of the blood only in general terms. The quotations from Aristotle, p. 46, and Julius Pollux, p. 47, do not so much as hint at any motion whatever, but speak only of the disposition of the vessels, and their connection with the heart. There remain only two passages from Hippocrates, in which the circulation can be supposed to be meant. In the first of these, p. 43, note *c*. Πρωτοι δὲ, &c. (Lib. de Insomn. p. 460. tom. i. sect. 13.) quoted from a work, which, though antient, is falsely attributed to Hippocrates, the expression αἷματος περιόδου, which Mr. D. literally translates *la circulation du sang*, has been shewn by Baron Haller, from a consideration of the context, to have no such meaning.—Besides, what idea of a circulation does a river flowing contrary to its course give us? The same word, περιόδου, occurs in the remaining passage, quoted p. 44. note *b*, and in many others of the book *de Dieta*, and elsewhere, in which it is very difficult to find the Author's sense; as even M. Dacier confesses, who is driven by their obscurity to conjecture that Hippocrates must probably have explained himself more fully and clearly in the books *de venis et arteriis*, which are lost. The

idea

idea which Hippocrates, in his genuine works, (for the book *de Diata* is supposed likewise to be spurious) and most of the ancients, had of the motion of the blood, was that of an undulatory one, flowing and returning back in the *same* vessels. Accordingly, in the book *περι τροπῶν*\*, he attributes the pulse in the arteries to the reflux blood impeded, in its return, by the blood ascending in the same vessels.

But Mr. D. is so fully determined to deprive Harvey of the honour of this discovery, that he quits the professed design of his book, and brings a body of moderns; and even cotemporaries, to dispute it with him, Michael Servetus, Cæsalpinus, Fra-Paolo, and Fabricius ab Aquapendente, to whom he might have added Columbus. Some part of the truth was certainly known to the two first and the last of these, but it is evident they all stopped short when they were in the direct road to the grand discovery. The *minor circuitus*, or lesser circulation through the lungs was first announced by Servetus, and is described by Cæsalpinus in the passage which our Author gives us, p. 53 and 54, note *a*, and still more explicitly by Columbus, in his anatomy; but we may defy Mr. D. to make out from any of these the *circuitus major* of Harvey; though with regard to the passages quoted from Cæsalpinus, he affirms, *qu'ils contiennent précisément tout ce que l'on sçait de la circulation du sang*.—Nay, Cæsalpinus, in one of the passages here referred to, (page 54) talks just in the manner of the ancients, and describes the blood (quoting at the same time the authority of Aristotle) as moving only by way of flux and reflux, like an Euripus, from one extremity of the vessel to another. Aquapendente likewise, who is here supposed (p. 55) to have had the secret from Fra-Paolo, and to have communicated it to his scholar Harvey, talks in the same manner, as we are informed by Dr. Friend [Oper. Omn. Medic. 4to. Parisiis, 1735. p. 200]. But if Fra-Paolo knew the true course of the circulation, Sir Geo. Ent affirms that that knowledge was communicated to him by Harvey, by means of the Venetian ambassador, who returned home in the year 1610, carrying with him Harvey's lecture published that year. [See Haller, *Element. Physiolog.* Vol. I. p. 245. and Taylor, *Orat. Harveyan.* p. 44.] On the whole, Harvey may justly be stiled the

\* For the benefit of such of our Readers who may not have Mr. D.'s book to turn to, we here subjoin an account of the places where the passages referred to in the text may be found. <sup>1</sup> Hippocrates, Edit. Linden. 1665, tom. i. p. 367. sect. 9. *de locis Kouruuvu*, &c. <sup>2</sup> Ibid. p. 304. sect. 17. *Αι φλεβίς*. <sup>3</sup> Ibid. p. 596. sect. 7. *Πίζωσις*, &c. <sup>4</sup> Ibid. p. 291. sect. 5. *Αυται*, &c. <sup>5</sup> Ibid. p. 116. sect. 7. *Η εξαγωγή*, &c. <sup>6</sup> Plato in Timeo. Edit. Ficini. Lugd. 1590. p. 543. *Τρόπις*, &c. <sup>7</sup> Ibid. p. 545. *Μετῇ*, &c. <sup>8</sup> Apuleius, Edit. Ald. 1521. in 8vo. p. 200. *Sed regione*, &c. <sup>9</sup> Vid. Almeloveen. *Inventa Nov-antiqua*. p. 223.



fishing of 400 plain specula, which set fire to wood at above the distance of 150 feet.

The last part of our Author's work is principally employed in representing the very just ideas which many of the antients entertained of the supreme Being, and of the nature of the soul. In the last chap. he affirms that even the doctrine of original sin was discovered by them, without any assistance from revelation. Our Author, who appears to be so well read on all the subjects of which he treats, cannot certainly be ignorant that Plato, whom he principally quotes on this occasion, has been supposed by many writers of credit to have read the books of Moses, or at least to have been instructed in his doctrine during his travels into Egypt, and that on this account he has been called the *At-tick Moses*, and accused by some antient writers of having wholly stolen his system of the world from the Jewish lawgiver.

We have now finished our account of this performance, of the merit of which we entertain a very favourable idea, though we have been led to criticise some parts of it in a manner we hope not offensive to the Author. The lovers of antiquity will be pleased with the many interesting quotations which he has here collected, though all will not be disposed to give that weight or meaning to many of them assigned by the Author; the upper part of whose page will appear to many to contain several rather too flattering likenesses of the quotations at the bottom. Mr. D. views the works of the antients with the eyes of a lover. Where a common eye can see nothing but the bare skin and bones of a system, he perceives the most perfect plumpness and rotundity; going even beyond the lover in Lucretius, who gives his mistress the palliative epithet of slim or slender, when to every other eye she is a perfect scarecrow.

*καὶ οὐκ ἐσθλὸν τὸν σῆμα, καὶ οὐκ ἐσθλὸν τὸν σῆμα* tum sit, quam vivere non quit

*Præ macie.*

Lucret. Lib. 4.

Notwithstanding the proofs which Mr. D. has occasionally given us of his partiality to antiquity, we cannot dismiss this article without thanking him for the new information which he has afforded us in some points, and for the entertainment with which he has furnished us by his manner of presenting what was already known; and we heartily recommend the perusal of his work to all lovers of knowledge, antient or modern.

*Histoire de l'Art chez les Anciens; par Mr. J. Winckelmann, président des Antiquités à Rome, &c.*

The History of Art among the Antients, &c. translated from the German. 2 Vol. 8vo. Amsterdam. 1766.

**F**EW of our English connoisseurs, we imagine, are unacquainted with the reputation of the present Superintendent

of antiquities at Rome. The curious have already been entertained with other pieces of his, on similar subjects with the present, but of inferior note; this being not only his last, but also his most capital performance; the design of which will best appear from the following passages translated from the preface. 'The history of arts, says our Author, which I have undertaken to write, is not a mere chronological narration of its changes and revolutions in the course of time. I use the word History in its most extensive signification in the Greek language, my design being to give an essay towards a general system of Art. This I have endeavoured to execute in the first part of this work, in treating of Art among the ancients. I consider the state of Art in each nation distinctly; but I dwell with peculiar pleasure among the Greeks. The second part contains the history of Art, in the more strict sense of the word; that is, the history of its fate and revolutions among the Greeks and Romans only. My principal object, throughout the whole work, is *the Nature of Art*: the history of artists, the particulars of whose lives have been collected by other writers, is foreign to my plan. Nevertheless, in the second part, will be pointed out such monuments of antiquity as will serve to throw a new light not only on the arts themselves, but on the history of those by whom they were principally cultivated.'

The world hath already seen a variety of publications nearly under the same title with the present; but former writers have generally acquired their knowledge of antiquity from books, whilst M. Winckelmann, on the contrary, reasons only from what he has seen. Indeed, the generality of former writers on these subjects, being themselves but very superficial connoisseurs, have been guilty of great mistakes, especially in the historical part of their works: for instance, says our Author, 'We are told that among the statues in the collection of Lord Pembroke at Wilton, there are four by a Greek artist, named Cleomenes. But they presume greatly on our credulity when they assure us, that an equestrian statue of Marcus Curtius, in the same collection, is the work of a sculptor sent from Corinth to Rome by Polybius, the historian, no doubt. It would hardly have been more impertinent to have said that he was sent by Polybius to Wilton. Richardson has given us a description of the palaces and villas of Rome, and of the statues they contain, like a man who beheld these things in a dream. His stay in that city was so short, that he only saw some palaces once, and others not at all. He mistakes a painting of Guido in *fresco* for antique. But we must not be too minute with an author of his reputation: a reputation, however, which he by no means deserves. Keyser, where he treats of the monuments of Art at Rome



Rome and elsewhere, merits not the least attention, having taken all he says from the most contemptible books.

These we have selected from a considerable number of animadversions, in this preface, on the mistakes of former writers; mistakes which our author is of opinion have, in a great measure, proceeded from a want of distinguishing those parts which have been supplied by modern artists in order to compleat such statues as were mutilated. We shall now proceed to the author's plan.

The whole work is divided first into two parts: the first comprehending the considerations of Art in its nature, (*dans sa nature*); the second, the history of its progress among the Greeks. The first part is again divided into five chapters, the general subjects of which are, 1. Of the origin of Art, and the causes of its difference in different nations; 2. Of Art among the Egyptians, the Phœnicians and Persians; 3. Of Art among the Etruscans, and among their neighbours; 4. Of Art among the Greeks; 5. Of Art among the Romans. The first of these five chapters is subdivided into three sections under the following general heads, 1. Of Art in its primitive form; 2. Of the different materials employed in sculpture; 3. Of the causes of the difference of Art in different nations. The second chapter is also subdivided into three sections, viz. 1. Of Art among the Egyptians; 2. Of Art among the Phœnicians and Persians; 3. General observations on Art among the Egyptians, the Persians, and Phœnicians. The heads of the three sections of Chap. 3. are, Of the knowledge requisite to estimate properly the arts of the Etruscans; of the style of the Etruscan artists; and of Art among the adjacent nations. Chapter the fourth has the following sections, viz. Of the reasons and causes of the perfection of Art among the Greeks, and its superiority over that of other nations; of the essentials of Art; of the progress and decline of Art in Greece; of the mechanical part of Grecian sculpture; of the paintings of ancient Greece. The subdivisions of the fifth chapter are, an examination of the Roman style in arts; of the Roman dress. *Part 2d.* is not, like the first, divided into chapters, but into sections only, the titles of which are: Of Art from the most remote period of time to Phidias; of Art from Phidias to Alexander the Great; of Art after the times of Alexander, and its decline; of the Grecian Arts among the Romans under the Emperors: and of the decline of Art under Septimus Severus.

Having thus taken a general view of our Author's plan, we shall now sit down to read his book, with a pen in our hand; and shall select, as we proceed, such particular parts as we think will afford most general instruction or entertainment to our readers.



Vol. I. p. 35. In speaking of beauty being proportioned to the heat and purity of the climate, 'It is not difficult, says he, even for those who have never been in Italy, to judge of the beauty of its inhabitants from the delicacy of its compositions, both proceeding from the same cause.'—'Sublime beauty, that beauty which consists not only in the soft fulness of a satiny skin, the bloom of roses and lillies, the seducing languor of a moist or the vivid poignancy of a brilliant, meaning eye; but which consists also in a regular symmetry and exact proportion of features: this beauty, I say, is most generally to be found in warm climates, and under serene skies. If the Italians, says an English author of some note, are the only people capable of painting beauty, which is almost the same thing as to create it, it is owing to the beautiful objects which in Italy are continually before their eyes: by this frequent contemplation of beautiful nature, they learn to represent her in greater perfection, that is to copy her more justly.' Here we must stop a moment, in behalf of our fair country-women, to declare that we do not assent to the author's hypothesis; for we apprehend it not to be founded on fact. We do not deny that there are in Italy many beautiful women; but there are countries in the world, which though much inferior in point of climate are much superior to them in point of beauty. The south of France is as remarkable for the warmth and serenity of its climate, as the ugliness of its *beau sexe*. Cotta, in Cicero *de Nat. Deor.* tells us, that in his time, among the brilliant youth at Athens, there were very few that were really beautiful. In Sweden, and in the northern parts of Germany, the women are infinitely handsomer, than in any part of France. So that, in regard to the beauty of women, our author talks like an antiquarian, as he is.

Having dismissed this subject, our Author proceeds to the consideration of the influence of education, constitution, and government, on the genius of different nations. 'The genius, says he, of past ages seems to be preserved, in some respects, in a country where the influence of climate concurs with the shadow of ancient liberty to produce the same effect. I speak of Rome (we should hardly have guessed it) where the people enjoy a liberty dissolved in the ecclesiastical government; where there might still be found an army of heroes who, like their ancestors, would brave the greatest dangers; where, among the women, there might still be found, some of those ancient matrons whose intrepidity nothing could shake. It were easy to confirm what I have advanced by various striking examples; but this is not the place: nor is the subject a part of my plan.'—*And therefore might as well have been omitted, if it had not been necessary to flatter my master, the POPE.*

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The reader may possibly recollect, from our late account of Mr. Sharp's letters, that with regard to the heroism of the modern Romans, the Pretender is of the same opinion with Mr. Winckelmann.

In the next subdivision of the same section, he treats particularly of the capacity of the English for Arts, to the following effect:

'The extraordinary talents of the Greeks for the fine arts now actually exist in the finest provinces of Italy. Imagination is, as it were, the element of these talents. This brilliant imagination is characteristic of the Italian, as judgement is of an Englishman. It is a just observation, that the poets beyond the Alps speak figuratively but without painting. One cannot help acknowledging that the strange and sometimes terrifying figures which constitute almost all the grandeur of Milton, are by no means the object of a noble pencil: but rather seem beyond the reach of painting. Milton's descriptions, except of the tender scenes in Paradise, are like Gorgons, strongly characterized, and always excite terror.' (The very thing which Milton intended they should, and which they certainly ought to excite.) 'The figures of many other English poets fill the ear with violent noise, but present nothing to the mind.' Here again our *Artist* seems to have gone beyond his *last*.

In page 97. in his chapter on the Arts of the Egyptians, 'I cannot possibly, says our Author, avoid mentioning a mistake of Warburton's, in his Essay on Hieroglyphics, where he takes the Iliac table of bronze, for a Roman production. He seems to have adopted this groundless opinion only because it squared with his system. I have not indeed had an opportunity of seeing the table myself; but the hieroglyphics which are there observed, and which we do not find in any of the works imitated by the Romans, prove its antiquity, and sufficiently refute every argument that may be advanced to the contrary.'

We now proceed to chap. the third, the subject of which is the consideration of Arts among the Etruscans, the flourishing state of which our author attributes chiefly to their form of government, and the liberty of the people.

'Among the exterior circumstances by which arts were favoured in Etruria (Tuscany) the constitution of its government may be considered as the chief: it is indeed a circumstance which has in all countries a great influence on arts and sciences. The liberty which this people enjoyed under their kings, suffered the arts and Artists to emerge from barbarism and obscurity, and approach perfection. The title of king did not signify, among the Etrurians, a sovereign or despotic monarch; but only a



chief or general, of whom there were twelve in number, according to the number of provinces, by the suffrages of which the kings were elected. These twelve regents had over them a chief, who was also elected by the whole nation. The Etrurians were so extremely jealous of their liberty, and such enemies to royal authority, that it appeared to them odious and intolerable even in their allies. — 'Liberty that best nurse of arts, together with their extensive commerce, could not fail to excite in this people, that noble emulation which is the produce of a republic, where true honour may be obtained by the artist, and talents rewarded as they deserve. Nevertheless the arts never attained in Etruria that degree of perfection to which they were carried by the Greeks. Even in the works of their best times, there is an extravagance of stile by which they are much disfigured. The cause of this exaggeration must be sought for in the capacity of the people, whose peculiarity of genius will throw some light upon our inquiry. The Etrurians were of a much more bilious and melancholic temperament than the Greeks, as may be gathered from their respective religious ceremonies. Such a temperament, according to Aristotle, is generally that of the greatest men: it is adapted to profound speculation, and intense thought; but it exaggerates every sentiment. Beauty makes no impression on the minds of such men: they are proof against the soft emotions, caused by the most natural forms, in souls of greater sensibility.

'This opinion of the character of the Etrurians is confirmed by the consideration of their having been the inventors of divination in the western world; and hence Etruria is called the mother of superstition. Their writings on these subjects are horrible as they are numerous. One may form some idea of their priests from the fury of those who, in the year 399 of the foundation of Rome, armed themselves against the Romans with serpents and blazing torches, in the cause of the Tarquins, who had taken refuge among them; and one may judge of their humanity by the horrid spectacles exhibited to the people at their public funerals and in their amphitheatres. Such spectacles were in time adopted by the Romans; but they were the invention of the Etruscans. The Greeks, on the contrary, held such sights in abhorrence. In modern times, self-flagellation began first in Tuscany. For the above reasons then, we generally find upon the Etruscan sepulchral urns, the representations of funeral combats, entirely unknown among the Greeks. The Roman urns, which were chiefly done by Greek artists, are on the contrary embellished with agreeable imagery; such as allegorical allusions to human life, or chearful representations of death: for example, Endymion asleep, Bacchanalian dances, marriages, &c. It was customary among the Romans at their funerals to dance



dance before the corps; and Scipio Africanus ordered that his friends should drink upon his tomb.' This reminds us of a gentleman who died some years ago at Heath near Wakefield in Yorkshire. He ordered by his will, that a half-guinea bowl of punch should be drank, by the bearers his quondam companions, upon his coffin, at a certain public house in the road to church, which is about half a mile from the house in which he died. How irreverent soever such humour may appear to those in whose ideas the face of religion is overspread with a perpetual gloom, and to whom death is a king of terrors; it is most certain that those men who behold these matters in a cheerful light, and who are capable of receiving his terrific majesty with good humour and complacency, are not the most unhappy of mortals.

In chapter the fourth, we find the following passages, among many others deserving attention. 'Beauty, says our Author, the only object and center of art, would require a general definition, which I wish it were in my power to give to the satisfaction of my Reader, and of myself: but the task is difficult. Beauty is a secret of nature: we see it and feel its effects; nevertheless, to form a precise and clear idea of its nature is exceeding difficult. Its precious essence remains yet undiscovered. If it were capable of mathematical demonstration, the opinions of mankind concerning it, would be uniform.

The artificial formation of beauty began from the imitation of a beautiful object, even in the representation of gods and goddesses; also in the most polished ages, the statues of goddesses were copied from beautiful women, even from those who abused their beauty, by setting a price upon their favours. The Gymnasia, and other places where youth promiscuously exercised themselves in different games, and whither men resorted to contemplate nature without a veil, were the schools of the Greek artists. Hither they came to study beautiful nature, and to learn to copy her. Their imaginations were inflamed by this daily contemplation of charming nudities, and beauty in time became a familiar idea!—'The artists found in blooming youth the three essential characteristics of beauty, viz. unity, multiplicity, and harmony. The form of a beautiful body is composed of lines which continually change their central point; always curved, yet never making part of a circle. This multiplication of centers was studied and observed by the Greek artists in works of every kind, even in the construction of their vases.'—But the most beautiful forms in nature are not perfect: that is, there may be found in the most beautiful human body, some parts unequal to the rest, and which may be found still more beautiful in others. For this reason, the idea of beauty among the Greeks was not confined to any individual.—'So that

that Bernini was in the wrong to suppose the story fabulous which he relates of Zeuxis, that intending to paint a Juno, he selected at Cartona five of the most perfect beauties he could find, copying from each such features as he thought most beautiful.\*

‘ If it were possible to convey an adequate idea of a form perfectly beautiful, such an one as hath never been beheld in human nature, I would attempt to describe a winged genius, at the Villa Borghese, which is about the stature of a well formed youth. If a lively and pure imagination, exquisitely sensible to the impressions of beauty, and entirely absorbed in the contemplation of that beauty which issues from and returns again to the Deity; if such an imagination could figure to itself, in a dream, the apparition of an angel, whose radiant visage beamed divine lustre, and whose form seemed an emanation from the source of divine harmony; such would be the beautiful figure of which I am speaking. One should say, that Art created this exquisite statue, with the consent of the Almighty, after the beauty of angels, in order to give us a lively representation of their perfection.

Venus, says our Author, is more frequently represented than the other goddesses, and at very different ages. The Venus of Medici, at Florence, may be compared to a rose gently expanding at the rising of the sun. She seems to have just past that age which is yet austere and rude, like unripe fruit. This appears from her breasts which are more full and spreading than those of a young girl. Whilst I behold her, methinks I see that Laïs whom Apelles initiated into the mysteries of Venus, and she seems just as she appeared the first time she was obliged to stand naked before the artist.’

These few passages may possibly be sufficient to give the reader an idea of the nature of this work; a work which abundantly shews the author to have studied the subject on which he writes, with infinite labour and uncommon attention. We cannot, however, take our leave of him without observing, that his manner is frequently more dictatorial than becomes a candid enquirer after truth, when writing on a subject which in its nature must be often doubtful. The opinions of former writers, though they may be sometimes erroneous, deserve, nevertheless to have been treated with less contempt. As to this French translation\*, it is so extremely deficient in point of language, that we are of opinion, the translator is not a native of France.

\* See Appendix to Review Vol. XXXI, p. 552; where the German original of M. Winckelmann's performance is briefly mentioned in the Catalogue.



*Principes du droit de la Nature et des Gens par J. J. Burlamaqui, &c. Le tout considérablement augmenté par Mr. le Professeur de Felice.* That is, the Principles of the Law of Nature and Nations, by J. J. Burlamaqui, with considerable Additions by Mr. Professor de Felice. 8vo. 2 Vol. Yverdon, 1766.

AS Burlamaqui's judicious and useful work concerning the principles of natural and politic law has met with a very favourable reception from the public in general, we think it incumbent upon us to give our Readers an account of this new edition of it. It was intended, as the Author himself acquaints us, as an introduction to a larger work, or to a complete system of the law of nature and nations, which he once proposed to have published. In order to supply the want of this larger work, Mr. Professor de Felice has greatly enlarged the *Introduction*, partly with his own remarks, and, partly, with others taken from Burlamaqui's own manuscript, and the best writers upon the subject. These remarks, which are designed to make Burlamaqui's a complete work, are not placed at the bottom of the page, but inserted in the text, with proper marks to distinguish them.

Many of the Professor's remarks appear to us to be extremely just and pertinent. In some points he differs from Burlamaqui, whom he treats, however, with great respect, and proposes his objections with modesty. As the work is principally intended for young students, he seems extremely solicitous to inculcate virtuous principles, and never fails to enlarge upon such topics as have a tendency to improve the heart.

In a long preface, containing a hundred and fifty pages and upwards, he gives a short account of the principal writers upon the law of nature, both antient and modern, and of their several systems. This historical view is both entertaining and instructive; and is introduced in the following manner.

“ In the progress which has been made in arts and sciences from the beginning of the world to the present time, there are certain gradations, which shew both the degree of importance of the several objects of our enquiries, and the goodness of our Creator, who has placed them within our reach, and has rendered the discovery of them easy to us, in proportion to their influence upon our happiness.

“ It was long before several arts and sciences were known to mankind, and the progress they made in them was very slow. Astronomy, mathematics, the art of war, the refinements of policy, architecture, painting, music, and navigation, were not the first productions of the human mind. These branches of knowledge are not essentially necessary to men; all cannot apply themselves to them; we may all be happy, and answer the  
desires



and his rights, they said, it was necessary to obey him; without enquiring what conscience was, they obeyed its dictates; without entering into any discussion in regard to justice and injustice, they never confounded them; they esteemed and recommended the one as the will of God, they blamed and forbid the other, as disobedience to the supreme Being; without disputing upon the immortality or immateriality of the soul, a future state, or the nature of rewards and punishment, they were afraid of offending that God who abhors wickedness, and will not fail to punish it: and were convinced of the necessity of practising virtue, which was sure of obtaining the approbation and blessing of heaven.

Such was, in general, the method of the earliest Writers, whether inspired or uninspired: and such is the idea which they give us of the morality of their own, and of the preceding times.

Their principles are,—the existence of one God, a providence which interests itself in the affairs of men, a sovereign authority which lays men under an obligation of obedience, a divine will which enjoins virtue and forbids vice, divine justice which sooner or later rewards the one and punishes the other, together with a sufficient share of knowledge in all men to distinguish between vice and virtue upon every occasion.

They make use of these principles as of so many mathematical axioms, which there is no occasion to demonstrate, as they are supposed to be known and admitted by every body. Their morality consisted in practical precepts or rules of conduct, without any speculative or philosophical reasonings to explain or illustrate them; they were contented with enforcing them by motives drawn from the fear of God, and from present utility.

It is sufficient to read the sacred books of the Old Testament, to be convinced of the truth of what I have said, and to acknowledge that we must not expect to find in these divine productions, either a connected treatise, or regular system according to the scientific method of modern philosophers; in a word, that we must not look for a philosopher among the authors of these Writings. They address themselves to the memory only, for facts; to conscience for precepts; and to sentiment, for motives; without entering into any discussion, enquiry, or speculative dispute.

The same may be said in this respect, of those Authors who were not inspired. None of the historians, poets or moralists, before the foundation of the philosophic schools in Greece, have given us a regular treatise of morals. We find in them, however, all the foundations of the art of living, all the principles of morality, all the real motives to virtue, and the

greatest part of the essential precepts of a regular and useful life.

‘Homer and Hesiod, the oldest poets, whose works have reached us, furnish an example, in regard to uninspired Authors, which confirms the idea I have given of the state of morality before the establishment of the philosophic schools in Greece.—According to them, the laws of justice had God for their author. His authority gave these laws their obligatory force, and the distributive justice of heaven was the motive to obedience.

‘Such too was the state of morality among the Indians, Persians, Phœnicians, Egyptians, Greeks, Gauls, Latines, and every other nation under heaven. The notion of a future life, wherein the virtuous were to be rewarded, and the wicked punished, prevailed universally. Orpheus, we are told, brought this notion from Egypt into Greece, and Homer adopted it. It would be endless to repeat all that is to be found upon this subject in the writings of the poets, who were, for many ages, the only teachers of morality, and who carefully preserved in their works the notions and ideas of former times.

‘Morality lost this useful simplicity, when the philosophers, as they were called, began to treat of it. A curiosity, pushed too far, made them enter into the discussion of several curious questions in relation to those clear and efficacious principles, which had been sufficient in former times; and the pride of explaining every difficulty became a dangerous spur to this curiosity. What was formerly a practical art, became now a speculative science, a subject of controversy. Different systems were erected, and warm contentions arose in support of them. Some attacked, others defended, all were eager for victory, and all contended earnestly for or against propositions, as they were or were not favourable to their several schemes: first principles were rendered doubtful, nay they even went so far as to deny them absolutely; and criminal passions, impatient of being restrained by the precepts and laws of virtue, found their interest in darkening or even rejecting the truth, and, accordingly, availed themselves of these disorders and increased them. The voice of conscience was stifled in many persons by every kind of sophistry. New enquiries, and profounder studies were necessary, to form a judgment of those controversies, and after much labour and application, they still found themselves in a state of uncertainty in many respects. Happily for mankind, the bulk of the people were incapable of entering into those disputes, lest them to the philosophers, and continued to follow the dictates of conscience, and to reverence antient maxims, when no violent passion intervened. There were some wise philosophers too, who



endeavoured to strengthen the laws of virtue, rather than support their own systems.'

The professor now proceeds to give a short account of the principal moral writers, and their systems, from Pythagoras down to Mr. Hutcheson of Glasgow. This part of the work cannot fail of being agreeable both to the learned Reader, and the young student. But we must not enlarge, and shall conclude this article with acquainting our Readers, that the work now before us contains only the principles of *natural law*.

### FOREIGN CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

**I**N your Review for May 1766, you were pleased to give a favourable account of the book which Mr. Wynne has translated under the title of '*The Principal Truths of Natural Religion*,' and to recommend it to the public. It must flatter me, as the Author of it, to have got the approbation of Gentlemen, who have long established, by their judicious criticisms, a great reputation for learning, penetration and taste.

As to the book which Mr. Wynne has published, I will not deny, that in the main it contains the substance of my thoughts: I'll allow also, that Mr. W. has had a very good intention in printing it. But, as he has frequently transgressed the bounds of a faithful translator, he really has done no good service to the book nor to the Author; of which I must beg the favour of you to give notice to the Public.

Mr. Wynne, in translating, did not make use of the German original, but had a good and faithful Dutch translation before him, done by Mr. Jo. Fred. Fortmeyer, and which the learned Professor Lulofs not only caused to be published, but enriched it also by several of his own remarks, at Leiden, 1758, in 8vo. Mr. W. might have seen hereby, that other men of judgment did not think the Notes to be superfluous. They are partly designed to let every one read the very words of ancient and modern authors, and thence to judge by himself, whether their meaning be well expressed in the text, and whether those who are refused have been treated with justice. Other notes, and the greatest part of them, contain some illustrations of the matters from natural history, or farther explications and proofs of the arguments: both which ought not to have been withheld from a book which draws its arguments from the contemplation of nature. But Mr. W. besides omitting most of the notes, often maims the text so much, by abridging and contracting my ten dissertations into nine, that the arguments are thereby made obscure, enervate, or are even quite misrepresented. My preface seemed also superfluous to him: yet an author takes this occasion, to declare to the Reader his design, the plan, the bounds and the use of his work. The index too is omitted, though often required in works of this kind. As to the translation itself, some small mistakes which Mr. W. has fallen into may be easily excused. For instance, p. 47, from his perhaps not knowing of any other Wolff, he represents the baron of that name, the celebrated philosopher and mathematician, as author of the



the *Belles-lettres Hebrees*, which however lies entirely out of his province. —To illustrate the argument, that lifeless matter can have no enjoyment from its being or peculiar properties, I mentioned, among other productions of art, Mr. Vaucanson's artificial human figure playing an air upon the flute, which thereby does not (I say) please its own ear, but that of others. Mr. W. from not having heard any thing of Mr. Vaucanson's invention, omits this name, p. 202, and makes a real living musician of it: "*thus (says he) a musician does not play to entertain himself, but the company.*" This destroys the sense entirely, misrepresents the intention of the argument, and is in fact partly false. —I don't know what may be his meaning, p. 229, where he says of the silkworm, "*it spins its cocoon in the form of a cone:*" for such a form of spinning I never heard of. —But these instances I only mention by the way: several others may occur, which a candid reader won't, I hope, impute to the author of the work. For, there are many other passages, where, I observed, that my meaning is not at all well expressed, and which, if Mr. Wynne or the bookseller had a mind to publish a more accurate translation, I could point out to them.

But, what I would principally ask Mr. Wynne, whether in the character of a translator or abridger, is, how he took the liberty of his own accord, to add these words to the title? "*wherein the objections of Lucretius, Buffon, Maupertuis, Roussau, La Mettrie and other ancient and modern followers of Epicurus are considered and their doctrines refuted.*" This I did not write, nor is it to be found in the title of the original German edition, nor in that of the accurate Dutch translation. I also profess, that it is injurious to the honour of these three gentlemen, whom I esteem for their merits, and is contrary to what I have expressed in my work, to call them followers of Epicurus, and to arrange them in the same class with La Mettrie. Indeed I dispute Mr. Maupertuis's and Mr. Buffon's opinion, where they reject the final causes in the creation, and think the general principles of truth to be of no use. But this has also been the sentiment of Bacon and of Des Cartes, though they were no followers of Epicurus. I had spoke to the advantage of Mr. Maupertuis's religion in Diff. iv. §. 9. note 6. of the German edition, but this note is omitted by Mr. W. I shewed, that Mr. Buffon, rejecting the design or final causes, and endeavouring to explain the instinct of brutes, and particularly the oeconomy of bees, in a mechanical way, gives no satisfactory or true explication of the matter: and this is all I said against him. But Mr. W. has also entirely left out, both of the text and the notes, all this argumentation. Of Mr. Rousseau I said, in Diff. vii. §. 4. that probably his singular humour only made him argue against a social state, and against the unequal conditions of men: No other imputation is uttered: but even this passage I do not find in Mr. Wynne's translation. Whence then did he form such an injurious opinion of these three gentlemen, who have declared sufficiently by their writings, that they differ widely from Epicurus, and that they have much better sentiments of religion? and why did he lay it to my charge in the title-page, and in such a manner as if the whole book had been wrote to this end? Mr. W. I believe had not so bad an intention by taking this liberty, but only thought to fix the attention of the reader, and to procure a better sale of the book. Yet this should not be done at the expence of the well-merited reputation of others, whose partisans being

thus

thus by the very first page prejudiced against the book, may deem it a performance of no value, and on that account may become instrumental in preventing the spreading of those truths which are contained in it. I should in particular suffer in being represented as judging with so little regard of men whose abilities I must acknowledge; and if I thought myself hurt by the rash judgment of a French Reviewer, in the *Journal Encyclopedique* for May 1766, p. 137, and in the *Gazette Litteraire de l'Europe* for Jul. 1766, who, after quoting the English title, says, *Cet ouvrage est ridicule, et prouve, que l'Auteur ne connoit ni les ecrits de Mr. de Buffon, ni ceux de Mr. de Maupertuis.* was not this reflexion solely caused by the title of the book which Mr. W. has printed under my name? and might I not with great justice desire that this might be altered? But, although I am little apprehensive of being turned into ridicule, yet I wish, the impartial world may neither impute to me such abusive and false reproaches gentlemen of an established character, nor the defects of the translation. Should Mr. Wynne or the bookseller at any time think proper to give another edition, I would, if they desire it, be very ready to supply them with corrections, improvements, and later additions to the work.

If you, Gentlemen, would do me the favour, to publish this declaration to the literary world, you will very much oblige your most obedient servant,

Hamburg, Nov. 18, 1766.

HERMANN SAMUEL REIMARUS,  
Professor at Hambourgh.

\* \* We are sorry to learn, from a manuscript paper entitled, *A Letter to the Monthly Reviewers, concerning Locke and Leibnitz, &c.* that Mr. Raspe, the learned and worthy Editor of the posthumous works of the last-mentioned philosopher, hath mistaken some passages in our account of that edition, in the Appendix to our thirty-third volume.—We have neither leisure nor inclination to enter into any controversy concerning the pre-eminence due to the *Lockian* or the *Leibnitzian* philosophy; and therefore we shall only observe, that the passage in our article (wherein some late disrespectful treatment of Mr. Locke's memory was glanced at) which seems most especially to have displeased Mr. Raspe, did not allude to his publication, but to another work, the natural produce of our own country.—We have too much respect for the character of Mr. Raspe, both as a PHILOSOPHER and as a MAN, to be capable of designedly giving him any just cause of offence. He will, therefore, we hope, consider this acknowledgment as a sufficient concession, from persons equally engaged with himself, in support of the common interells of the republic of letters,

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- Page 48, paragraph 2. l. 2. for *just*, read *justly*.  
 ib. par. 3. l. penult. for *foundation*, read *foundations*.  
 59. par. 2. l. 18. after *list*, add *by*.  
 76. par. 2. l. 9. for *is*, read *are*.  
 201. par. 4. l. penult. for *affords*, read *offers*.  
 205. l. 1. for *one to fly*, read *one would fly*.  
 209. ver. 7. l. penult. for *guidest*, read *guidedst*.  
 ib. ver. 11. l. ult. for *thou gavest for the order*, read *then gavest them the order*.  
 230. par. 5. l. 3. for *hold only*, read *holds only*.  
 250. par. 4. l. 2. for *sixth*, read *fifth*.  
 261. l. 10. for *by*, read *of*.  
 ib. l. 27. for *them*, read *him*.  
 223. stanza 3. l. ult. for *staid*, read *shar'd*.  
 ib. stanza 5. l. 3. for *look*, read *look'd*.  
 324. stanza 3. l. 3. for *laws*, read *law's*.  
 ib. stanza 10. l. 2. for *can*, read *canst*.  
 370. l. 17. *dele an*.  
 379. par. 3. l. ult. for *affeted*, read *effected*.









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